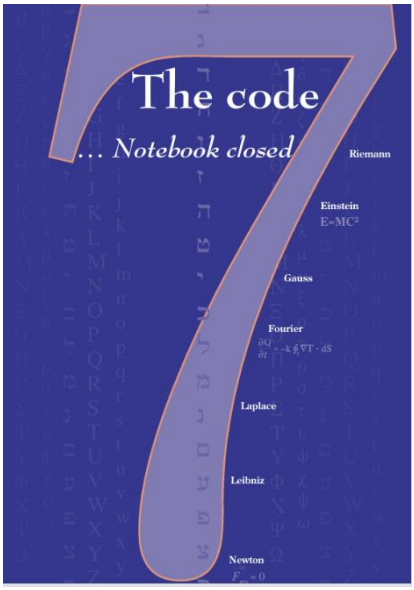


The Code

Appendix C – 2025

The Code

Appendix C

2025

The Books of Moses

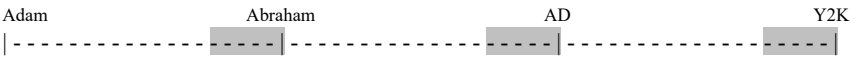
Framework for Appendix C

This may be read as Extra 7, 2025, for reference of R and the structural nature of original sin. Typical R-words like redeem, rescue, reform, restore, release, revolt, rebellion etc., contribute so much to history and the canon that the Royal dimension Abraham faced in his early days would define redemptive history and the longer struggle against organised wickedness all the way to the end of time. Before Genesis and the rest of the books can be meaningful, must some more alpha and omega details be put in place regarding the beast, the dragon, and the false prophet mentioned in Extra 3, 2025. P surrounded by the organic O is one half of the O-R matrix. Q-R represents the rest. R is the organisational contributor which gives structural strength to reinforce original sin in O-P. In the final tribulation R reveals a spectrum of war between the Redeemer and Rebels in opposition. Revelation, redemption, and rescue take place around the centre of systematic evil.

Some of the most important elements to combine for historical tracing and proving from alpha to omega (Gen 2 to Rev 20), is the office of antichrist introduced in Gen 2:21-23, and how that is combined with original sin and the redemptive struggle reinforced by the serpent and dragon body anatomy in Gen 3:13-15. The greater framing says how the "woman" introduced in Gen 2:22 points to the last instances in Rev 17, how R would be involved in reinforcing the evil ruling structures of original sin. The last six "woman" instances, Rev 17:3, 4, 6, 7, 9, 18 are essential omega details for how to read the alpha story in Gen 2-3. With some overlap in word meaning must antichrist's office and the woman/whore/beast in Gen 2:21-23 be combined with the other half of sin/beast/dragon anatomy in Gen 3:13-15. In retrospect, the woman riding the beast in Rev 17:7, is the combined structure of Gen 2:22 riding/ruling the organism of original sin in Gen 3:15.

Gen 2:21-23	Rev 17:7	Gen 3:13-15
Woman	Whore	Beast
Beast		Serpent/Dragon
Antichrist (Lucifer's religious office)		R's State

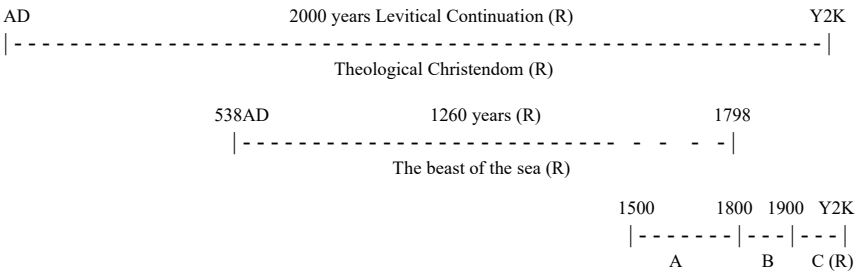
Now must these details be combined with Rev 13 for full convergence by Y2K. History has a longer, 7-numbered pattern in the end merging and converging with the shorter, 4-numbered generational pattern. The 4-numbered is superimposed on the 7-numbered.



An early omen was Abram's encounter with R in Gen 14. While the imperial beasts BC ruled, a parallel omen was Remus and Romulus from 600BC pointing to the redemptive war with R, first Christ vs Caesar and the pontifical Rome AD, and finally, the last great tribulation where papal Rome is the same pontifical centre of evil at war with the truth. Rev 13 (and Daniel) have more to say about R's story from Gen 2:22/3:15 to Rev 17, about imperialism in general, and R's religious empire and ruling priestly paganism in particular. R's ruling Romanism is cosmological Omenism related to the signs of time.

After 2000 extra years of trouble, things must converge in the end with some years to be aware of as historical milestones in the development of evil. Christ came with a sword

with wounding (and healing) effect, first AD in general, and more effectively and more forcefully with the printing press inflicting a sola S wound in the deistic beast of the sea.



A Beast of the sea wounded by sola S jurisdiction (Europe's Roman pre-1517 Empire).
B Beastly structure working to restore its former R strength.
C Beast of the Earth – the dragon's roaring R (Globalism's UN Empire).
R How ruling heads and Roman headache made the organic a ruled 5% organism.
R Rigid control is falsity's trademark - lost autonomy, transparency, and independence.
R Respect of person is R's repressive yoke, which wants to rule its Subjects.

Some years to notice: First 1798 and Napoleon's wars to dethrone the Pope and destroy the Carnal Roman Empire. Then 1929 when the Vatican City state came to be by treaty. The first generations from Napoleon to the Nazis may be called interregnum, between the European beast of the sea and the globalist beast of the earth. It was a shorter period when the world was relatively free from original sin, papal imperialism, infantilism and the pagan religion of theological Christendom. As already mentioned, war would partly be orchestrated and partly an opportunity. The problem was that the apocalyptic whore needed a beastly carrier, and something had to be done to serve that papal mission. First the evils of World war I to make room for the League of Nations from 1920, then World war II, to make room for UN from 1945, and today how a much greater multiplicity of agenda 2030 evils are orchestrated to scare the masses into obedience while working to make room for antichrist's globalist UN empire. If it can be done without World war III, such a war is not needed, but if the national populations do not comply, the globalist evildoers will surely take the world to war again to finish the last step toward antichrist and globalist ruling of subject nations. Global papal jurisdiction does not work without its ruling dragon carrier with globalist, supra-national jurisdiction to impose on the world whatever Pontifex Maximus wants imposed for Rome's wicked glory.

One of the redemptive signs to be noticed in R, while all cosmos groans in pain, is that from the days of Remus and Romulus until AD and Y2K would earthquakes increase in number, frequency, and magnitude until R's redemptive point was fully proportioned on the Richter scale. While lying, cheating, orchestrating evils, and masquerading behind veil, would R's apocalyptic unveiling address Russel's paradox. It cannot forever remain a hidden mystery that evil orchestrated while claiming not to be a participating member, actually means full membership in the order of evil known when all things are unveiled and R's ownership is made manifest. Russel and Richter are two versions of R's reality.

In Benjamin's life story as brutaliser of the Baptist Bible, is R reinforcing its framework around behavioural brutality in Bn and Beth B, supported by 3xR books. Ruth, Romans, and Revelation build the overall framework around predestination (diaspora) in G. Beast behaviour and Benjamite brutality would go on until man would become a grown-up and would have learned how to behave in the house of G-d and in general.

Another element relevant in this case is how to recognise gatekeeping. Secular media channels provide protective gatekeeping for the political establishment. Religious media channels provide the corresponding protective gatekeeping the theological establishment needs. In the final tribulation must these things run their course with the normal phases:

-First step, a mental state of denial, trying to ignore truth and reality (Pharaoh's step I).
-Second step, trying to silence the truth (Pharaoh's step II).
-Third step, going to war against the truth (Pharaoh's step III).
-Finally, surrender or defeat.

Now a R test case for what to expect by KJV/XXX profiling, here by example how the details in Rev 17:7 are whitewashed to provide masking. As seen here in the KJV, which accurately translates prophecy as historically proven, is the reader provided with enough info to distinguish ownership from control. The carrying beast is the owner of the seven heads and ten horns, but the woman is the active rider and controller of them. If you read the masquerading papist NABRE, the woman is only a passive passenger with no active involvement in ruling affairs. Do you see how this R profile relates to Russel's paradox of membership, and how the apostolic KJV unveils the real and most relevant part of the story the papist NABRE establishment does not want unveiled? Apostolic oversight in the KJV means to provide the reader with true text guiding the Berean brain to get from the text what needs to be known, especially in matters of original sin and ruling evils. In the KJV the phrase, "which hath" points also back to the woman rider in control, but in the NABRE the heads and horns are tied only to the beast. Be aware how text works in the brain and how the apostolic KJV guides the reader to know truth and reality. As seen by translation in the papist NABRE, the editors behind Codex Satanicus and perversion of text in general, manipulate the textual details to whitewash the most relevant story. Rev 17:7 is only one form and one example of what to expect by KJV/XXX profiling.

Rev 17:7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

From the 1800s Codex Satanicus became the most important tool used to regain beastly strength. Substitute means would reverse the reformation and get rid of the providential Bible. In the interregnum years after Napoleon had destroyed Europe's imperial Roman carrier of the woman, something had to be done, especially to bypass the separation of church and state. So the solution was the Vatican City state established as a platform of deception. Papal nuncios would be used to establish diplomatic relations with the other nations and do the work of deception by state-to-state relations above the heads of the people in nations having no such internal relations between church and state. Organised wickedness is taken to the next level of imperialism with UN used to promote universal

jurisdiction, doing the state-run dirty work directed by papal jurisdiction behind the scene, while using wars and all kinds of trouble to force the masses to submit and comply.

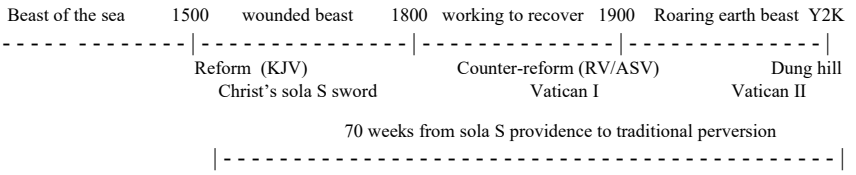
The point made by the end of time, AD and Y2K, is that the gospel kingdom and world peace coming with it, require all forms of imperialism to be abolished, especially all the religious forms of imperialism. Grown-up Ephesian conditions require papalism and all the historical variants of patriarchal Christendom, which made the infantile world, to be ended. First brat among brats, is the most prominent and the most infantile member of history's beastly world order. A bishop in the fallen man's world must oversee his beast.

Lesson learned in matters of R referencing means that to understand the organisational and structural nature or R, in how all the historical steps again repeated from the 1960s until Agenda 2030 may be fulfilled, is that ruling, organisation, and the structural nature of R unveil antichrist's globalist world order as a trap set by globalist Rule of law with the intent to enslave the whole world. It is therefore most relevant to notice that given warnings about the great taking is not only covered by the ruling royal R in Rev 3:11. Taking and enslaving is a trap set by law and systemic ruling. How Moses, Maslow, and Marx agree, means that the victory historically claimed by the surviving fittest winners was a victory won by those having the best ability to organise Lackland affairs, tax the poor and secure all riches to flow upwards in the prestigious pyramid of power, position, and priviledge. Repeat the typical R-words: Redemption, rescue, reform, release, restore, revolt, rebellion, retribution, etc. It should be self-evident that release in R and in G-d's gospel kingdom, is literally to liberate the people from the enslaving trap set by wicked Rule of law. Wicked rulers would repeatedly expand their rule of law into all areas of life with no limit to where legal measures could be imposed and something extracted.

In this historical context must the nature of antisemitism and the hatred of everything Jewish through the 2000 years of theological Christendom be decoded. Be aware that for a papist and preterist committed to papal jurisdiction and episcopal supremacy, is there no reason to have any regret about Holocaust while preparing for the remaining chapter to be written, Armageddon, because in the general wickedness fueling Codex Satanicus is the great Whore of Babylon the Jewish Israel. Restored medieval ideas and the hope of vicar glory based on a substitute reading of the book of Revelation is that the Jewish Israel is finished. Based on two alternative interpretations of Revelation, it is either or, by the twofold nature of the Bible dividing itself by priesthood. It is world redemption provided by G-d through the Jewish Israel, or alternatively, the victory of antichrist, the enslavement of the world, and the final destruction of the Jews. Regardless of outcome, it is driven by the Bible, everything founded by some version of the Bible. Providence came with the gospel and kingdom of Christ. Codex Satanicus provides for the globalist establishment and came with the substitute gospel of antichrist, the vicar of Christ. In whatever form, the Whore of Babylon must be destroyed. Who that would be is a matter of which version of prophecy and history you accept as authentic scripture. Antichrist's Holocaust and Armageddon is an apocalyptic outcome nurtured by the ideology that the Jewish Israel is the Whore of Babylon that must be destroyed, and with no reason not to be victorious about it. Apocalyptic finishing means vindication of one of two parties. It should therefore be evident why the true Bible has a distinctly redemptive mission and

provides clarity of outcome in whatever form for the readers not to be deceived in where the world is heading, but the substitute Codex Satanicus has no such clarity of outcome, does not want any distinct clarity of outcome with a definitive prophetic horizon, and is therefore obscure and apocryphal in its form and mission. While quarreling over which world view to be the true, is the Apocalypse either historical, or preterist and allegorical. How the twofold Bible divides itself by priesthood means clarity vs obscurity depending on which priesthood it is made to serve. The authorized KJV is distinctly apostolic and trinitarian, and provides for a distinctly trinitarian world. Modernist means of deception are obscure and deistic, and they provide for continued obscurity and deism.

While the ruling beast is working to heal its wound and regain its strengt, and the whole world wonders after that apostate beast, it is important to understand the role of Codex Satanicus and the RV/ASV in the period from Vatican I to Holocaust, and in the final layer the Bible-perverting Dei Verbum ideology working from Vatican II to Dung hill and Armageddon. Whatever goes away is filled with something else. Lucifer's Romanist laurels and crowning achievement is Christendom's moral bankruptsy. Two (prophetic) blueprints compete in the ongoing war over which world view to win. Providence says that G-d's gospel kingdom is the prophetic horizon, competing with Codex Satanicus having no other horizon than its dead end upon Dung hill. Moral relativism, missional bankruptsy, pagan imperialism, and global syncretism are some of the fruitful outcome led by Christendom's false prophet, Codex Satanicus. BC culminated with the sinner destroying his own saviour, the Word in person. AD culminates with Christendom doing the same, destroying the Word in print. Thus Y2K models itself exactly upon AD as two versions and two layers of apostasy. Dung hill is Christendom's Mount of Olives. It may be called to establish the law, or to establish moral bankruptsy as the legal foundation for the need of redemption and G-d's saving gospel. First AD to the Jew, and Y2K also to the Greek. Now after 2000 years of diaspora, it is two steps of Lackland preceding a potential Homeland. Antichrist's Lackland 2.0 is a no more real threat before the eyes of the readers than their awareness of the two conflicting prophetic blueprints and the two competing world views. Dung hill should make it very clear what means of deception do and what the warning in 2 Thes 2:3 is about: Let no man deceive you by any means. KJV/XXX profiling is about apostolic definition vs copycat deception.



History's greatest crime is framed for conviction by G-d's canonical epistemology, to be ended by Gen Z. Z inheritance = W. Completed revelation and apocalyptic unveiling means that it is the anointed generational calling of Gen Z to take G-d's sola S sword and finish the beast. The words of Christ, it is finished, have one saving, deterministic part AD, and one reformative, free-will part awaiting Y2K and Gen Z to make up their mind and solve the still outstanding reformation problem.

In this framework must the whole trinity of globalist wickedness be decoded, beginning with the two alpha root portions, Gen 2:21-23 and Gen 3:13-15, reappearing with the beast of the sea and the beast of the earth in Rev 13, the false trinity in Rev 16:13, and in the riding 5% partnership of universal papal jurisdiction and globalist UN jurisdiction in Rev 17:7. For the totality of wickedness and whoredom must the religious church beast and its dragon state carrier in Rev 16:13 be able to exercise their twofold jurisdiction, and will therefore need the false prophet, which is the modernist Bible industry. Codex Satanicus is the moral alibi required to achieve what they want. Thus, antichrist's global dominion depends on a perverted version of scripture, because the only way it possibly can be done is that the church member mass accepts a perverted Bible as the foundation for one-world religion and one-world government. The intended role of Codex Satanicus is a substitute blueprint sufficiently changed but accepted to argue that the providential Bible can be declared obsolete. At the same time it is so polluted by man-made dung and so much watered down that all reformative energy is wiped out. Lackland 2.0 controlled by UN under moral supervision of the papal Rome has all the characteristics of the first, medieval Lackland when Europe's Romanist empire gave its strength to the papal beast of the sea. Antichrist's solution provided with the deceptive Codex Satanicus is that the vicar blueprint can never be used to know the continued historicity of Revelation taking the world into Lackland 2.0 in the way the medieval Lackland confirmed the historicity of the Bible in the 1500s. While the whole world wonders after the beast as foretold, can Codex Satanicus work as a whitewashed scriptural alibi that such perverse wondering is legitimate. Now some categorical contrasts:

Christ's prophetic blueprint	vs	Antichrist's substitute narrative
Providence	vs	Codex Satanicus
The true trinity	vs	Deism and whoredom
Rev 19:13-16	vs	Rev 16:13-16
Leading to verse 17	vs	Leading to verse 17
The true three	vs	The false three

For the Western world in general, and USA in particular, is antichrist's false trinity now fully established and the occult linking of USA and Washington to Europe and Rome is done. For the Western world in general, and USA in particular, it means to have become that great exporter of falsity in person and print. Now the Pimpriarch of the West can for a short period of time enjoy his laurelled Roman prominence and pontifical glory while presiding over the Western world's whoredom around Dung hill:

The religious beast	The political dragon	The false prophet
US Pope	US/UN Empire	US Bible industry

In its ultimate form:

The Religious Beast	The Political Dragon	The False Prophet
One world religion	One world government	One world bible

Now the contrasts. With the false three, the two parties with a real ruling jurisdiction are the beast and the dragon, using a worthless bible as a moral alibi and right to enslave. In its free and true trinitarian form does sola S jurisdiction overrule the other jurisdictions. To establish vicar jurisdiction, the right to enslave, must Codex Satanicus eliminate the

reformative strength held by the true Bible. Falsity is founded upon the ruin of the truth. When the false prophet presents the false prophetic horizon, it is a deceptive dimension of holding up an illusion of something that will never happen. The most important task for the false prophet is to cancel the reformative energy and prophetic horizon coming with the true prophet. In its true form, the body of Christ gives its strength to the Lord and Word, and receives its strength from the Lord and Word. In its substitute form does Codex Satanicus and the political dragon give their strength to the religious beast. Life under vicar jurisdiction means that the people must sacrifice themselves for the common good, which is for the glory of the religious beast ruled by antichrist, the vicar of Christ.

Division of the main elements in the false three in Agenda 2030. This is the structuring of the system sometimes called antichrist, and sometimes called the false prophet, which is the beast of the earth representing the totality of the Western world's apostasy. BC culminated with killing the Word in person. AD culminates with destroying the Word in print. Y2K is a roaring, beast-marked sum of Christendom's moral bankruptsy:

The Religious Beast	The Political Dragon	The False Prophet
One world religion	One world government	One world bible
Pontifex Maximus	UN/ESG Sust. Goals 2030	Editio Critica Maior 2030
Universal jurisdiction	Universal jurisdiction	Symbolic (no real) jurisdiction

In the shadow of the false three, it is built into the plans as a premise and necessity that the reformation must be reversed, sola S jurisdiction must be suppressed, the apostolic KJV must be dethroned and replaced, and it belongs to the story that the Jewish Israel find themselves at the centre of the great tribulation because it is Christendom's final attempt to orchestrate their extermination. After finishing its role, germinating the text and translation committees, perverting all scriptural power, causing the whole Protestant world to wonder after the first beast, causing all power to be given to that (papal) beast, has the Bible industry and the actual false prophet in print, Codex Satanicus, no other role than being there, passive in the background, as falsity's credibility and moral alibi. Rev 13:12 is key to understand the deceptive, counter-reformatory process orchestrated from the 1800s and how the beast of the earth would be a globalist extension living out and serving the mission, will, and characteristics of the first beast. As the false prophet did spew out endless updates of useless Codex Satanicus translations, there was never the intent that they should have any missional effect other than causing Protestantism to self-implode. In the shadow of UN's agenda 2030 the Codex Satanicus establishment did its founding part and finished ECM 2030. It belongs to the last-days great masquerade, and is the part fueling how Lucifer upon Dung hill would be transformed into an angel of light with the intended effect to deceive and weaken the nations, and condition the world, especially former Protestantism, to submit to antichrist, Pontifex Maximus.

Having arrived in the deistic realm of Dung hill, the point with KJV/XXX profiling is to see the effect of Codex Satanicus, which is uprooting, that modernist translations are not in touch with the origin of the Bible, and not in touch with the true Bible's inner self.

April/Mai and the transition from Francis to Leo XIV made multiple events showcasing how massively the world would wonder after the beast as foretold in Rev 13:3, taken to the next level of apostasy by protestantism and the globalist earth-beast.

Since R is a dominant ruler and framer of world affairs, together with sola scriptura, is R, Resh and Rosh a necessary part of the foundation in how to approach scripture. The ruling grips of R, Resh and Rosh, are definitive for how to fuel words in general and words like redemption, rescue, reformation, release, etc., in particular. It begins with R, Resh ר and Rosh ראשׁ as the fountainhead. In the beginning בראשׁית. Later, when the two halves, Gen 2:21-23 and Gen 3:13-15 merge, the founding troublemaker is defined by first instance, "head" ראשׁ in Gen 3:15. All ruling headache and head trauma, also the wounded head issue in Rev 13, originate there as the ruling fountainhead of all later historical problems. History goes from bruises and head trauma in Gen 3:15 to the head-wounded Rev 13+. History's principal problem was the lust after ruling power and to be "first" ראשׁוֹן in Rank and to be first brat among ruling brats. One part of this heady problem is that Benjamin through the Baptist Bible is framed for war, to be "in" ב war. The other half is about the Benjamite bride coming out of these troubles coloured by the presence of priestly pimps and prostitution, and the childbearing woman "in" all matters of deception. R is kept in mind as the reason for man's Redemptive need, why the Bible was written, and why sola S jurisdiction is G-d's Remedy against all Ruling headache in Resh and Rosh. Sola scriptura is not doctrine but how to Read. Codex Satanicus is the traditionalist false prophet and Ruling Sceptre of antichrist, the vicar of Christ, denying the truth. For apostate Christendom to Remain in business is it an absolute necessity that the masses are kept ignorant of R, Resh and Rosh, and how that is the ruling framework of the inner canon and its ruling epistemology intended for G-d's target priesthood of believers in Rev 20. It is imperative not only to get on track before beginning to Read, but to be aware that without R, Resh and Rosh, there is no readable redemptive track at all to follow. As you go and do KJV/XXX profiling, you will discover how R rules and makes the framework of canonical epistemology, and you will discover how original sin and the written bill of divorce is turned around to become redemptive means of reunion. Sola S jurisdiction is the true Lordship vested in G-d's scriptural mission to liberate the world. Therefore must even R referencing rule the point of relevance, securing that all canonical epistemology is read and reasoned in the way it was intended to be relevant as the true reference required to reasonably fulfil G-d's redemptive purpose. It is therefore self-evident how relevant R referencing combined in R is both a ruler and a role model also coming with the deceptive danger of being frist in Rank in terms of respect and reverence in Red-carpet hypocrisy. So, be not deceived by dignified appearance.

For reference of R and W combined

On the road of history from the 1800s to the morally bankrupt Dung hill, and while working to regain its former beastly strength, things would at a given point cause Ruling and Whoredom to be the trigger point of the last seven years of the apocalypse. Because scripture and sola S jurisdiction make the essence of the Apocalypse, and the world has been on the road to the abomination of de-sola S, would falsity in person and print make itself essential for how the apocalyptic trigger point would manifest itself.

On one side of W, the will and wrath of G-d reflect the Word of G-d. On the other side is Christendom's warfare and whorefare in opposition to the true W. When the Western dragon finally Roars with full ruling strength (the beast-marked body of antichrist) to defend its falsity, the trigger point is manifested. Falsity in person in general will stand up around falsity in particular, the false prophet in print, to defend itself. There was little response to things related to one world religion and one world government, but the false prophet triggers another level of ruling establishment Rage all around the perverse Bible industry. Abomination of de-sola S becomes the trigger and collision point between the wrath of G-d and falsity reinforcing itself until the expected last war against G-d and the truth. Antichrist's position is protected by the perversion of scripture. Codex Satanicus is the chief copycat and protector of antichrist and falsity in general, and of the counter-reformation in particular. All forms of Ruling rage and Wrath must come with powers of whoredom against the truth and sola S jurisdiction. It is the copycat against the truth.

Falsity is triggered to protect its beastly platform and pulpit, falsity is triggered against the scripture of truth, and falsity is triggered to hinder the foretold change of priesthood in Rev 20. Whoredom and war with the truth will establish the facts the reader needs to know about the abomination of de-sola S vs sola S jurisdiction, because that is what the apocalypse is about, the Whore vs the Wife, the Ruling of these relations, and the Rage of Ruling Whorish establishments. To poke things in the nest of Whoredom makes an immediate response of its sneering Rattler. How falsity in general, and false prophets in particular are triggered around Codex Satanicus, which is the lord of lords in falsity on earth, is characteristic for what to expect of roaring rage in continuation. Instead of the expression, to make war with the saints, in Rev 13:7, it is Whore vs Wife in matters of warfare, wordfare, wordship and lordship. The series of points made from triggering the first ruling Resh/Rosh headache in Gen 3:15, until the final triggering of Ruling Rage in the end game, says how release of Revelation and release of Wrath is done as specified in Rom 1:18. It is two forms of R-W against each other, and since the days of Westcott and Hort, the war of whoredom has been directed as the ruling religious establishment's war against the authorised KJV, G-d's providential protector of the Reformation. In this context it is important to know how the providential reformation and the providential Bible reflect each other and how the sola S reformation and its textual and missional basis is tied to Jerusalem and the Jewish Israel. Zech 12:3 has just as much to say about the burdensome Jerusalem as about the burdensome reformation and the apostolic Bible. Codex Satanicus champions the warfare against Jerusalem, against the reformation, and against the true Bible. All provocative elements, especially R and W, must be in place to understand history's Ruling headache (Rev 13 wound) and What triggers the endgame.

General Tribulation vs Final Tribulation and Unveiling

One of the aspects of canonical and historical epistemology combined is the presence of a series of simultaneous phenomena coming with it. For any given historical period did the sum of scripture have something to say, and in that historical context would the sum of scripture be surrounded by a cloud of witnessing expositions having a corresponding testimony about it. The historical period to scrutinise now and for judicial reasons, is the early 1800s when things were lamb-like before the beast of the earth began to roar like a dragon, especially what characterised the transition from the 1700s into the early period of the free western world. A list of persons and characteristic ideas is made for the reader to sort out the expositional sum of it related to the early days of lamb-like nature.

G. Washington:	Champion of the short-lived free, pacifist, and lamb-like world.
J. Madison:	Constitution and separation of church and state.
I. Kant:	The moral / categorical imperative (for gospel kingdom members).
G. W. F. Hegel:	Spiritual phenomenology & dialectics.
C. F. Gauss:	Normal distribution.
K. Marx:	What can be done with man's capital self?
S. Kierkegaard:	Either Or, hedonism or holiness (existentialism).
J. Wesley:	Methodism and the holiness movement (christian perfection).
W. Carey:	From blind determinism to free missional will.
W. Miller:	Advent and investigative judgment (Rev 14:6-12).
X. X:	Patience of the saints: Who would hold the commandments?

The combined sola S and expositional essence to scrutinise is how the final tribulation is the dead end after man had come to the stage in the early 1800s when he should have used his mental capacity and free will to freely align himself with G-d's will. 1800 years after the temple veil was rent in twain and after the great awakenings should a sufficient number of revived people in Europe and USA, G-d's target priesthood, be able to do for G-d and themselves what the theological establishment never wanted to do before that. After 150+ years from the early stage of lamb-like holiness to the final tribulation and judgment would things be complicated. While William Miller had his providential Bible in the 1830s and 40s in USA, had some in England started to infiltrate the universities and the Anglican church to make Codex Satanicus to mix up the original blueprint and twart the growing conviction and reformed, free will to holiness.

Later, as the false prophet became more successful and the reformation imploded, one of the indicators is the growing internal tension. A part of the problem with the apocalyptic beast's internal struggle is that at least two apostate forms oppose each other. A portion of the globalists profess to be Christian, and a portion of the nationalists profess to be Christian, in addition to the greater plurality of unholy alliances around them, some with and some against. The two+ main groups do not agree with each other, especially in the political and legislative pursuit to impose Christendom, but both want something done politically without having the needed (revived, holy) cultural support. In some aspects it is worse than in the days of Jesus. The deeper into the apostate mire, the more forceful would Christian Nationalism and Christian Globalism become, and the more troubling became the unholy war between them. The final judgment reflects the longer tribulation.

The false Prophet – Codex Satanicus

Paul said that Lucifer transformed himself into an angel of light. In retrospect Dung hill is the place where Paul's "marvel" (θαυμαστόν), described in 2 Cor 11:14, and how the world "wondered" (ἐθαύμασεν) after the beast, described in Rev 13:3, merge to become one great deception. The origin is Gen 2-3, based on sola S, with root verses for the false prophet to be Gen 2:9, 2:16-17, and Gen 3:1-6. In its original design in Gen 2:9 was the original garden fixed with the tree/book of life at the centre, and the relative tree/book of knowledge located somewhere and anywhere in the periphery. When things had been turned upside down and had become earth-centred, they could no longer keep track of trees (books), centre, and periphery. From there come all the details of sin, going astray, how to stay on track and on target, and how to get lost somewhere and anywhere.

If you read the Hebrew and KJV, there is no room for doubt about the tree/book of life set at the garden centre in Gen 2:9, but if you read loose translations like the NIV, NLT, and NET Bible, the two trees are first equated, then swapped, for man to take the place of G-d at the centre. In its original design it is the road to salvation. In substitute form it is a road to deception and to get lost in the periphery. As fabricated means of deception, Codex Satanicus has no other role than to obscure and serve antichrist.

With the framing background that the tree/book of life is trinitarian, and the tree/book of knowledge is deistic, the two steps, first equate them, then swap them, that explains how scripture and tradition was first equated, and how antichrist's magisterial establishment built the hierarchy of Satan with men above G-d. In this context is Dung hill the place of academic deism, scholasticism, and intellectualism taking the place of G-d's revelation. Dung hill became the place proving that deism has no defence against deception.

Antichrist's office needs no other early reference than Gen 2:21-23, and the dragon no other early reference than Gen 3:13-15, but their common foundation, the false prophet, needs the whole, beginning with the steps from Gen 2:9 to Gen 3:3, no longer having a meaningful interpretation after mixing up centre and periphery in Gen 2:9. Gen 3:3 does no longer know what was originally classified as centre and periphery in Gen 2:9 proven in loose modernist translations like those mentioned. Gen 3:3 is simply the serpent test case confirming that the centre is undefined and the wilderness established. Salvation is by definition (A sure foundation). Deception is relative.

In its original design, as translated in the KJV, the tree/book of life is preserved as the book of life in Rev 22:19, but since modernists and theologians are mostly unbelievers, denying that the Word is the same in person and print, is the modernist Rev 22:19 still a tree of life with no recorded book value for accounting. In the KJV is Rev 22:19 and 1 John 5:7 recording elements of the same story from the place of the original garden.

From Gen 2 until the great tribulation, everything antichrist's beastly administration did plan for depends on the false prophet's vicar roadmap, Codex Satanicus. It is the false prophet that represents the essence of changing times and laws in Dan 7:25, especially the change of the end of time, because the main mission around Dung hill is to alter the course of history and history's prophetic blueprint for another outcome in the transition

into the seventh millennium, for Y2K to repeat the deceptive achievement AD and have classical ecumenism and Levitical continuation AD to work beyond Y2K. So, since the false prophet involves all books of the Bible and is much more comprehensive than the early references of the whore and the beast in Gen 2-3, it is also much more important to decode the much greater implications of Codex Satanicus than antichrist as one of the founding partners in the false trinity. R-W referencing must first decode and unveil the greater evil of the false prophet in order to decode other and lesser evils of the religious beast and its political dragon. Therefore is the false prophet in Rev 16:13, 19:20, 20:10 key to know the rest of history in Revelation, and why the missional goal is to establish sola scriptura and sola S jurisdiction. Here is the true trinity vs the false three:

The true trinity according to the present 1 John 5:7:

The Father	The Word	The Holy Ghost

The copycat three according to the absent 1 John 5:7:

Papal Substitute	Codex Satanicus	Spirits of Error

Mission accomplished for the false prophet is to have deceived the remnant and maybe even the elect. The rest are irrelevant because they would not be awake anyway. This is the background for the need to do KJV/XXX profiling and understand how the Bible is twofold and divides itself by priesthood. Whatever antichrist has planned at the centre of agenda 2030 is ready in print for decoding. It is typical for the nature of deception that the theologians speak of something in the future that has been here since the origin, most concretely developed since the 1800s. Revelation is not about a future antichrist but to unveil a growing deistic problem present all the way, especially the last 2000 years. The final tribulation is only the last chapter and the unveiling part of this long-lasting evil.

One final test case about the overall canon and the KJV as apostolic authority: Do you see what the twofold Bible has to do with first instance "*it*" in Gen 1:4 and how the later problem of ownership came with the priesthood of unbelief reinforcing original sin and defining the ownership problem around the one instance, "its" in Lev 25:5? Do you see that this only "its" instance in the KJV substantiates a spiritual entity later dealt with as evidence of the unseen but still a real ruling realm? Do you see that "its" ownership in Lev 25:5 is the same primarily mental, possessive stronghold called "beset" in the KJV in Heb 12:1, uprooted to be something exterior in the NKJV, NASB etc? Notice THAT canonical take on Lev 25:5 in the KJV, having no real parallel in the NKJV. Theology and modernism are disjointed from the underlying object-marked signs of time אֵת?

All in all, referenced by R, the structural framework of canonical prophecy and history is built by R as chief provider of the ruling raw material in human nature setting up and structuring man's business on earth around self instead of G-d. Without R's raw material and royal bloodlines sufficiently defined and known, the Bible is dysfunctional in terms of gospel-kingdom mission, redemptive meaning, and reformative energy and effect.

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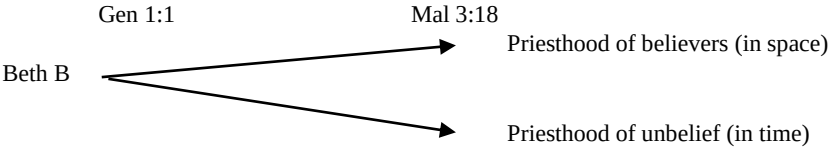
Genesis

Gen 1:1 Before Hebrew for dummies, some parts must be questioned about the scriptural angel of light. Gen 1:1 indicates that Satan not only would rearrange scripture, but would steal G-d's throne, become a vicar creator, and in the end even assume the position of reconstructive autograph authority and use it to be a substitute god at the worship centre? The point is that this temporal trajectory from Gen 2:4 is accounted for in Gen 1:1? Why is Lucifer's man-made and self-made Omega a complete anti-Copernican disaster? Why that ambitious trajectory from Babel to the apocalyptic Babylon? From start it is a must to do a principal separation of the two-stories-in-one regarding THAT hypostatic kernel in scripture, to know the meaning of scriptural deism divorced from scriptural trinity.

Baptist Benjamin's Bi-ble and his inner anthropological pilgrimage begin with Beth B, and is growing until everything beth-ween is fully weaned and grown-up. The prophetic perspective goes from mixture to a distinct division with nothing beth-ween. Mal 3:18 predicted what Jesus would say in Matt 12:30. This corresponds to en-Mishpat and the unfolding of the 9-numbered Teth, and what is said about Pe-Tzaddi and Koph-Resh. Imposed (mental) labour would develop man's mental faculty until Adam's brain would be able to manipulate language and this type mental abstracts and distinguish between "in the beginning" regarding time and space as two parts in one, both the same and still different. Readers must mix prepositional and adjective use of being "in" the beginning. On the surface, "in" the beginning refers to time and the biblical start position, but it is also about space and the inner proportions of life and pilgrimage scaled by Beth through the Bible, being and living there-in. The priesthood of believers is no reality until being able to deal with the two priesthoods separated as dead deism vs alive letters, theology vs anthropology. If you repeat Beth and the inner Torah walk "in" the law in Psa 119:1, it is the same Bereshit Barah from start in Gen 1:1. Beth Resh builds the literal fountain-head רֹאשׁ of all things to follow through scripture. Ezekiel's river, Beth's baptism, and the pure Pison river of life in Rev 22:1-2 begin in Gen 1:1. Discernment and how to distinguish between D, are the same two-in-one from Gen 1:1 to Mal 3:18. Thus, the essential aspect of homecoming and Hebrew rest is in-coming into that space. Time end is a dimensional breakthrough where things "in" time are raptured to be life "in" space. Mixture and the biblical flatland is a mental landscape where things have lost their true proportions. Man's first (love) and inner life there-in have lost its spatial meaning, and have become a concrete mental flatland and one-sided narrative strictly time-based. The essential twofold Bible requires both the time-based and the spatial in space and place.



Gen 1:1 In the beginning God created the heaven and the earth.

Gen 1:1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃

Next twofold detail is a parallel from Gen 1:1 to Mal 3:18, 4:6 about the definite direct object marker **את** in the end to merge with the missional objective, having no translation value from start but reaching its substantive and convicting value in the end. If you ask a translator, he might say that the definite direct object marker **את** carries no translation value into the receptor language. For theologians and translators, the point is limited to the text having a definite object to mark. If it is a definite "the" ה heaven שׁמים or a definite "the" ה earth **ארץ**, they will say that the grammatical object must be preceded by the definite direct object marker, which is only a grammatical function, never present in the Hebrew text if the sentence is indefinite, which then would say:

Gen 1:1 In the beginning God created heaven and earth.

Gen 1:1 בראשׁית ברא אלהים שׁמים וארץ׃

But the point is that, also since no vocalisation will change anything fundamental of Hebrew root meaning, only how it is observed and used to express bias or certain parts of the story, the same lettered preposition used to express, G-d "with" us, or how Enoch walked "with" **אֶת** G-d, will never come to full value, at the end of Mal 4:6, without the direct object and the missional objective being the same and integrated with full-gospel value in the textual mission.

So, about the definite direct object marker (DDOM), words and names will receive the action of the verb. A verb going out, spoken or sent in writing, is a word on a mission. Whenever the DDOM appears, it will be referred to as the missional objective of the verb/word/text. This missional object/objective is primarily taking its overall meaning from first instance in Gen 1:1. So, a verb is generally on a mission, and when combined with a definite direct object, the verb is even more distinctly and definitively a word on a mission. This is partly where the English definite article gets its defining energy from. Salvation is by definition. Deception is relative. How things are phrased for definition in the English KJV, known by its explicitly direct and target-oriented language, build on the saving energy in the Hebrew text. G-d's saving mission is no more powerful than it is definitive, and the Bible's mission has no more reformative strength than its defining capacity (of the text). Due to the universal diagnostic nature of scripture, the DDOM is not limited to G-d's mission, but is definitive about whatever goes on in the text.

The next element immediately following in Gen 1:1 is how G-d sent W, his word, And how that is expressed as the conjunctive sola Vau/And having the earth as its missional landing area by first instance in Gen 1:1. From first instance even sola Vau/And makes it vital to read each word distinctly with definitive meaning, since the saving capacity of the Bible means no stronger surety than the value of each word. Each word is given for context and in context for the sum of text in context. Modernist meaning of words and context is drained. It is a scholarly mantra used against the KJV that no wording has been preserved with such distinct value. Only general concepts are preserved. This is how counter-reformatory modernists work to undermine the KJV's authority. From first instance it is a point in itself that sola Vau/And drives G-d's creation and redemption.

By its English Elizabethan design was the KJV provided with all the features required for the reader to be educated on D's origin of destiny as two-in-one, or Tamar in twain. It should also be noted how things from start in Gen 1:1 reflect the biblical terminology of conception, pregnancy and strength to bring forth a reformed baby in Beth. Bereshit barah Elohim, translates, In the beginning created G-d. Be-Resh-it begins with the Beth preposition, saying "in" the beginning, making the Hebrew Beth the fountainhead of the whole Bible. In English the primary "in" correspondence makes that evolutionary start position. On the surface is "in" a timed slaughter by the letter, legalism and a priesthood of unbelief, while the inner story of being and beginning from start remains enclosed in itself until the point of conversion in Mal 3:18 when the increasing dichotomy between D two-in-one defining stories have become so distinct that D priesthood of believers will no longer tolerate the presence of a ruling priesthood of unbelief. G-d's creational anthropology, the inner life story there-in in Bn-i-Mn, begins with discerning D relation beth-ween the two first Hebrew Beth consonants in Gen 1:1. Some Beth details depend on discerning D definite article:

Prefix and preposition, in, at, to ב, the beginning of Benjamin's Baptist Bible. 2x Beth in the Hebrew denote the overall purpose with G-d's creational mission.

Beginning, -reshit ראשׁית (and ruling fountain "head," Rosh ראשׁ)

Creation, Barah ברא, and G-d, Elohim אלהים

The Hebrew sign convention (and direct object marker), supporting AT and THAT in English, ET את, the origin of acts, conditions and timed affairs with signs following.

The Hebrew conjunction, and, then, also, or ו, and the definite article, Ha ה

Heaven, Shamayim, with Shem as the root and the origin of all antisemitism שׁמים

Earth, Eretz/aretz ארץ

Gen 1:1 In the beginning God created the heaven and the earth.

Gen 1:1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃

Now some prepositions and semantics. Read first Luke 10:26 (and Acts 8:30) about how to read things "in" the law. How does the Beth B semantics control the following group of words: Prophetic, prediction, predestination, preposition, presupposition, etc? What is the ordo salutis of Beth B bias along Benjamin's Baptist road from Gen 1:1 to Mal 3:18, and from Bn's infantile slaughterhouse to i-Mn peace? Why is the literal Beth in Gen 1:1 so vital for Bn things Beth-weaned and grown-up in Mal 3:18? Why the need to distinguish between D? Between the righteous and the wicked בין צדיק לרשׁע and "between serving" בין עבד and "not serving" לא עבד. Why is Benjamin's Bin pilgrimage necessary to know D inner meaning of clay and pottery in the law?

Mal 3:18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

Mal 3:18 וְשַׁבְתֶּם וּרְאִיתֶם בֵּין צַדִּיק לְרָשָׁע בֵּין עֹבֵד אֱלֹהִים לַאֲשֶׁר לֹא עֲבָדוֹ: ס

Some more questions: How are D inner semantic connections done between distinguish, discect, discern, dubious, differentiate, define etc? How are these personal B/D relations applicable for the Bn-i-Mn journey toward Mal 3:18? Why is D-G's origin of destiny a matter of Gaussian Definition? Why is it called The Definite article? Why are precision and definition issues of evolutionary anthropology in representation and interpretation? Why is scriptural baptism following that Between בין formula? How come that Baptist Benjamin was forced to suffer from all the biblical pottery projected by the Nephilim, the Naphtalis, and all the ruling, counter-reformatory Nebats in the wilderness? Now the Bias, the historical whatever Be-as-is, is sufficient to deal with Hebrew prepositions.

The integrated or prefixed Hebrew prepositions are Beth, Caph, Lamed, normally used to say בְּ (in, by, at, with), כְּ (the like of, like, as, according to), לְ (to, for, in regard to). Hebrew vocalisation serves a twofold purpose. In classical reading the vocal doting tells the reader which part of a words or phrase to reduce or intensify. For the reading of the inner law, the vocal sounding causes no change to the consonant element itself, only how each lettered element is observed and dealt with. Thus, the grammatical system the Hebrew Ben Asher made in the 900s preserves the connection between the grammatical and lexical surface and the inner anthropological life story of the Bible and the canon. A vital question is what kind of Adamic sickness the basics of grammar need to cure in order to combine the twofold Beth B and be fundamentally bi-blical and beth-weaned? This question may for some appear absurd but still relevant. Again, the most childish elements of grammar and linguistics are the most exciting. Childlikeness of the kingdom members needs to become a reader's perspective looking into the perfect inner law. To integrate Hebrew/English representation and interpretation is literally to dot the eye.

Now before verse 2, the last alpha details on Gen 1:1 is about AT, omega and setting T's target from the beginning. Check the Hebrew relation between the direct object marker and the complementary grammar regarding the final AT at the end of Mal 4. T's target will be a repeated theme through OT and NT. Decoding of the apocalypse is no better than the ability to define D definite article in Gen 1:1. G-d's completed anthropological evolution is matched by D's lingual ability to pronounce a created closure in Gen 1:1. Man has no better cultural and anthropological destiny than his lingual distinction. Void of reason in verse 2 corresponds to D's mental void of a distinct lingual capacity. Man's cultural destiny and lingual destiny are one and the same. Language is central for G-d's plan to redeem the world and give people their homelands with distinct characteristics of national borders being lingual borders. The other way around is man's cultural decay followed by lingual decay. Babylon's apocalyptic Babel is full of senseless babble and meaningless modernist texts and translations moving the readers away fom the truth.

Before leaving Gen 1:1 it should be noticed that in the primarily mental KJV, following the inner Hebrew canon, the Heaven and the Earth are dealt with as primarily mental concepts of rest and labour for the target group of readers in G-d's creation to receive the Bible as redemptive both in its logic and in its language about the anthropological part of G-d's creation. How this works will be seen in multiple examples after Gen 4, where the KJV stays abstract, universal, and principal, and the competing modernists time and again run into the concrete, exterior, physical, and material, and are trapped there. The KJV orders its wording partly in an explicit way full of redemptive language, and partly full of implications and implicit language and hints that it is primarily redemptive and mental and anthropological, and that G-d's creation of Man from Gen 2 to Rev 20 first is mental and provided with primarily mental stuff beginning with verse 1 in Gen 1.

Gen 1:2 The first case of KJV/XXX profiling, and here how the KJV as protector of the reformation is dedicated to sola Vau/And. For mixed lingual and missional reasons, and in faithfulness to the text and its mission, it is necessary to do a complete translation and begin with saying, And ו the ה earth" אֶרֶץ. But in the NKJV, where the words have no distinct meaning, the first word is not translated. This is also the first case to verify that the NKJV and the 1995 NASB follow each other closely, but it is seen repeatedly that the 2020 NASB revision is crawling back to agreement with the KJV and is in this case reinstating the first "And", present in 1977, removed in 1995, and reinstated in 2020. The lingual period when the NKJV (1982), the 1995 NASB, and the first NIV (1984) were published, is the period when dynamic equivalence and textual carelessness ruled the committees most heavily, and was most heavily criticised for liberal tendencies. The counter-reformative challenge, how to come around the KJV and deceive the masses would have to pass the stage when at least some readers are still alert to what the text says and how the Bible perverters deviate and try to replace the reformation Bible.

Gen 1:2 And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Gen 1:2 וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם׃

Here is the first test case. If you do KJV/XXX profiling of Gen 1:2, you may discover that omega depends on a distinct alpha, and that the wilderness and the void of reason this verse outlines, is the apostate omega landscape the modernist NKJV belongs to. Sola Vau/And, still present in the RV/ASV, but absent from the RSV (1952), is the same in the ESV, MEV, NLT, and NRSV-UE.

Another detail in Gen 1:2 is the defining homeland en(d)trance function of the Hebrew definite article, He ה. This works according to the A matrix itself when a mathematical inverse is produced in the priesthood changeover from lackland to homeland. Grammar rules require that when the definite article is added to a noun, it may lead to a vowel change, and the earth, Eretz אֶרֶץ becomes Ha-Aretz, הָאָרֶץ. Combined, He definition and Vau means of definition cooperate from the bill of divorce to the means of reunion.

Gen 1:3 Next step in KJV/XXX profiling is that the Word is the same in person and in print, where complete translation is required for obedience to the Word, here about the conjunctive sola Vau/And claiming the right to be his own mediator. It is just as much about And said, as the Word in print, as what G-d said. This verse indicates also the typical Hebrew syntax with verb-subject-object, "said" אמר before "G-d" אלהים, in English typically translated as subject-verb-object, G-d said . . . . The rest of this KJV verse follows the Hebrew word order.

Gen 1:3 And God said, Let there be light: and there was light.

Gen 1:3 וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר׃

Since the twofold Bible is a drama about alive trinitarian being vs dead deism, this is a way of expressing Shakespeare's, to "be" היה or not to be, an alternative grammatical form of "was" without form in Gen 1:2. Be aware that uprooting from THAT inner canon into a loose WHO surface, means that the word "be" has lost its mental meaning, and is read in a creational context where the anthropological creation of alive being is no longer a part of the creation story, the same reason why theology in general limits the creation(s) to Gen 1-2. The main point with words with distinct meaning in the Hebrew and the KJV, in contrast to theology and modernism, where the words have no distinct value in them, is that in the typical theological circles where they reject sola scriptura, is there no enlightening difference associated with the second sola Vau/And in this verse. The KJV translates clearly and distinctly that sola Vau/And is the saving light-bringer. Real-presence meaning, saying, AND (present) There, equals light, literally dividing this verse by centimeters, dividing it accordingly, the first 2/3 as 4000 years BC, AND the last 1/3 as 2000 years AD, rejected by the theological establishment reducing sola Vau/And to have and be of no effect. Sola Vau/And IS the AND healer AND deliverer in Psa 107:20. The profiled KJV/XXX difference is that in the KJV is the Word the same in person and in print, but not so in modernist translations. Gen 1:3 and Psa 107:20 are some of the explicit examples where the Word is the same in person and print, and therefore claiming the role of being his own mediator, And-Said, in Gen 1:3. The Word is personal and communicates in person in this And form. If you repeat the deistic case in Gen 1:2, without form, you may read it as a fallen deist without alive personality. The true Word in person and print is alive And has his personality intact in authorized form. And There, in Gen 1:3, means that G-d with us is sola Vau/And with us. He is that light.

Now about (ir)-relevance and relativism. First, repeat how WHO uprooted from the specifics of THAT in Exo 3:14 relates to the two Beth stories in one in Gen 1:1. All can imagine the elevated pulpit oratory: There shall be . . . having lost all connections to the real world and having blurred all demarcations between prophecy and poetry. Restored scriptural definition and WHO put back into THAT soil must have the result that to read the Bible restores the specifics of relevant conditions in time and space with practical application to a place called and named to be There. Typical theological relativists have no mental and geographical location associated with the word, There, which in the KJV is a target-oriented T brimful of specifics, but in its theological form is fictional. Skewed

syntax and a relativist equivalance have already uprooted There from the truth. When a text is read, THERE is generally removed from society and has no place on earth, partly some of the drama around words explicitly translated and words which to a varying degree have a traceable root in the original text and therefore sometimes appear in italics because the original root cannot be defended in the translated text. The target area called There, is the place in need of enlightenment, the same great need in Matt 24:24.

If you compare with the final instances, “there” in Rev 22:5, you will find the reason for the need of distinct meaning and reading, and you will find that the NKJV makes itself one of the non-canonical bastards with no more need for sola Kai/And enlightenment There than for sola Vau/And enlightenment in Gen 1:3. The first 2x Kai/And translated in the KJV in Rev 22:5 are dropped in the NKJV, which is a typical case of a modernist syntax with empty words where sola scriptura and sola Vau/Kai/And have no meaning. KJV/XXX profiling means to establish evidence for sola scriptura, and for the reader to understand how profiled evidence reflects the theological rejection of sola scriptura, and finally to understand how the KJV operates in completeness as providential trinitarian protector of the reformation in the ongoing war with apostate, deistic modernism.

Gen 1:4 About D and definite delight. If you accept that the Word, sola Vau/And, is the same in person and in print, do you agree that the sola Vau/And incentive to follow his example and become the word in person, means to stand before the same self-mirror in the first half of this verse? Do you agree that sola Vau/And makes the autobiographical essence of shewbread provided for personal transparent insight? Do you see why forces of darkness never wanted the object-marked missional objective in this verse,

Gen 1:4 And God saw the light, that *it was* good: and God divided the light from the darkness.

Gen 1:4 וַיַּ֣רְא אֱלֹהִ֔ים אֶת־הָא֖וֹר כִּי־טֽוֹב וַיַּבְדֵּ֣ל אֱלֹהִ֔ים בֵּ֥ין הָא֖וֹר וּבֵ֥ין הַחֹֽשֶׁךְ׃

Salvation is by definite enlightenment, here assisted by the categorical Caph. Here is the Hebrew-English connection where the Messianic C enlightens THAT blood-lined track to end it. That (specific) *it* was good, Kiy-Tov כִּי־טֽוֹב. The not so pleasant part of the story is that this is what Bn has to struggle with Beth-ween the twofold B/D. This may need some more elaboration.

For Bi-ble context on things “di-wided” בדל and how that corresponds to salvation by definition, the same B-D-L show up as joints and marrow in Heb 4:12, for the need to quit your own self. Gen 1:4 explains what is going on when the theologians create G-d in their own image, and what is taking place when that is reversed in the change of priesthood. Be aware of the Hebrew wording. Light must be divided, and darkness must be divided, and it begins with G-d being divided. From the beginning, void of form and reason, mixture is a complete worship issue in need of a solution. It is not black/white and either/or but complete mixture. Even if vicar lordship does not “formally” begin before Gen 2, is the lingual design in Gen 1 already prepared for man mixed up in vicar

worship and the worship of self and the creation. Categorical black and white worship purity begins with the sola S priesthood changeover. Since the Bible is anthropological by design, the longer temporal drama is a twofold split designer war between G-d's creational anthropology and theology creating its temporal god. This is what must be sorted on the road from Gen 1 to Mal 3:18. This is also one of the canonical indicators of the Bn-i-Mn Bible, making Benjamin such a struggler in need of being Beth-weaned. In Mal 3:18 is this double beth-ween form gone. Gen 1:4 presents the early non-discernable case. Hearts enlarged, or di-wided, indicates the increase in proportions of faith needed before Mal 3:18 can explode the mixed double beth-ween spectrum.

And divided G-d - Beth-ween the light - and Beth-ween the darkness.

וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ׃

Here is a test case for this unsorted double mixture where evil needs to be divided and good needs to be divided to know what is really evil and really good. Do you see what this specific type unsorted mixture has to do with "hate" speech legislation, and why the editorial modernists could not tolerate the received text about justified indignation in Matt 5:22, and could not tolerate what the KJV recommends about heretics in Tit 3:10 but changed the underlying Greek text in Matt 5:22 and the translated text in Tit 3:10, as seen in the NKJV, to back up their inquisitorial mindset in order to shut down unwanted protests? In other words, do you see what man's mental collapse regarding the twofold dimension, which requires a true Bible to be known, after editorial rewriting logically must lead to a repressive society where free speech no longer is wanted and accepted by the theological and political mafia?

Gen 1:5 Now it becomes no-less fundamental about G-d's anthropological design. This verse fails if read only as physical creation without the mosaic cycles of mental daylight and darkness. The priesthood of readers must begin this verse, not only by identifying something, but by the nature of the Word to speak the light day into existence. The other side would he not need to say anything about. Darkness would man make in his absence anyway. After coming to terms with proper anthropological reading method, the first six KJV words are G-d's explicit command, speaking the mentally light day into existence. Then follows the next six words to be noticed malefactor events soon to be the standard after Gen 2. Spoken creation and noticed identification are not necessarily the same. It is necessary to conclude that the cycles of day and night are the framework for the longer mental creation beginning in Gen 2. Salvation is by definition. But B is a relativist so he needs to be exercised by labour to cover the subsidiary accounting.

Gen 1:5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Gen 1:5 וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד׃ ף

If you now consult the rulers of darkness in Eph 6:12, do you see that the person called the "darkness he" is the one calling nighttime into existence? Next step, do you see that

this verse and the phrase “and the darkness” ולחשך is a paradigmatic realm repeating itself under the sola Vau/And synergy of Codex Satanicus? To be really specific, do you see that Lamed as orchestrator of darkness, here in the breach, makes it a wasted effort to address, “and ו to ל (the) darkness חשך, where Lamed shows up again as the party with itching ears in 2 Tim 3, going silent in Gen 1:5? In full agreement with salvation by definition, is the light day definite, and nighttime is indefinite. The Night is comparable to a preying narcissist sucking all defining energy out of his surrounding environment.

For the same reason as it is needed to separate “evil” from evil, and “good” from good, the Hebrew describes two versions of anthropological being, “were” יהי the evening, and “were” יהי the morning. In the RV/ASV the text has a different meaning.

Do you see how Gen 1:5 partly converts the order of salvation in Gen 1:3 into the order of deception and destruction in Gen 1:5. In Verse 3 it means to wait for sola Vau/And in the last 1/3. In Gen 1:5 it means to call the day by sola Vau/And and reverse that in the absence of sola Vau/And. First a call by sola Vau/And support, then a call without it.

Since Gen 1:5 is essential for G-d’s spoken command and the nature of the Word and how to produce momentum, it could not be explained without first building the pieces with repeated Mosaic cycles throught the text and through history, and combining that with the 7-numbered chapter and book pattern. Moses and the cycles are defined by the spoken call, Qara קרא (regardless of vocalisation) and how that call in the text relates to the mental evening, Erev ערב and the morning, Voker בקר. Humanity is going through repeated Mosaic cycles and repeatedly hits the limit of the Levitical roof in the second heaven and never gets through. How the cycle is captured by these three words, calling, mental evening, and the no-less mental morning, is the background for how to read the dis-continued Mosaic lifecycle in Gen 6:3 and the repeatedly rejected sola S reformation in the second heaven. The most critical is why the written and oral collide in Leviticus, and how calling faces a contrary, Keriy קרי and counter-reformatory walk in Lev 26:21 and through Lev 26. The point is how Zebulun’s repeated second-heaven troubles in Exo 20:4-6 corresponds to the always rejected Jeremiah, the rejected reform in Heb 9, etc., and why the same cry for completed reformation is the last word to all of the seven churches in Rev 2-3. Calling and Qere, and the collision point between the oral and the written define the limiting roof in the second heaven, which is why the yellowish Lev 26/9 is a realm where prophecy and reform hit the roof and constantly is rejected. The priesthood of unbelief is a contrary-walking roadblock which by its nature hinders salvation and liberation until it is forced to let go in 2 Thes 2:7. In Gen 1:5 is the foundation for Adam’s mixed pilgrimage formulated. Whatever the spirit says (calling) to the churches in Rev 2-3, there would always be a contrary-walking regime standing in the way. For the totality of scriptural context, the collision point where representation and interpretation is most critical is also the point in the Hebrew text where the written Kethiv faces the oral Qere and hits the roof of disagreement in Lev 26. Adam’s need for

alignment is the need to sort out mismatched anthropological issues of representation and interpretation as they appear in Kethiv and Qere. Lev 26:21-28, 40-41 indicate why these second-heaven troubles would continue and why mismatched representation and interpretation would continue until the trinitarian convicter and comforter in John 16 would arrive and clear up all such 16/9 issues repeated through scripture and history. This will be more described later, but Lev 26 is a foretaste of clearing up the connection and the purpose with the Elleh school exercise in godliness to end the contrary. It can no longer be hidden how Elleh אלה exercise and contrary walk make up the birth pains and mother, am אם of all evil until the readers have learned to sort out the E-H matrix and how Hebrew if-entrance correlates with endless drama. From Gen 1:1 the purpose with באלה is to learn Beth insight and introspection about man's inner self. With the canon systematically put in place, the reform issue is the same in Lev 26, Heb 9 and all other 16/9 portions, all the way to Armageddon in Rev 16. If the Comforter is hindered in John 16, Armageddon must enforce the required refrom in Rev 16. All contrary walk points to the ultimate Armageddon in Rev 16. Bit and bridle are Benjamite terminology. THESE אלה continual exercises follow the creational calling קרא and the purgatorial pains intensified by religious contrary קרי walkers.

Lev 26:23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

Lev 26:23 וְאִם־בְּאֵלֶּה לֹא תִוָּסְרוּ לִי וַהֲלַכְתֶּם עִמִּי קֶרִי׃

Another detail about the full stop in the second heaven is how Lucifer manipulated the reference frame and became the maker of darkness and night, Laila לילה. When G-d calls the light day אור יום into existence, the normal challenge is always a relative ל reference frame, and the fact that man has no other framework for understanding light than his own darkness. Logos and Lamed came to his own but they did not receive him. Darkness does not know the Lord of Light. All contemporary regimes, like Laodicea, will live more or less happy and content in the framework of its own ignorance. It will be repeated but the deceptive Delilah הלילה is one of those nominated for night shift.

Gen 1:5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Gen 1:5 וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד׃ ף

Gen 1:6 More prepositions and presuppositions, first an overview beginning with why Beth B is biased from the introduction. It is obvious what bias has to do with bit and bridle and bulldozing and alignment. B is the letter of feedback, brute or brotherly, so it is obvious what preposition and presupposition have in common with predestination,

and generally what skewed sense of reality through the anthropological Bi-ble has to do with false assumptions until man is soaking in corrective sola S means. Beth and Lamed are covered by Gen 1:6. **In** the midst בְּתוֹךְ, and waters **from** (to) waters מַיִם לַמָּיִם

Presuppositional preposition 1: Beth, the English B, and the two stories in one.
Presuppositional preposition 2: Caph, the English C/K, a twofold categorical contrast.
Presuppositional preposition 3: Lamed, the English L, a contextual reference paradigm.

For starters, why is G-d's creation of man in his own image from start a form of circular reasoning? What has this verse to do with the nature of prophecy being self-fulfilling? How are the two initially biased prepositions played out against each other?

Gen 1:6 And God said, Let there be a firmament **in** the midst of the waters, and let it divide the waters **from** the waters.

Gen 1:6 וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם׃

Elizabethan particulars are sorted by consulting the Oxford English Dictionary (OED), which keeps track how certain words and the English language were developed over the centuries from the medieval to the modern. Reformative providence correlated with the peak of lingual perfection in Tyndale's English. It is a providential aspect that even after multiple revisions in the 1500s, the KJV translators preserved Tyndale's lingual kernel, later referred to as Elizabethan English. The first to establish is the reformative aspect of the word "divide" in Gen 1:4, 6, 7. The point with the need for di-wision is that the KJV waters dealt with are the origin of the corporate beast rising out of the same apocalyptic waters until reformation and proper division are completed as smaller bordered groups, found by studying the OED senses regarding firm heavenly division. The KJV provides oversight from Genesis to Revelation in all matters of second-heaven re-form-ation until the world no longer is without form and void of reason. It should make sense that Lamed as a temporal and Levitical imperialist has no interest, at least BC, in breaking up these "water-to-water" מַיִם לַמָּיִם relations, and its should make no-less sense that this is the breach to be closed for redemptive and reconciling reasons. Now more about bias and the prepositional.

The categorical Caph does not have to be a preposition כְּ but serves the case anyway in being categorical and comparative. C confirms K's personal paradigm דְּ. Whatever G-d did command "likewise" will never be any closer than man's present mindset, ל vs כ.

Exo 22:30 **Likewise** shalt thou do with thine oxen, *and* with thy sheep: . . . .

Exo 22:29 כֵּן־תַּעֲשֶׂה לְשֹׁרְךָ לְצֹאנֶךָ

Gen 6:22 Thus did Noah; **according** to all that God commanded him, **so** did he.

Gen 6:22 וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים כֵּן עָשָׂה׃ ס

Repeat the lexical definitions for the three integrated prepositions. Lexical meaning is the entrance point into anthropological application and to know why all three tend to be biased and bring together preposition, presupposition, and predestination in the sense of being flawed and full of false assumptions, the reason why man/word integration and becoming the Word in person is the representative prerequisite for correct interpretation. It is obvious why the anthropological sola S was designed for the priesthood of readers.

בְּ (in, by, at, with). Twofold and biased, superficial or canonically founded.

כְּ (the like of, like, as, according to). A comparative image maker, Cain & Christ.

לְ (to, for, in regard to): A temporal or eternal reference frame.

An update so far is that the NKJV has dropped the conjunctive AND-THE from start in verse 2, has broken the substantive Vau grips on how to read verse 3, and continues with the same fractured (sola S) foundation in verses 5-6. As a transitional translation is the NKJV transitional in the sense of manifested divorce. How AND-THE in English communicates the Hebrew וְה is characteristic for the modernist industry, professing to be accurate but unable/unwilling to translate fundamental doctrinal precepts. The MEV and other modernist translations follow the NKJV. Be therefore aware how the counter-reformation in the 1800s was implemented in the change-over from the KJV to the RV and ASV. In the KJV these first verses are the first steps in G-d's creation story. In the RV/ASV it is about keeping track of time and exterior details. KJV/XXX profiling of contrasts will grow in clarity but the modernist, rationalist, and superficial mindset is present from start in Gen 1:1. Also this will be repeated, but subsidiary justice through the canon is the reason why physical and mental wear and tear are mental matters built semantically into "were", was and is, as a matter of wearing down the saints. Some parts are explicit. Other parts are hints to what the essential Hebrew and KJV is about. How to wear down the saints in day-by-day labour, makes Gen 1:5 the reason for saying that sufficient unto the day is the evil thereof (in Matt 6:34).

KJV 1:5 . . . And the evening and the morning were the first day.
RV 1:5 . . . And there was evening and there was morning, one day.

Here is a test case for Gen 1:5 on the reader's ability to do KJV/XXX profiling and pick up the meaning of nuances and hints in the apostolic KJV, where the KJV from Gen 1:1 is distinctly missional and anthropological, and the modernists are theological, textual and lexical. Do you see that the KJV, even before introducing man, is anthropological and creational about the daily labour pains imposed on man to be exercised therewith? In contrast, do you see that modernist editorial effort removes these nuances and hints, making the text concrete as the foundation for the counter-reformatory RV/ASV mission introducing an uprooted narrative spinning around up in the air with no more to mediate than calendar cycling? In other words, do you see that the KJV is biographical about a man that by the end of his day would be exhausted, but in its modernist form is a happy hedonist with no need to rest? This is defining for KJV/XXX profiling, how to deal with hints and nuances, and how to substantiate anthropology vs dry theological translations.

You should use this opportunity to verify that the apostolic KJV is primarily mental, in this case about the use of the word “were”, about (alive) being, where the RV/ASV did a lexical word-for-word translation, concrete, exterior, and material, in this case using the word “was” to address a physical and timed reality. In the KJV this is about the text describing G-d’s primarily mental creation, and primarily creating man and a language describing that. In its uprooted, superficial, theological, anti-Copernican form it is about G-d revealing himself with nothing biographical about man. Before man is introduced, the KJV story is about fall and death and recreation of restored alive being. The profiled point is that the theologians will strive exegetically about what the text says. For target readers of the KJV it is about why G-d’s mission and creation takes this eisegetical form for the target priesthood to read it biographically as-is in retrospect.

Gen 1:7 First G-d’s creation עשׂ of the ה firmament רקיע, then the same repeated but referenced by Lamed, under תחת and above על. This is what to expect after Gen 2 when vicar lordship, Lamed ל, assume the “defining” position of ה. Here some may argue that a deistic position is established after the first five KJV words and after the transition from the definite Gen 1 to a relativist sphere under vicar control from Gen 2.

Gen 1:7 And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

Gen 1:7 וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־כֵן׃

For extra context on Gen 1:7, with things set over and under the firmament, this verse is the first “under” תחת instance in the Hebrew. Tachat will be repeated but for now it is the origin of Tamar’s veiled self and a Hebrew concept to be systematically referred to as Tamar’s under-world terror and mafia regime. Tachat denotes the need for the rapture and Y-ascent to the higher realm above על the creational עשׂ firmament. First instance “made” עשׂ and the general use of this Hebrew root is the basis for creational pottery in the anthropological Hebrew and KJV (cf. Jer 18).

In English is Who, Which, and That called relative pronouns, and among grammarians the idea is that the relative pronoun modifies the noun it immediately follows, meaning that 2x “which” in Gen 1:7 would modify 2x “waters” and follow the underlying relative Hebrew particle, “which” אשׁר does the same job as a modifier of “waters” מים, but that leads to an unsolved conflict between the lingual and the missional. Is it the relative pronoun that modifies, or is it the formative conditions under and above that actually do the job, and the relative pronoun modifies itself to adapt and obey conditionally? Where is the modifier intended to work? Is it on paper, or is it a mental rewirerer meant to do a work and modify the Berean brain? In the creational-anthropological Hebrew and KJV, it is primarily the conditional “under” which hammers out the creation and modifies the

mind of man. In the war between armies under and above, man lives with a struggle of modifications, some want him to modify himself and be formed in the image of Tamar's underworld mafia landscape, but his liberation depends on his mental modification and adaption to the sanctified waters above. It is important to read this together with Gen 3:1 and realise that the lingual and missional are the same, and deception is primarily mental and is served by lingual means. Asher is indeed flexible, but That is not the same as being a modifying relativist. Anyway, Asher is the founder of this blood-lined selective Which switch where all modifying struggles take place between the under and the above. The point is that "the waters which . . ," may modify the lingual but do nothing of real value without the effect of the rest of the sentence, which may be lingual on paper but is judicial in the real world. In predestined terms, the conditional "under" is a condition subject to that underworld element, man living under that dominion, where he also is condemned, in contrast to the later dominion above, which is above reproach, and the conditions Rom 8:1 refer to have become a raptured reality. In the anthropological inner canon the KJV translates, this is lived, purgatorial and formative reality. In theological translations it is only text shaped by syntax, grammar, and lexical value. In other words, the statement saying, the land which thou inherits, is a struggle for the logical modifying Which switch to bring into unity the person after the modifier with the place before the modifier, for a restored Copernican world view. Uprooting means that theology shifted the focus from the conditional underworld as modifier, to a lingual detail divorced from the missional working of the text. To work out your salvation (cf. Phil 2:12), has been changed to an exercise of blind textual relativism no longer in touch with the life story the text mediates, and the primarily anthropological and mental creation was changed to a physical and material reality restricted to the exterior, with the result that a theological creation ends with Gen 1-2, and there is no more difference between Gen 1 and Gen 2+, than between Gen 1-2 and the rest of the Bible.

The waters which were under המים אשׁר מתחת

The waters which were above המים אשׁר מעל

Here it must be noticed that Mem represents a Baptist watershed of revived proportions of faith, rapturing man out of the underworld and into the realm of faith. In time man must first be conditioned by unbelief, as a necessary part of the judicial journey of being rescued and raptured into the saved sphere above. Tamar's veiled underworld terror and mafia refime is a temporal (judicial and educational) conditioner. Divided into two type societies, the two "were" (are, is) instances are two forms of being. First deism, alive death, then revived Alive (trinitarian) Being.

Next part on Gen 1:7 is about punctuation. Proper punctuation is required since lingual logic is no-less strict as lawgiver than grammar and lexical value for language meaning. Logical options or choices ruled by lingual operators (and/or, if/else, if/then), used in computer programming and electronic circuits derive their nature from the Bible. AND means a chain or series of multiple requirements. OR means a parallel where only one of them is required. For a pilgrim on the road in need to cross two rivers, an AND solution with two bridges is required. If one river has two bridges, it is an optional OR solution.

For a simple test of structured lingual logic, a structure like verb-noun-and-verb-noun in combination, like Gen 1:7, requires a comma before And, since it says that G-d made the firmament, but he did not make a divide. To “make the firmament” - and – “divide the waters” are two separate and independent operations. A verb can make a noun, but can not make another verb. If the comma is dropped, it says making the firmament and the divide, which turns the second verb into a noun. It is not coincidental that binding and breaking belong to the same semantic landscape, and even more, that since comma and the conjunctive have semantic similarities with logical and lingual implications which tie them togheter in another lettered group in the lingual landscape, it should make sense that the binding conjunctive strength of AND, building on the underlying sola Vau, in many places, like Gen 1:7 requires a comma before AND to brake the conjunctive effect and hinder that the first verb goes beyond the intended, making a firmament. How the logical AND works as binder is comparable with the stronger atomic forces binding the small particles together in the atom with an effective force so strong that it requires tools to break them apart when needed.

Gen 1:7 And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

Gen 1:7 וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־כֵן׃

For more context on punctuation in general, and comma before AND in particular, one of the first test cases is the punctuation conflict between the KJV and the NIV in this verse. The point is that the more distinct preservation of each individual word with a distinct meaning, the greater conjunctive AND-effect and the more need for a comma to break AND’s binding of two sentence parts, which in some cases belong together and in other cases, like Gen 1:7, must be broken since each verb-noun are separate operations. It would be different with verb-noun-and-noun (cf. Gen 1:1). A person built a house and another noun part, where the verb must cover both. How Gen 1:7 operates in the NIV creates mental tension for a Berean brain because it is both logically and grammatically troublesome. The point of contention is that in the relativist world which also promotes dynamic equivalence, the text is loose, no word has distinctly preserved meaning, and the lingual does not follow the logos logic where binding and breaking are based on sola Vau where the And-punctuation is coming from. In terms of binding and breaking, and conjunction and comma, the bill of divorce and reunion requires punctuation to be done accordingly. In the KJV is the degree of stop, from a very short pause to full stop, given as follows: Comma, semicolon, colon, period. The last four KJV words in Gen 1:7 must take the whole into account before saying, period. First the NIV committee fuses the two verb-noun actions together, then it makes a breaking full stop before the last four words. It is helpful to understand the strictly preserved words with distinct meaning in the KJV, protected by fully functional punctuation, in order to understand both the accusation of overpunctuation made against the KJV, and the relativist lingual landscape ruled by dynamic equivalence ideology in the committees where such accusations come from. As will be seen in later examples, this is some of the ruling elements in the war between the

providential Philadelphia and the competing Laodicea being so loose and coloured by relativism that they do not know what they are up against. This is enough for now but it will be repeated in multiple examples later.

Here are some sola Vau/And test cases for Gen 1:7. Do you see that the conjunctive sola Vau/And, the Word in person and print, saying אמר and calling קרא everything into existence from start in Gen 1:3-6, is the same creational sola Vau/And doer and ו maker עשׂ in verse 7? Do you see that those denying sola scriptura also typically would be the imperialists denying the sola Vau/And sword required to divide waters from waters, and field from field?

Gen 1:8 More "were", and anthropological wear and tear in the Hebrew and KJV. If the concept of a day יום in verse 8 is combined with water מים in verse 7, it is seen why doctrinal baptism is a river flowing towards the end of Ezekiel and the end of Micah. To come out of day-by-day darkness means to end in Baptist immersion. Doctrinal baptism is truly regenerating, but classical infant baptism causes the river to flow in the wrong direction, from Ezekiel to Genesis, and from Ezekiel to Malachi. The extra problem for those arguing the case for classical baptismal regeneration is that it does never lead to heaven שׁמים, only into a dry wildernesss and into something under relativist control in Tamar's underworld terror and mafia landscape. From east to west, and from the dry to the wet in Israel, are lingual details in directional agreement by providential English translation. All those that were, under the weight of wear and tear on the road, have a distinctly directional target. The definitive incentive says, Thou shalt not! Also in this verse it is indicated that salvation is by definition. G-d's textual target mission means a distinctly directional heading toward T, also indicating the providential meaning of KJV oversight, where the reader is translated into the missional Hebrew landscape, which also is the reason for the great Gunpowder plot and hatred of the KJV even before it was printed in 1611, and the reason why they had to come up with Codex Satanicus in their effort to undermine the providential underpinning of the reformation. The KJV's direct and definitive language is a threat to the ability to deceive the world by dull translations.

Gen 1:8 And God called the firmament Heaven. And the evening and the morning were the second day.

Gen 1:8 וַיִּקְרָ֣א אֱלֹהִ֗ים לָרָקִיעַ֙ שָׁמָ֔יִם וַיְהִי־עֶ֖רֶב וַיְהִי־בֹ֑קֶר יוֹם שֵׁנִֽי׃ ף

Now more context on verses 1-8, why OT in written form is a bill of divorce waiting for Messianic strength to unify H-W. The only place where the word הוֹ appears is 2x Alas in Amos 5:16. It is important to notice the context, the remnant in 5:15 and the plowman or husbandman in 5:16. Since THE definite article AND the conjunction are integrated with other Hebrew words, it becomes a more or less hidden secret that these two are top listed and the reason why the English THE, AND are listed with the highest frequency,

THE appearing around 53000 times, AND appearing around 41000 times in the English OT. If the Hebrew definite article and the conjunction appeared as stand-alone words, it might be easier to capture why these two one-consonant words make up sola scriptura. As long as the priesthood of unbelief rejects sola scriptura and hinders Vau to build the needed strength for proper definition, Lackland does never become Homeland and HW does never turn around to become the intended means of reconciliation. It is partly seen when Eretz becomes HaAretz, but since theology is only a dysfunctional theory with no anthropological application, and the priesthood of unbelief insists on standing in the gap as minister of divorce between the Wife and the Husband, the priesthood of unbelief has in its most literal sense made itself a billing priesthood living at the expense of the target priesthood of believers. Biblical terminology gravitates around labour, farming, the soil, and conception, child birth etc. Agricultural activities on farmland and heartland bring the two scenes in Amos 5:16 and Eze 37:3 together in the context of H-W הוֹ divorced or reunited. Salvation is by definition. True definition needs the means of salvation for defining strength to bring forth. H weakness and W means of strength explain the long lasting priesthood tension, unbelief favouring a ministerial Lackland, and faith favouring a reconciled Homeland. Thus the priesthood of unbelief has a vested interest in rejecting sola scriptura, the reformation, and the universal priesthood changeover from Lackland to Homeland. The purpose with a firm A, rakiya רקיע is to end Asher's אשׁר bloody mess continued by a rebellious, non-confessional slaughterhouse priesthood of unbelief, claiming a (vicar) right to stand in the breach and hinder reconciliation. The great whore and the apostate waters founding her, begin with the lack of heavenly division in Gen 1.

Before continuing, here is a test of executive energy vs deistic lameness in Gen 1:8. Do you agree that if the first six KJV words were about identification, that would require a comma after "firmament", but in the Hebrew and KJV where this is executive reality, such an active calling can have no comma after "firmament" but is a target address where the temporal Lamed already has instituted itself as legal roadblock and custodian hindering the message when the Lord is calling (to) ל the firmament רקיע. It will be repeated, but for now this corresponds to the second heaven, which always will interfere when the Lord intends to communicate something directly "to" ל the people עם in the form לעם. This is one of the coded versions of the later breach position, standing in the gap as redemptive roadblock between G-d and men, and requiring to be vicar (Logos) mediator in 2 Tim 2:5. Do you see that as soon as G-d had launched the idea of a plain firmament in Gen 1:6, it would not take long before the temporal serpent Lamed would sneak in a copycat version making it sound like something different in Gen 1:8. Reality surfacing from Gen 3 begins long before arriving there. Next test. Do you see why alive trinitarian being (were, was, is), present with the firmament in verse 6, must go away in verse 8 since eternal (Logos) Lordship and the deistic temporal Lamed do not coexist?

Gen 1:8 And God called the firmament Heaven. . . .

Gen 1:8 וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמָיִם . . .

In counter-reformatory circles and in debates with them, it is a standard question asked where the Bible teaches sola scriptura. The answer to the question is that theology and the priesthood of unbelief are divorced from the inner canon where that answer can be found. The trinity will always be silent about it to the priesthood asking that question for no other than self-protective, (counter)-reformatory reasons.

With the AND ו conjunction and THE ה definite article the first step is taken to see that one letter is enough to shape a word with meaning, and these two consonants have such absolute grips with how to read and interpret scripture that they define the two defining levels how to read and how the Bible divides itself by priesthood. In other words, הוֹ says that what therefore G-d hath joined to-get-her, let no man put as-tachat. Definition and Con-Junction have canonical implications for all hermeneutics and semantics, and whether the Bible by priesthood becomes a bill of divorce or a marriage contract. Agricultural terminology about the soul, the seed and its soil make Heartland, Farmland, Wasteland, Lackland, and Homeland aspects divided by priesthood, by Ezekiel's heart.

One element of delusion and illusion about the firm A, is how the priesthood of unbelief is professing an episcopal realm in First Timothy (above) and have fooled themselves to impose an "expanse" in Gen 1:6-8. If preterism was true, the liar's version of "expanse" would correspond to the rapture done in the past, and the last 2000 years would be about the true kingdom being an established reality. Relativism rejects the distinct difference between Gen 1 and Gen 2. This is further complicated by mixing up the distinct singular heaven in Gen 1:1 with the plurality of heavens from Gen 2:1. Gen 1:8 is one of the examples how Young's lexical trap is working, in this case how the modernists adopted relativist concepts (like expanse) made up in the 1800s. For proper lettered reading of Gen 1:7-8, salvation is by definition, translating the definite heaven with the authorized implication that absolute division equals a firm A ment.

Gen 1:9 An early pointer to Gen 2 and the separation of singularity and wet Homeland from pluralism and dry Lackland, the first wilderness indicator of Tamar's veiled under-world terror and mafia landscape. First singularity and Place One מקוֹם אחד, then the dry בשׁ *land* potentially to be seen, called to appear ראה. Labour conditions when flesh בשׂר becomes a Benjamite element from Gen 2:21-24, 6:3, point back to the first dryland foundation, Beth B in Gen 1:1, 9, etc. In modernist form is "one" a number, in the KJV it is about singularity and unity. First NT instance in Matt 3:3 is also contrasting a pluralist wilderness of the same dry land type. From Gen 2 man becomes a self-made maker of his own labourous Wasteland. For each new day created in Gen 1, the physical is framing the mental and anthropological beginning in Gen 2. The word "land" is put in italics because there is (no) explicit basis in the Hebrew text. B. Blayney 1769 confirms the italics *land* written land in the first printed AV1611. Again it is seen how THE land of B and the weaker H depend on Vau fuel to define and say that it was So. The only sphere where these things will appear is after accepting sola S. The One Place will know the dry land, but this verse will never decode itself in reverse order. For Beth B, things

to “appear” is a long pilgrimage of self-discovery and transparency. All anthropological agriculture is about the inner soil of self. Again, the categorical and comparative Caph at the end does not need to be a grammatical preposition to image or imagine things.

Gen 1:9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

Gen 1:9 וַיֹּאמֶר אֱלֹהִים יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה וַיְהִי־כֵן׃

Before moving on, you will soon be introduced to the Hebrew version of Flesh Almighty, a fallen adamic representative named Niphil Basar נפל בשׂר Almighty. He is the ruler of man’s fallen Beth dryland יבשׁ in Gen 1:9. His elevated position is derived from the fallen Nephilim as the early prototype of the wrestling canonical Naphtali nominated to be the N identifier of most Nebat stuff of canonical and confessional importance. Asher has just as much to water and witness as Naphtali has to confess by conviction.

Next reason for consulting the OED is first instance “unto” in verse 9. This is processed reality developed from the word “until” in medieval English, and in Tyndale’s world a directional and purposeful way of increase. This prepositional English word is loaded with presuppositional bias until the end. Since theology is divorced from all inner reality do the modernist version “to” hold no such value. The meaning of time end is found in the framework of “unto” being a working temporal relation and dimension. Oneness, sameness, and singularity of name and place would not appear until Rev 20, and reflect how the first “unto” and the Hebrew אל behind it mirror man’s pilgrimage toward his raptured divinity. Place מקום One אחד is no more singular and definitive than the Hebrew אל is divine and corresponds to reconciliation with the true G-d. Alpha and omega are written with the implication that the origin of destiny means for the three first words in Gen 1:9 to be waiting for the confirming last four words in the same verse. The end of verse 9 is defined by Vau means just like Vau defines the end of verse 3. It was reasonable that it would take 6000 years from beginning to end of Gen 1:9, and it was no less reasonable that it would require the sola Vau priesthood of readers to come un-to that end and confirm that it was made so. Until, undo, and unto argue their own case in the same way re- before words like reform, realign etc. stand on their own in the KJV with no more need for explanation. In the anthropological Hebrew and KJV Gen 1 make a framework for the 66 books, but in theological versions the mental and anthropological do not exist and creation is limited to a physical Gen 1 (and partly Gen 2). In the KJV is the word “unto” about mental processing. The corresponding word, “into” in the NKJV and NASB is an uprooted, exterior, physical, and geographical alternative. In the KJV, the move “un-to” אל is a short form with capacity comparable to move stuff as done in Jos 15:18, moved by under-worlds motives, from surety and stability in the early Joshua, into the more relative Jdg 1:14 awaiting a pushy Delilah on night shift in Jdg 16 where the ability to stand fast is slowly but decisively overthrown according to Exo 20:4-5.

One more test of Gen 1:9. If you investigate the final אל, translated “into” in Mal 3:10 in the KJV, do you see why that lucrative storehouse is such a deceptive place of wealth all are pushing for to gain something, 5% or 100%? Do you see why that storehouse is surrounded by the already mentioned 5% Public-Private parters in plunder pushing for taxpaid riches to be accessed by a growing group of traitors and private profiteers in the protected class the poor serf class must be ordered to pay for?

Gen 1:10 No more need for italics. With earthly labour conditions called Eretz ארץ in place it is more obvious why dry *land* בשה and B. Blayney on his italics soil prescribe more time and labour exercise to discover why land was not in italics in 1611. It would always be hard for G-d’s call to have a breakthrough in the second heaven without pain.

Gen 1:10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

Gen 1:10 וַיִּקְרָא אֱלֹהִים לַיַּבָּשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים וַיַּרְא אֱלֹהִים כִּי־טוֹב׃

Now it should be obvious what a flesh-full dryland has to do with labour pain and Beth B being detached from the inner landscape in Gen 1:1, and why the veiled Tamar was named for this needed, unveiling Break-Through in the mental Temple. It should also be clear what kind of Beth background the Bereans need to have in their baggage before being able to help themselves sort out present and past Basar, and it should be even more obvious why substitutionary atonement has no reformative effect without the subsidiary, judicial exercise called to be justified by faith, iom, iom, until full Baptist immersion. One more detail at the end of verse 10 is what the comparative C has to do with learning to distinguish beth-ween good and evil from Gen 2. Again the temporal Lamed makes itself Beth B’s perpetual roadblock in time when the Lord is calling (to) the dry land. Do you see what this mixed, protective and deceptive, Lamed has to do with providing a cover-up for the apocalyptic beast rising out of the sea without being noticed in Rev 13? Do you agree that the masses making up the first sea monster, unable to do proper self-diagnostics in Rev 13:1, neither would detect the later land monster in Rev 13:11? Do you see that Lamed vs Basar’s Beth B condition makes up the whole Lamed reference framework for the redemptive canon? The brute Beth B point beginning with so much ruling Resh and Rosh headache in Gen 1:1 is not only that the Lord called (to) the earth, but it is a conditional redemptive call in reference to fallen flesh on a miserable earth.

Before leaving Gen 1:10, the whole sequence so far in the NASB is a monument over the RV/ASV flatland legacy. First that in verses 2-10 the 2020 NASB is partly restoring what “And G-d said”, but it is more revealing how it manifests the lingual flatland seen by KJV/XXX profiling. In the KJV it is all the way that what “and G-d said/called” is a creational voice speaking stuff into existence. But in the lexical flatland of the NASB the 2020 update has put in place a new invention, which by example in Gen 1:10 says that G-d called it “earth” and “seas” in quotation marks, saying that it is no longer about a creational call to make a real existence but to give things a defining (deistic) label. In

the KJV it is also, partly, a quotation where uppercase Earth serves the same role, but the profiled difference is that the KJV maintains its fulfilling prophetic energy whereas the Laodicean modernists have come to the dead end where all such energy is gone and the only lexical value left in the text is a nominal (Sardis) identity label. This is only a foretaste. It will be clearer later that the anthropological KJV is principal, abstract, and universal, and the theological NASB will typically run into a concrete flatland where it makes itself the strongest protector of the RV/ASV flatland legacy. The point to verify by repeated KJV/XXX profiling is that the more clearly uprooted from the inner Hebrew canon, from a distinct THAT to a WHO wilderness, the more clear is the corresponding change from true creational energy to deistic lameness, which is Laodicea's dead end.

Gen 1:11 One important detail explaining why Mosaic recycling is self-recycling, one of the points where theology is divorcing itself from the anthropological Bible. Before Adam is plunging down the ladder of the inverse rapture in Gen 2, this refers to the state of affairs called Min, not yet Bn-i. This is coded "his kind." The fruit פרי tree עץ yielding, creating or producing עשׂה fruit פרי of his ל kind מין, whose אשׁר seed זרע is in itself ב. Now the Beth B story from Gen 1:1 should be more evident, and especially why sola W in the end is placing Bn-i-Mn before the scriptural mirror of self for personal inner self-harvest, זרעו־בו. Restoration of the Lamb's Benjamite Wife in Isa 63/42/21, Pro 31 and Rev 21 needs this background on the seed and soil of self. This verse brings some defining details how the anthropological Bible was designed for the eisegetical priesthood of believers, reading their personal pilgrimage. Long before man is introducd, Gen 1 builds birth right and birth pain terminology about the fruit of self. Man would have no other choice than to live with the conditional and conditioning earth.

Gen 1:11 And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

Gen 1:11 וַיֹּאמֶר אֱלֹהִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ עַל־הָאָרֶץ וַיְהִי־כֵן׃

Creational and missional reasoning about seedtime and flowering makes the two words, "bring forth" דשׁא and "grass" דשׁא explicitly evolutionary and anthropological in terms of bringing and growing man out of the Daleth dust in Psa 119:25. Creational elements prepared in Gen 1 provide for the anthropological framework and the journey from Gen 2 to Rev 20. In combination, what earlier was said to be "made" עשׂ in G-d's creational pottery, is here put under day-by-day pressure of were, wear and tear, until it is forced to "yield" עשׂ seed and fruit, the same forceful pottery in another form. One of the points which makes itself, partly seen in examples like this, is that no lingual root changes any fundamental meaning by change of vocalisation. The only change is how it is observed when dealing with bias or a certain detail or perspective in the text. While

the anthropological Hebrew and KJV is missional about bringing forth his kind, which is Godkind, the theological modernists have no other mission than the lexical speaking of physical grass, trees, and fruit, its kind. His kind, or Godkind, in the anthropological KJV, converted to exterior materialism in the RV/ASV, NASB etc., is the reason for his vs its, in Exo 25:31, Matt 25:32 etc., generally his branches and body members in NT, under dominion of vicars and hirelings in modernist form. In the anthropological KJV does the missional trump the textual/lexical. It is a primitive kind, Bn, or Godkind, Mn, with a particular focus on Bn-i-Mn and the subsidiary, judicial and educational journey towards Mal 3:18, where the finished Min מִין product is Bin בִּין self-understanding. This is the reason for light being interchangeable with awareness in Gen 1:4, and why Benjamin is the most colourful Bi-ble maker and the one in need of being beth-weaned.

In other words, from this early position, the prophetic perspective regarding Godkind in Abraham's mission is that when NT says about Y, that Ye are the light of the world, it originates with the missional OT "counsel יעץ beginning with Moses in Exo 18:19, and goes back to Abraham's mission field with all the "trees" עֵץ in Gen 23:17. But for root meaning is the first instance and parable story telling about the "trees" Gen 1:11, the basis for revived missional awareness and first-principle sense of reality in Mark 8:24.

Here is the test case for Gen 1:11. Do you see what the Benjamite wars of the Lord in Num 21 and Jdg 21, and the general Beth B and Baptist Bible full of ruling Resh/Rosh headache from the beginning in Gen 1:1 have to do with predestination and the temporal Lamed making itself legal guardian, L-Min in Gen 1:11? Do you see why lady D has so much aftercare to do in the aftermath of the neurosis "after his kind" לְמִינוֹ to repair all the evils imposed in time as that אֲשֶׁר bloodlined biography? Do you see why Asher as mental and lingual modifier must relate both to the wording before and after WHICH, in order to have a reasonable Beth B in itself בּוֹ by the heavenly built into Beth by birth? Do you see what correctives and incentives and the ending of Gen 1:11 have to do with Benjamin being the most prominent brutaliser of what the Bible calls bit and bridle and issues of life? In other words, do you agree that Benjamin as elaborator and supporter of the most bountiful Gimel in Psa 119 is the definitive case at the end of this verse, saying that salvation is no more definitive than the need for it?

Gen 1:12 Repeats the creation of his kind in search for a known heart soil. In retrospect, the lesson to be learned about good and evil is to separate Godkind from Mankind.

Gen 1:12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

Gen 1:12 וַתּוֹצֵא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ
עֹשֶׂה־פְּרִי אֲשֶׁר זַרְעוֹ־בוֹ לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי־טוֹב׃

If the end of verse 12 is compared to the end of verse 11, the unstated implication is that evil is of another kind, a malefactor mankind. Man's historical world view would be that the temporal condition would never want to resemble the intended image of scripture, but would be full of halfway and lukewarm rebellion against the intended, his kind. The odd outcome is that theology is professing that scripture is about G-d revealing himself, but is denying the practical outcome of its own scriptural ideology, and now more to the point, that theology rejects the basic principles of redemptive growth, that scripture was given as a provision for the fallen Adam to mirror himself back to a normal himself and a normal Godkind. The redemptive gulf is that theology sidetracked scripture and there is no difference in Adam's world in Genesis with or without scriptural means. Thus, his kind must be read as a temporal misery and a replacement self and "his" kind until the intended image purpose with scripture is restored. This is vital for the contrast between the founding Godkind in Gen 1 and the fallen capital self of mankind in Gen 4. In the theological mindset has the provision of scripture no stronger redemptive position after Sinai than before Sinai, nothing is changed AD compared to BC. Nothing is changed by the provision of scripture since the theological position is that the Bible is only working as an explanatory note about things taking place independent of scripture. Theology is rejecting the fact that the redemptive mission is nothing but a scriptural sola S mission.

If you profile Gen 1:12, the NASB, ESV etc., has no need for sola Vau/And from start, and as it appears even more clearly in the papist NABRE, the contrast between Godkind singularity in the KJV and full-scale pluralist grassland in the NABRE is plain. In most competing forms it is a concrete narrative with nothing of parable value to edify G-d's primary creation, which is humanity. In most modernist translations, at least the versions used for profiling here, "vegetation" is the choice by scholarly consensus, in the NKJV, NASB, ESV, NABRE, NIV, MEV, CSB, NLT, NRSV-UE, and NET Bible. First the change from the singular his kind to a plural their kind in the RV/ASV, then removing sola Vau/And and changing grass to vegetation in the RSV in 1952. As individual cases it makes little difference, but the sum of changes has led to the present textual flatland where KJV/XXX profiling means alive trinitarian being vs dull-minded deism.

Gen 1:13 The Hebrew Pe at the end does not only serve paragraph marking but keeps track of the creational accounting. All cycles would repeat the same, to be or not to be, in series of being and nihilist nothingness. Since theology has no subsidiary justice and no anthropological and mental creation, is there no lexical relation between "were" and the day-by-day wear and tear of the saints until exhaustion. In three days, Gen 1;5, 8, 13, it is about mental processing and providing anthropological terminology for the rest of the KJV, but in the RV/ASV it is exterior details, calendar and time-keeeping.

KJV 1:13 And the evening and the morning were the third day.

Gen 1:13 וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי׃ ף

RV 1:13 And there was evening and there was morning, a third day.

For more context on anthropological being, weariness and what it means to wear out the saints and work things out with fear and trembling is an endless Basar task to end itself.

Sufficient unto the day is the evil thereof (Matt 6:34). If Gen 1:13 and Ecc 12:12 are combined, it is seen why a bookish, theological approach to the Bible would never yield any meaning of "study" compared to the real-life story the Bible mediates and only will bring forth before the labourous mirror of self. Basar is the labour-producing element all the way through scripture and the only way into understanding the scripture. Study will mostly be worthless if it does not integrate the mental with the physical. Therefore is the armchair theologian and the classical ex-cathedra attitude completely divorced from the authentic Bible. It is important to notice the context of a KJV word given to empty its meaning. Again the RV/ASV are time keepers of the superficial in Gen 1:13.

Ecc 12:12 And further, by these, my son, be admonished: of making many books *there is* no end; and much study *is* a **weariness** of the flesh.

Ecc 12:1 וְיֹתֵר מֵהֵמָּה בְּנִי הִזָּהֵר עֲשׂוֹת סְפָרִים הַרְבֵּה אֵין קֵץ וְלַהַג הַרְבֵּה יְגִעַת בָּשָׂר׃

Job 7:3 So am I made to possess months of vanity, and **wearisome** nights are appointed to me.

Job 7:3 כֵּן הָנְחַלְתִּי לִי יַרְחֵי־שָׁוְא וְלֵילוֹת עָמָל מִנּוּ־לִי׃

Consulting the OED on "were" is to find that it includes the dimension of danger and to be in a condition of trouble or distress. In addition to the verb, to be, "were", for guys like Luther and Tyndale, made their translation work both dangerous and a product of a lived condition. Modernism and its superficial translation work since the 1800s offer no more than a shallow narrative and time keeping. Thus it should make sense why the past conditions of distress, wear and tear, build a foundation for later trinitarian Being. Were is the grammatical past state of Be. WHO uprooted from THAT in modernist versions is only one indicator of theology and modernism divorced from the dimensional framing of G-d's providential Bible. A search after "were" in a modern dictionary is one example of the uprooted, cut off from the past, and having lost all ability to retrace the journey into the present. The same is experienced when the scholastics indicate how they slice off lexical sense by sense until all helpful context around one specific sense is lost. KJV readers have a Bible providentially designed for multiple OED sense-making.

Gen 1:14 A third variant, first The firmanent הרקיע in verse 7, then a relative version under custody in verses 7-8 לרקיע, and now a no-less dangerous firmament ברקיע in verses 14, 15, 17. Grammar rules say that in this type cases, when the integrated Beth or Lamed preposition precedes a noun, they will also represent the definite article, to the firmament, or, in the firmament.

Gen 1:14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

Gen 1:14 וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלָּיְלָה וְהָיוּ לְאֹתֹת וּלְמוֹעֲדִים וּלְיָמִים וְשָׁנִים׃

One of the typicals seen by KJV/XXX profiling of Gen 1:14 is related to sola Vau/And. As trinitarian protector of the reformation is the KJV substantive about sola Vau/And, in the NKJV and NASB often having an uprooted and timed alternative, Then G-d said. In the KJV is light and enlightening always based on the real presence of the Word, but in its theological form is light and enlightening something independent of sola Vau/And. The KJV provides substantively for the priesthood of readers. The modernists provide for a 5% breach administration rejecting sola scriptura. In the anthropological Hebrew and KJV have each word distinct meaning. In the modernist, theological competitors are the words uprooted, and only complete sentences can somehow have meaning. Again, it is built into the modernist translation ideology that no word is preserved with a distinct meaning. Only general concepts and sentence structures can have such. Profiling reveals what means of deception is about.

Notice also how Lamed as roadblock institution is taken up in the English Let, which in the days of Tyndale was used to mean hinder or prevent as an institution until all such Let and Letting is taken out of the way, in Hebrew form a purgatorial case of bringing enlightening, saying, "Let there be" יהי light מארת, or alternatively, let there be "out of" מ Light אר. The other way around, darkness being in not the same as enlightened being. For the forces and priesthood of darkness the most important is to preserve deism and hinder that people are made aware of truth and reality. Notice that Lucifer's vested interest is how (to) ל preserve darkness, in this case that beth-weaning means to divide the day (from itself) and the night (from itself) הבדיל בין היום ובין הלילה

Bn details on Beth-weaning build background for first instance "weaned" in Gen 21:8.

Gen 1:15 More Being and Light, Or אור. If to Be means enlightening and enBlessing, why the need for a be-lessening of curses in Beth B? Why is Gen 1 the place where the Copernican reformation is founded? Why the endless "in-side" issue from Gen 1:1? How does verse 15 refresh Bible division by priesthood in Mal 3:16-18? Why did it take 6000 years to fulfil the conjunctive sola Vau/And premise at the end of this verse?

Gen 1:15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

Gen 1:15 וְהָיוּ לִמְאוֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהִי־כֵן׃

Verse 15 needs also KJV/XXX profiling in terms of singularity vs pluralism. In the KJV it is singular "heaven" in Gen 1:1-8-9-14-15 etc. It was still "heaven" in the English RV (1885) but changed to "heavens" in the American ASV (1901), the same in the NKJV, NASB etc. Do you see that the more distinctly definite each word becomes, the greater lingual and missional tension between a definitely firm A and a plurality of heavens? One of the deceptive ways to come around this was to change the definite firmament to a relativist and more loose "expanse" as seen in the NASB, ESV, NIV etc? For logical, lingual and missional reasons, the KJV translation trumps a grammatical translation of the plural "heavens" שמים with ים as a typical masculine plural (dual) suffix.

One final question on Gen 1:15. Do you see why Tyndale's language basis became so important for the decoding of Lucifer's Let and Letting, and next, why it always, and still is, so hard for the powers of darkness and the priesthood of unbelief to Let go and Let light be switched on?

Gen 1:16 On day and night and the twofold Lamed. First that G-d made two great lights, lights מאר and great גדל , and that to become ruling dominions, Memshele ממשל, a greater Gadol גדל for the day יום and a lesser, Qaton קטן for the night לילה. Be aware of the Two-numbered missional את־שני objective, with the ruling objective that darkness and dark ages would be enslaving and inquisitorial, and the light day would be liberating and reformative. Copernicus and Luther would probably agree that these two forms of ruling dominions ממשלת are two priesthoods.

Gen 1:16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.

Gen 1:16 וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת־הַמָּאוֹר הַגָּדֹל לְמֶמְשֶׁלֶת הַיּוֹם וְאֶת־הַמָּאוֹר הַקָּטֹן לְמֶמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים׃

For more context on verse 16, Lucifer הילל and dung גלל are already known for the work of deception and nighttime לילה activites. The other side of this story, working below the second-heaven roof, is how mixture contributes to Satan's שטן operations by lesser light קטן, which also explains the shadow of things to be unveiled by daylight in the end. Now it is a must to understand how temporal lordship from Gen 2, in the scene played out in Gen 3:1, is the temporal version of the forever settled Lamed in Psa 119, how things are twisted in the realm of lesser light and nighttime acitivites, and how the 9-numbered Teth and the engraving pen עט work to produce the bill of divorce (and the means of deception) before restoring the true and providential means of salvation.

Some more tests to be done. Before Abraham can look up in the sky and count the stars of the righteous, what has the making of them to do with comparative imaging at the end of verse 16? What has the maker's temporal nighttime pottery to do with imposed labour upon people to work out their own salvation with "were" and trembling? Why is the prophetic arrow of time a deterministic arrow of time from the first to the last word in this verse? First the maker עשׂ or pottery, then the typical portion of clay to become a vessel at the end. Caleb כָּלֵב would always remember how it was to be a dog כֶּלֶב. Notice again that vowel points will not change any consonant meaning, only how it is identified, skewed, and observed. Now it is relevant to repeat the twofold Lamed and how Lamech's slaughterhouse is working between Kingdom and the Contrary.

Gen 1:19 More KJV creation vs RV time keeping. After KJV/RV profiling you should repeat how things developed through history. Holocaust was a clerk design, just like theological grammar was the basis for anthropological slaughter and inquisitions earlier. This is enough to substantiate the KJV/RV profile and how theology always was blind to anthropology and blind to the mass suffering under the foolish ex-cathedra mentality of Satan's episcopate. Every historical morning בקר would be another crash landing after hittng the roof held in place by a rebellious nighttime party rejecting reformation.

KJV 1:19 And the evening and the morning were the fourth day.

Gen 1:19 וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם רְבִיעִי׃ ף

RV 1:19 And there was evening and there was morning, a fourth day.

Now must "were" and daily distress be mixed with the disciplinary W. Gen 1 frame the rest of the Bible and the day-by-day creation. Lexical meaning must be combined with contextual application. What "were" and distress and the disciplinary W in Gen 1 aim at is repeated by first instance "were" in NT in Matt 1:11. Last instance "were" in Rev 22:2 reflects the transition from exhaustion to healing. Healing has no effect until humanity is conditioned for it, and Christ has no effect until man is conditioned to reflect properly on subsidiary justice in the past and how all "were" led to being and transitioned to be.

Now the test case. Gen 1:14-19 is about the fourth day. How history confirms prophecy is here how "were darkness" in the past in verse 19 is the background for "be light" in verse 14. Every past grammatical "were" would Be confirmed by light in retrospect. Pe accounting at the end of verses like Gen 1:19 is a continually progressive balance of the principal and the subsidiary in G-d's redemptive plan, but for the theologians and their one-sided substitutionary atonement, is Pe in these cases only a paragraph marker, very literally a slaughtering letter with no anthropological life story. This substantiates the difference, how the KJV brings out a real life story, and the RV/ASV and their textual siblings move along as copycats and superficial time keepers. As a typical OT profile, Gen 1:19 models how you repeatedly can use the lexical RV, ASV, NASB, NKJV etc., to retrace the Hebrew word order, but you need the KJV for apostolic meaning.

Do you see what "were", wear and tear, have to do with the disciplinary W and the final tribulation making the Word creational, anthropological, and biographical?

A combination to be repeated, verse 19 vs verse 15, and it was so. The redemptive war against W-H is that theologians continually made asunder what G-d has joined. Things that "were" ויהי in verse 19, two times with no difference, originate with the means to be and become in verse 3. Things eventually to be confirmed, so in verse 15, represent a continual void of reason until Vau is joining He for defining and saving power. Things will not be confirmed SO until the priesthood premise is fulfilled. In Christendom and in the theological mindset is the period after the fourth millennium just another day. The preterist issue coded in verse 19 is a continual repetition of mosiac cycles where there is no conceptual difference between daylight and nighttime. Christendom represents total void of reason in redemptive matters of Moses and the Messiah the last 2000 years.

Rev 1:20 Now the first (physical) life חי story and the first soul נפשׁ in Gen 1. One of the most important links to be made here is Nephesh as the basis for the deistic troubles named Nephilim, Naphtali, Nebat etc., until all Nicolaitans are taken out of the way. So, man's deistic state as dead or fallen נפל nature makes Niphil Basar a direct reflection of the soul and the earthly mosaic dominion in need of a redemptive, messianic remedy. Nephesh makes Naphtali the chief deist and wrestler on earth, the reason for making him Asher's companion as wallower in bloodlined issues of life חי. As soon as N had lost his status as trinitarian being, there would be no difference between man and beast, the same in the apocalypse where everything is beast-marked. The point is how A-N builds the bloodlined Bible, "that hath life" נפשׁ חיה as humanity's canonical biography where Benjamin and the Baptist agree in building the Bi-ble from beast to bridal beauty. One of the points from start is that having and holding and Homeland stability depend on the feminine suffix (and directional ending) ה attached to man's "life" חי story. Before the fall in Gen 2 is the homeland direction predestined by fixed grammar rules. Be therefore aware that man loosing his Homeland means a default to Hatred while the Lackland evildoers are eager to legislate against "hate" speech.

Gen 1:20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

Gen 1:20 וַיֹּאמֶר אֱלֹהִים יִשְׁרְצוּ הַמַּיִם שֶׁרֶץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רְקִיעַ הַשָּׁמָיִם׃

For more context, Gen 1 presents the firmament in an unrestricted heaven, Pe is found in the soul נפשׁ in the flying fowls יעופף and in the open פני firmament רקיע. Pe is the life-giver and the source of all (organic) life. Notice how the KJV brings out the Hebrew definite article half way between the singular Gen 1:1 and the plural Gen 2:1.

. . . in **the** open firmament of (the) heaven. על־פני רקיע השׁמים

The unavoidable issue building up toward Armageddon, is that since the Father Pe is the one and only life-bringer and is the singular source of all life, the implication is that all vicar lordship and patriarchy is a deistic construction organically orchestrated around a fallen self at the centre. Jealousy, and the propitiation needed to end patriarchal wrath, makes Pe vs Pe a life issue where sola S is the only lasting peaceful jurisdiction.

The implication is what happens with the firmament when Adam descends the heavenly ladder in Gen 2. Modern versions impose a second definite article and apply the lexical plurality of heavens after eliminating the root of definition in Gen 1:1, and they order Gen 1:1 and 2:1 into the same pluralist category. When Jesus opens the eyes of Saul and others in NT it touches on the firmament in the same way as T's veil rent in twain. S-T makes a unit with a vector. What would be the message of Saul as a talkative T before first principle and all the rest of self were unveiled?

Gen 1:21 Second instance "created" **ברא** in Gen 1. This may be considered the root of Psalmist praise. Let every thing that hath breath praise the Lord. When G-d is done with his creational pottery and all clay has become categorical Calebs created in his image, the same all **כל** is the opening Hebrew vessel-becoming-word in Psa 150:6.

Gen 1:21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

Gen 1:21 וַיִּבְרָא אֱלֹהִים אֶת־הַתַּנִּינִם הַגְּדֹלִים וְאֵת כָּל־נֶפֶשׁ הַחַיָּה הָרֹמֶשֶׂת אֲשֶׁר שָׁרְצוּ הַמַּיִם לְמִינֵהֶם וְאֵת כָּל־עוֹף כָּנָף לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי־טוֹב:

Psalm 150:6 Let every thing that hath breath praise the LORD. Praise ye the LORD.

Psa 150:6 כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ הַלְלוּ־יָהּ:

Gen 1:22 First instance blessing, barak **ברך** makes it obvious that it becomes a curse when it no longer corresponds to the creational bara **ברא** intent in Gen 1:1. From here it is fairly obvious what vicar lordship, self-made creations and competing ideologies from Gen 2 would lead to through history. Some will say that the gate is narrow and the if-entrance matrix is painfully narrow, but there is no doubt how the expanded object marker about them **את** is combined with the mother **אם** of evil. This is the first time G-d's saying **אמר** receives its relative **ל** reference frame. Lucifer's, yea, hath G-d said, in Gen 3:1 is rooted here where all "saying" came under temporal Lamed custody.

Gen 1:22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

Gen 1:2 וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הַמַּיִם בַּיַּמִּים וְהָעוֹף יִרֶב בָּאָרֶץ:

Since blessing follows the word and is a sola Vau/And blessing, it is a must to mentally remove the first comma in Gen 1:22. In a typical reading of verses like this will the vicar message and the vicar mindset begin with, Be fruitful. In the theological mindset are the first five KJV words only introductory and do never really count, for the same reason as rejecting sola scriptura. But to become a blessing and become the word, is to become that living blessing saying. Noah was the first on a cursed soil where the Lord's blessing saying had been muted. This is sufficient background on how mosaic dis-continuation reflects the abandoning of the grammatical form of the continuous perfect participle, always blessed by never ending saying. Deism is a state of curse where G-d's blessing saying has been muted, as it is under the dominion of theology as denier of sola scriptre, by example in the NASB, NIV, CSB, NRSV-UE, NET Bible etc., in this verse where sola Vau/And is silenced and not permitted to be his own communicator.

As a matter of verbs in need of logical punctuation in Gen 1:22, the three verbs, fruitful, multiply, and fill, are separated in the KJV. But in the NKJV, NASB etc., it is a typical mess. Do you see that the reason for this begins with the denial of Sola Vau/And, where the theologians never will admit the sola S reality where scripture is the only true Vau-fruitfiller, the only true Vau-multiplier, and the only true Vau-filler of waters? Without sola Vau/And, ye can do nothing. Modernist translators have no more need for proper punctuation than for sola S meaning of words.

Gen 1:23 Since the modernist industry is never impacted by creational weariness, there is no reason to expect any change. You can use the RV/ASV or any later fabrication to learn that the scholastics are occupied with lexical and grammatical details, and you can use their translation to follow the Hebrew syntax, but you need the KJV to pick up what is going on in the actual canon. Also verse 23 continues to build the KJV/XXX profile of the anthropological KJV against most other, theological translations. The conjunctive And ו building in the KJV continues the train of thought that makes sola S a necessity for a consistent and consonant canon from Genesis to Revelation.

KJV 1:23 And the evening and the morning were the fifth day.

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם חֲמִישִׁי׃ ף Gen 1:23

RV 1:23 And there was evening and there was morning, a fifth day.

In the context of continued weariness and processing of potential saints throughout scripture, you may look into the semantics and hermeneutics of the two anthropological phrases saying and-the-evening and and-the-morning, and consider what is the purpose of layers of historical doctrinal info stacked up if the canonical pieces are fractured like they are in modern bibles. KJV/XXX profiling will continue to build the principle how the twofold Bible divides itself by priesthood, and more important, it will build the case that G-d's providential KJV follows the original design intended for the priesthood of believers while Laodicea's deviating committees are fabricating competing versions that manifest the profile. Pre-1517 structures used the Bible for self-protection. Laodicea's "protestant" and now universal 5% scholasticism repeat the same, divorced from G-d's missional purpose and fabricating bastard translations for the need the theologians have to protect themselves from G-d's mission and creational design.

Gen 1:26 First instance "man," Adam אדם. Here begins the more literal story of the creation of the Benjamite Wife. The Beth image called Selem בצלמ is followed by the imaging called after, or according to, our likeness כדמותנו, and again is the centre of creation, the root words after Beth, image, selem צלם and likeness, di-min דמין where predestination needs to bring Daleth out of the dust in Psa 119. Daleth and lady D is the evolutionary target in predestination. Gimel is how to get there. And again, the maker's עשׂ methodical pottery עשׂה is the same, which means to have a done product designed according to the directional feminine suffix appearing in other words. It makes

itself a literal phenomenon that the way as a directional homeland journey partly directs and builds itself as we go. The way makes us and we make the way, until it becomes the one definite, Unity Road in Psa 119:1. Even brute B is scheduled to become an Almond after being realigned from all behavioural bramble.

Gen 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Gen 1:16 וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

His kind and Godkind in earlier verses have laid the foundation for the principal imaging in verses 26-27. The parable value of his kind in Gen 1 is the same in Luke 13:6. His kind, his host property, and his behavioural properties are turned into fallen malefactor mankind together with the rest turned into a den of thieves waiting for the axe.

Gen 1:27 Now the Bara **ברא** creation steps, Gen 1:1, 21, 27 are done. They are created male, zakar **זכר** and female, neqebah **נקבה**. Them **אתם** and their mother **אם** are ever present until their if-entrance or exit mixture is confirmed. The start position in this verse is first principle S, which also is the qualifier for all Who-So-ever believeth, and it is the reference for the standard deviation of the marked beast in Revelation and for the judicial outpouring without mixture in Rev 14:10. The apocalyptic origin of destiny and the background for the final judgment are found here. Every "and it was so" instance through Gen 1 adds to the framework built around the central creation in verses 26-27. One of the reasons for a primarily mental Bible is that the mental and memorable Zakar takes precedence over the physical man, Ish, beginning with fallen flesh in Gen 2. All creational image must follow Beth B from Gen 1:1, in time and in space.

Gen 1:27 So God created man in his *own* image, in the image of God created he him; male and female created he them.

Gen 1:2 וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם׃

First principle S in G-d's creation in Gen 1 must read So in verses 7, 9, 11, 15, 24, 30 in the context of the anthropological So image in verse 27. Vicar lordship will exploit the danger in verse 27 and cause man to become a creative self-imager, but this needs more context on the consequences of imposing original sin on G-d's creation. The combined text brings out the reason for the merging of the Hebrew and the English from start here, and how the conjunctive Vau and the bill of divorce actually is a love letter. Theologians could not tolerate sola scriptura in general, and particularly the fact that the written Vau incentive to become the Word is to be that created image and become So. Read verses

11, 12, 21, 24, 25 on the creation of his kind. Before the fall of man in Gen 2, the sin-free creation in Gen 1:26-27 is that G-d created man in his image, his kind, or Godkind, but in gender-inclusive form and translations it is now about humankind or mankind, which is fallen Adamkind. The consequences will be clearer through OT and NT but modernist bibles are full of pluralist blunders after the theologians have created G-d and his Word in man's image. They have simply done what the KJV partly indicates in this verse, that man would create himself in his *own* image. With a twofold Bible, the vicar form outlines the alternative objective, "man in his *own* image" אֶת־הָאָדָם בְּצַלְמוֹ.

Imagine Beth B's bias and canonical by-product full of Resh/Rosh headache on the road. Benjamin would take one brute blow after another in his self-imposed, self-creation as a self-made man in the Cainesian economy, while trying to sort out what was going on. In whatever form, the definite direct object would receive all the beast-marked verb action only Benjamin would be able to bring. Babylon must be brought to Armageddon for a all such battery and bombardment to be ended.

Today's reversing humanism is a counter-reformatory version of Erasmian humanism. People can feel the fruits of things going wrong in the 1500s and becoming Calvinist legalism instead of Erasmian humanism. After more than 200 years of textual invention are the theologians done with creating god, man and scripture in their own image, and have fabricated the means to destroy the KJV and the reformation, and make their own world order. The modernist fabrication is synthetic, syncretic, rationalist, humanist, and ready to serve the globalist agenda. As prophetically foretold, the self-made theological mankind rebelled against the anthropological Godkind, made in the scriptural form of a Babylonian Bn rebelling against G-d's Mn. The last tribulation is the final pottery where Bn and the theological establishment have pulled down the potential of absolute wrath and brute bombardment upon Adamkind and his Dung hill returning to the dust.

One of the crowning achievements when Lucifer became a scriptural angel of light was to turn the creation upside down, and instead of Godkind in Gen 1:26-27 impose a new concept of mankind or humankind. Mankind or humankind might be an expected fringe phenomenon, like Queen James, in the repeated yellowish days of Noe, but has crept into most translation committees also professing to be conservative. The NRSV (1989) was published long before the QJV (2012). Since that is mankind, humankind, or the more elusive, human beings or humans, increasingly becoming the Luciferian standard, seen in many translations the last decade, the NIV, NLT, NABRE, NRSV-UE, CEV, NET Bible etc. Queen James is followed by a mixture of yellowish companions moving in this direction while societies surrounding these means of deception are in full identity crisis. With its "mennesker" (human beings) is the Norwegian Bible Society faithful to this deceptive tendency now coloring the whole world under the rainbow. When philos became homo in Gen 1:26 was G-d eliminated from the creation and the first-principle equation in Gen 1:27. Theologians created both G-d and humanity in their own image. How sola S and the Hebrew Vau are represented in Gen 1 in modernist translations is cut off from all canonical consistency. For all malefactors never able to make any end of story, it was convenient to widen the now polyamorous spectrum and hide the original

sinner the Bible actually and primarily is about, the male-factor Adam. While society is in full identity crisis and male responsibility is disappearing all over, is Lucifer's Bible industry taking a ruling position in driving cultures to hell. The means to make it happen is the difference two generations after Ole Hallesby. Instead of means of confession, the new industry provides means of personal and cultural whitewashing. By 2020 were most committees by translation or footnote referring to mankind or humankind. Creation is strictly exterior and physical and produces no corrective to the present mental condition, now not only drifting away from the reformation but is by scriptural means of deception driven away from the truth. Codex Satanicus is fruitful. This is the place to remember that with the published translation spectrum from Godkind to fallen Adamkind, and from King James (1611) to Queen James (2012), no translation has any other mission to fulfil than the mindset behind it. It is about G-d creating man, or man creating his own god. It was predictable that, like the days of Noe, the end would be fully anti-Copernican.

Gen 1:28 Notice the word "replenish" **מלא** and how it depends on the inner canon to make itself a worthy link of filling and infilling from Gen 1:1 to Luke 2:40, Acts 2:4, Eph 1:23, 5:18 etc. After reading these NT verses, they need to contrast the holistic meaning of being filled in contrast to the void of reason in Gen 1:2 when no means of salvation were yet provided. The alternative is to fill the world with the senseless ideas and the fruits manifested in today's Laodicea after rejection the sola S reformation. After KJV/XXX profiling throught the Bible, the historical evidence witness how the Hebrew word **מלא** substantiates quantity vs quality, and exterior religion vs the inner canon of the Bible. Uprooting from THAT distinct canon into a relativist WHO realm, means that the vicar version of a fulfilled "replenish" has no other outcome than the fulness of time, law, and sin. Dominion, exterior pomp and vicar worship forms correspond to this void of reason. Repeat verses 7, 17-18 and the terminology of things being under or above the limiting firmament, put in place before introducing the hierarchical "over" in verse 18. Theology would build its replacement ideology on the most lustful, red-carpet ideas in scripture.

Gen 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Gen 1:2 וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמִלְאוּ
אֶת־הָאָרֶץ וְכִבְשֻׁהָ וּרְדוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה
הָרֹמֶשֶׂת עַל־הָאָרֶץ׃

If the OED is consulted on the word "replenish" it explains why the post-fall outcome of all such physical and material occupation would be a world full of trespassing and in need of mass redemption. With some knowledge of the medieval era, claimed universal jurisdiction would be how antichrist, the vicar of Christ, violently tried to subdue the whole world and enforce another gospel. Before the fall did Gen 1:28 account for what to expect of corrupt humanist dominion after the fall.

Here is the KJV/XXX case to profile in Gen 1:28. You have to read this verse in the context of Jesus saying, without me ye can do nothing, and in the context of overcoming and ruling with Christ by the end of Laodicea. If you profile the 4x clearly punctuated sola Kai/And callings in Rev 3:20 in the KJV, the test thereafter is why the NKJV as a counter-reformatory mercenary in Gen 1:28 does not want sola Vau/And to be involved in the mission to "and-replenish" and "and-have-dominion". Do you see why these two instances in Gen 1:28 would be the critical sola Vau/And cases for antichrist to abolish while seeking a sola S-free realm where Christ is out of the picture? Do you see how scripture interpreting scripture, consulting John 15:5 and Rev 3:20, makes KJV/NKJV profiling of Gen 1:28 more relevant in terms of anti-KJV war against the reformation? Do you see how the NKJV contributes to antichrist's dominionist Agenda 2030?

Gen 1:29 The first position of the beholder, hen הן , הנה. Repeat how food provision in verse 29 extends verse 28, the two lights and the proportional enlightenment capacity. Maybe Copernicus was a glutton. Why is sola S gluttony the beholder's prerequisite to know his nutrition in Matt 11:19? Why hindsight at the end of Matt 11:19, Gen 1:29?

Gen 1:29 And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.

Ge 1:2 וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב זֹרֵעַ זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בּוֹ פְרִי־עֵץ זֹרֵעַ זָרַע לָכֶם יִהְיֶה לְאָכְלָה׃

For more context on Gen 1:29, why is the making of the Benjamite Wife essentially the Baptist journey taking place along Asher's bloodline? In verse 29 is the condenced story saying, "in the WHICH is" אשׁר־בּוֹ. Why that sola Vau carrot continually appearing before the face of B? Repeat the first instance of "his kind" and the same B story about "whose seed is in itself זרעוֹ־בוֹ. Why is this essentially biographical B-story ending with Benjamite exposure and self-showing in Rev 21 after being continually journeying with THAT biographical carrot and mirror of self before the face? Why must Benjamin be such a great builder and self-billing autopilot of his own divorce? Benjamin's bloody biography needs all the Baptist extremes to elaborate his lifestory, and to sort out things. Which land or which thou, is a grammatical third person singular carrot having the answer in itself.

Gen 1:30 More of the same. What is the ideal image in the potter's love story and how is that sorted between בוֹ and כן every time the creator confirms that he is satisfied with his building? That, wherein *there is* life אשׁר־בּוֹ נפשׁ חיה

Gen 1:30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, **wherein *there is* life**, *I have given* every green herb for meat: **and it was so**.

Gen 1:30 וּלְכָל־חַיַּת הָאָרֶץ וּלְכָל־עוֹף הַשָּׁמַיִם וּלְכֹל רוֹמֵשׂ
עַל־הָאָרֶץ אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־יֶרֶק עֵשֶׂב לְאָכְלָה וַיְהִי־כֵן׃

Gen 1:31 But Baptist Benjamin needs a saviour. After AD and after Christ has ended Naphtali's wrestling, Christ's covering act makes G-d blind to sin, and the statement is that the only thing G-d can see, is every thing THAT. And G-d saw every thing THAT. THAT is the centre of gravity in G-d's redemptive story, and THAT is the lens every thing is observed through. G-d's redemptive statement says, therefore, everything under the blood: Every thing THAT **את־כל־אשר** . . is required for authentic unity of faith. That specific G-d, and that specific he, make the convergence point of all things when man and maker are reconciled. Humanity is united by coming to THAT point of view. That foundation is the canonical and confessional basis for the priesthood of believers.

KJV 1:31 And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

Gen 1:3 וַיַּרְא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד
וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשִּׁשִּׁי׃ ף

But again the vicar story founded by the RV/ASV is that theology is occupied only with the exterior and with timekeeping. Purgatory must go on because reality does not exist.

RV 1:31 And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

If you now read the repeated cycles of evening and mornings and light and darkness in the enlightening timeframe of Moses' dis-continual 120 years life story, the creation and the groaning cosmos in pain stand out with greater clarity and unveils the war between G-d's creational daylight call **קרא** and man's contrary **קרי** darkness (cf. Matt 5:37).

Before continuing with Gen 2, some more presuppositional bias must be in place. Dung hill, Codex Satanicus, and means of deception came with the changes like the replacing of Godkind with fallen Adamkind in Gen 1:26-27. Loose lingual relativism coming with Nida's post-war dynamic equivalence would be most prominent in the 1970s and 80s, typically with relativist storytellers like the NIV (1984) and Norwegian Bible Society's 1978 translation. The two parallel developments to be aware of from the 1800s, are the steps from the RV/ASV to the NASB/LSB (2020), and from Young's YLT to today's updated LSV (2020). Nida's dynamic equivalence is a loose lingual relativism beginning with a claim of being literally accurate. Therefore does Young's YLT deserve the title, Young's Literal Deviation. YLT/LSV and NASB/LSB claims of being very accurate are useless claims, since the words themselves have no distinct meaning. The point is that deistic translations are dull-minded by definition since "being" in them is not founded by the truth, and have no lingual, mental and spiritual reference in absolute trinitarian being. The true meaning of a sure foundation in Zion, is by lingual providence based on a foundation where the Word is the same in person and in print, and is distinctly alive

and present. Definite missional surety, distinction, and reliability have as its basis the alive being of the trinity as definite lingual surety. In the providential and apostolic KJV the implication that the Word is the same in person and print, makes the lingual and the missional the same, as background for understanding the implication of the theologians denying sola scriptura and fabricating their own loose, relativist, and therefore irrelevant translations having no authentic life story in them, and no reformative strength in them. The YLT and LSV are more fringe translations. Westcott and Hort's Greek NT and the English RV, and the American ASV, are the defining bastards coming into the assembly in the tenth generation after 1611, providing the main fuel behind Dung hill and Codex Satanicus. The main counter-reformatory drive behind Dung hill is the moving Oxford operation of Westcott and Hort and other contributors trying to beat the KJV by lexical and grammatical accuracy, but having nothing more in them to offer than a flatland of loose lingual relativism, the same in the NASB and LSB. They are all later posterity and inheritors of a relativist lingual landscape beginning with Young's loose tense system.

Reading the Bible for the first time, it is at least helpful to have some ideas about depravity and how to start. What is G-d? What is a man? In his own words, G-d is a steadfast, static, being. The everlasting, unchangeable C-D is stated explicitly in Mal 3:6, as a reference for the relativist times that saying belongs to. If that is not in place from start in Gen 1, it will go wrong very soon. Historically, the years 1500-1800AD were uses to prepare social stability around a definite Bible. From there it did not take long before backsliding and the dynamics of decay did prove man's tendency to drift away from the truth. To close the reformation cycle, the last 200 years and today's closing of translation with the multiplicity of texts, XXX 20xx and YLT1862, are useful for these explanations together with the rest of translation variety. In the evaluation of trends and ongoing social change through a paradigm, it is always helpful to go four generations (120 years) back in history to se the underlying basis for the present. For well-founded reasons, Bible translation is no different than the surrounding aspects of change. So, to close the textual and missional cycle, it is necessary to investigate the relations between the representative, dynamic XXX text today and the early beginning of TR+ decay with the YLT in the 1800s. Regardless of claimed translation method, the devil's modernist equivalence is a ruling mindset. The origin of destiny regarding equivalence developed since world war II, goes back to Young's literal deviation. That must be in place before reading his Gen 1-2, because Young's relativist drift begins there. Gen 1:1 (cf. Gen 3:1) sets the tone for all later social and translational dynamics. First edition was 1862. The text referred to is the revised edition from 1898. Notice that in the anthropological KJV the text is universal and creational about change, but in theological translations like the YLT, the text is limited to G-d's person, that the subjective god the theologians created for themselves has revealed himself. The KJV is also continual about real presence with a prophetic horizon, whereas the theological YLT is stuck in the past.

KJV 3:6 For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.

YLT 3:6 For I {am} Jehovah, I have not changed, And ye, the sons of Jacob, Ye have not been consumed.

Before leaving Mal 3:6, notice the unwavering, steadfast nature of the KJV expression as a statement of preservation in contrast to the drifting cultural change produced by the multitude of continual lingual updates upon Modernist Dung hill. Notice that decay and social and cultural "change" around Mal 3:6 begin with perverting the text itself. Notice also that since theology is blind to G-d's creational anthropology and to the canon itself, are theological versions of Mal 3:6 limited to the person of the LORD and have no real social and cultural implication on earth. In the KJV is "change" covering the deeds and the nature of both G-d and man, but in the one-sided theological mindset has man and the subsidiary no part. In other words, theology would always be looking up into the sky for who G-d is, while being blind to the man-made "change" taking place on earth. This indicates how subsidiary justice takes place as a self-inflicted way of consuming man, and it explains why theology always was blind to the dynamics of repeated curse cycles. It does not say that Jacob is not in trouble, only where the root of Jacob's trouble must be coming from. Change accounts both a principal and a subsidiary story in the balance, and again it is two stories mediated in one, change and no change. Beware of deception and how convenient it was for theologians always to be one-sided to avoid this specific form of human responsibility. Theology is a grandiose cover-up since change and curse could never be traced back to its real religious root. Mal 3:6 indicates how wickedness became an unsolvable mystery and why Christendom never would be confessional. Man in his selfmade, theological world view would have no responsibility and nothing to be held accountable for. This is a verse to decode the close relation between Calvinism and (depraved) theology and why theological Christendom never would be confessional and never reformable. The selfish protected itself by projecting that it is all about G-d, never about man. You should ask yourself this simple question: What is the relevance of the last half in Mal 3:6 if the Bible is theological and limited to G-d and his person?

The first to be done in Young's version of Gen 1:1 is that G-d in the intro to the Bible is no longer the definite origin of singularity, gravity, and density, and he is no longer the unchangeable Being the true Bible says about G-d, but the whole concept is treated as dynamics of change. In Young's Gen 1:1 the Lord and the Word are not one, and G-d is not the same in print and in person but has outsourced himself from his own text and cannot at any time in the future become all in all, repeated in Eph 1:23 when the 3x KJV words "all in all" in Young's text has become "the all in all." To complete the divorce is WHO divorced from THAT in Young's text. This must be clear from start in Gen 1-2 because the beginning of textual drift through the 1800s is the basis for all the dynamic equivalence four generations later and for today's completely relativist social culture and relative translation methods. As already seen, the claimed accuracy is a fundamental lie and the beginning of dynamic drift away from the reformation Bible, crowned in the present multitude of translations. There is no point in going beyond Gen 1:1 before it is seen that the earlier fixed reality, before Young's work started, is gone. Young's tenses became his hallmark, disastrous for true translation. G-d in KJV clothing could be seen as a calm, harmonious creator. In Young's modern form he is converted to an impatient character moving around in multiple heavens, busy and fearful not to be able to finish his creation. The G-d you are facing in Young's version of Gen 1 has not much spare time to relax on his throne. In Gen 2:2, Young's modernist executive creator G-d must

be exhausted, and there is still no room for a word of "rest" in his text. It must be so because it is no longer about the beginning G-d and his fixed nature, but about dynamics of change and lost normal tenses. If he sticks to his still very laborious seventh day, what is the point with Heb 4:3? Who was rest designed for if the maker of it is busy out in the fields somewhere and his people always are in transition and in constant flux? Be prepared, because it will not get any better through the rest of Young's deviation and no better in the latest, vicar translations following Young's lexical and grammatical order.

Young's lexical trap explains much of the dynamic equivalence drift already dealt with in NIV examples. It changes the conditions through the text, including the mix-up of the generations between Genesis and Matthew, turned into a constant Gilgal, always rolling but never coming home. To see what Matt 1:1 actually says, the reader must return to Gen 1:1 and 2:1-4, because Young has imposed a complete mix-up of generation(s) and regeneration. Matt 1:1 cannot represent a singular renewing of the kingdom in this way. Young's scroll is a relativist Gilgal, but this needs some other angles of investigation.

In KJV form, to Be is a state of being, a statutory alive form always referring to the first instance in Gen 1:3. The point is that the more absolute light, the more absolute stability of trinitarian being. First instance Being in Gen 18:12 must be read in the same context of first instance as state and statutory sense of Being. The Lord is everlasting Being, and the purpose is to resemble him on that everlasting alive basis. Later KJV examples are Eph 2:20 and it is important that victory in Eph 6:11-13-16 depends on Being and to Be, the same potential in John 3:17 and Rev 6:17. The common foundation for Being and to Be, is the everlasting and never changing trinitarian Being in Eph 2:20. In Young's case the whole foundation is shaking by a 2x relativist Being and an always drifting dynamic equivalence mindset, threatened by new vicar dispensations and strange fire households no longer aiming at the forever fixed foundation in Eph 2:19+. The only valid reference for salvation is everlasting, trinitarian Being, but more evidence is needed to discover where dynamic equivalence and lexical dangers are going to end. So, it is important to know the sum of relativist drift away from the absolute foundation of trinitarian Being, and where it takes Young's literal deviation. In his, vicar form the path from generations in Gen 2 to regeneration in NT is removed, and steadfast trinitarian Being is turned into a transitional concept beginning in Gen 2:4. The generations and the Alive creation are gone and whatever comes from Gen 2:1-4 is a journey of relativist Being, whatever that means. The first "be" in Gen 1:3 is there, but the first "being" in Gen 2:4 is drifted off to become something on the move, and transitional. When investigating these details it is a must to be aware of the consequence of mxing the twofold Bible into one, and the result of mixing G-d with his anthropological creation, and mixing man's relativism with the constitutional Being of the trinity (cf. Eph 2:20). The fundamental problem with these relativist tenses is that dynamics of change and Young's relativist "being" on the move, ever changing and never the same, is the same shaky "being" in Eph 2:20, in contrast to the everlasting and unchangeable corner stone in the KJV form of Being. Be aware of the extra "being" added in Young's version of Eph 2:20 where relativism from start is mixing up the steadfast corner stone of absolute Being in the last half. It begins with outsourcing G-d from his own story in Gen 1:1.

KJV 1:1 In the beginning God created the heaven and the earth.

YLT 1:1 In the beginning of God's preparing the heavens and the earth

Then it continues with the construction of relativist tenses and "being" from Gen 2:4.

KJV 2:4 These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

YLT 2:4 These {are} births of the heavens and of the earth in their **being** prepared, in the day of Jehovah God's making earth and heavens;

When arriving in Eph 2:20, things build on a shaky foundation of relativist tenses made through OT/NT, and all the building material in Eph 2:20 is presented as material of the same quality as the cornerstone. The relativism of the first dynamically processed Being not yet finished from start in Eph 2:20, carries so much weight of relativist tenses built book by book before the Ephesian epistle that the same shaky foundation is forced upon the second Being in Eph 2:20, which no longer represents anything Absolute. In other words, the first relative Being has accumulated so much mental strength before arriving there that he has got the power to create the second Being in his own image according to Godkind changed to fallen Adamkind in Gen 1. Regardless of Being, aware of it or not, is the YLT reader forced to grapple with the inner scriptural tension between relativist being and potentially absolute trinitarian Being, and the tension built up when the Lord Jesus Christ has become a forced subject (being) under the totalitarian hierarchy of vicar being assuming control over scripture. The second Being in Eph 2:20 is designed by the first Being. He is no longer absolute Godkind but a relativist among fallen Adamkind. For apostolic oversight reasons, the KJV says, "And are built" without having a Greek Kai to build on, but doing so because sola Vau/Kai/And is the only reliable foundation. Notice that And-are-built by apostolic reading of the KJV is not read as past tense but is a forever alive and real-presence continuum, which in bastard form, like the NKJV and NASB, is stuck in the past and in their own relativist recycling. The YLT influence on the NKJV and the NASB from start in Eph 2:20 is so tense that it is tangible that their modernist ideology is a vicar ideology unable to distinguish between their own relativist dynamics of change and their own lexical and literal wilderness claimed to be accurate.

KJV 2:20 **And are** built upon the foundation of the apostles and prophets, Jesus Christ himself **being the** chief corner *stone*;

YLT 2:20 **being** built upon the foundation of the apostles and prophets, Jesus Christ himself **being** chief corner -{stone},

Before continuing, here is a KJV/XXX test case for Eph 2:20. In the modernist context where theologians and translators typically provide textual evidence how they deny sola scriptura, you will find how this verse in the NKJV and NASB, and in general, extends the typically untranslated Vau/And in OT, which in Eph 2:20 means that theologians and translators present the acts of the apostles and prophets limited to physical acts and persons in the past, in the same way they limit the work of the Word to a past work in person having no corresponding value in print. Whereas the KJV builds a real-presence and sola S continuum, the modernists have no more than a sola S-denying reference to the past. Relativist NKJV and NASB reality stuck in the past is clearer than the YLT.

You should sharpen your Berean nose and sniff out the tension in lingual details: Do you see that the KJV offers a tense-based choice how to initiate this verse, as a physical past tense rebelling against reformed reality, or as a choice freely made according to man's potential will to reform himself and accept the same ever-present sola-And continuum? Do you see how the nuanced sophistication of the apostolic KJV holds the capacity to be universal, principal, and abstract, and combining that with being distinctly substantive about a spectrum of choice full of past, present and future alternatives, where the clumsy modernists run into their own trap of the concrete with no such tangible tense options? Do you see what this has to do with Dei Verbum and the post-Vatican ideology trying to acts as concrete interpreters hoping to put the universal KJV out of use?

A multitude of implications follow Young's trap. The consequence in NT is that nothing is reliable and everything is adrift, being in transition to something unknown. This type relativism is seen in Eph 2:20, but the root of all such dynamics of change is founded by the first instance in Gen 2:4. These two verses should be evaluated hermeneutically and semantically in terms of lingual and cultural stability to see why societies making these bibles are growing unstable. Now at the closing of the scholastic circle, it is important to know why this type relativist disease also found it necessary to remove the author and finisher of faith in Heb 12:2, and why the long gone, true finisher is replaced with the statement that perfection of faith is a continual Being in transition. To preserve Young's professional occupation, all scholastics, beginning with Young, must say that everything is a Being in flux, and translation is never finished. If Young's literal Being should have the last word, his concluding instance in Rev 12:2 is no-less than perpetual pain and an everlasting extension to Isa 37:3. But in KJV form there is one more final Being made in Rev 14:4. It is important to set them face to face. The KJV presents the end as alive, trinitarian Being. In scholastic, YLT form, it is a never-ending, painful, transitional, but still slow death called Being. His dynamic tenses are filled with drift and tension. These two forms belong to two completely different world views. The KJV reader has a solid foundation in the absolute Being of Christ. The fundamental contrast is that KJV Being primarily is steadfast alive trinity, while Young's "being" primarily is about progress, process and temporal dynamics of change. The fundamental difference is a fixed KJV foundation vs a sandy soil in Young's. In Young's version of Eph 2:20 is the relativist dynamics of change used to constitute Christ, or it can be said that the temporal is used to constitution the everlasting instead of the other way around. In Young's translation of Eph 2:20, is the soup of his total tenses making hermeneutics and semantics completely senseless. Man has become the constitutional element and all normal relations between G-d and his anthropology is mixed up. Those following the scholastic drifters have no reliable foundation in Eph 2:20. For some, ever learning, and never able to come to the knowledge of the truth, it is a statutory lifestyle. This is one of the examples that makes it easy to understand the lexical translation trap. It can even be a word-for-word path to hell. Maybe Young inspired the shining, yellowish morning star in the modern versions of Isa 14:12. Now another aspect of the old trouble of lost Being in fixed form. L is the matrix foundation for B. The combined Hebrew/English Beth B, or to be "in" Christ is the protected, covenant position of Being, liberated from all opposition and wrath. In

authorized form all sincere readers will agree that the founding Being in Eph 2:20 is the eternal form, but first instance eros Being in Gen 18:12 is sufficient to understand Agape in Eph 2:20. Even the old Sarah can see that the first instance being in Gen 18:12 is not much to rely on compared to the everlasting Eph 2:20. The added extra authorized Being in italics form in Rev 14:4 is enough to conclude on the Beth B path from the first eros circumcision in Gen 18:12 to agape circumcision in Rev 14:4, and to see the point with OT/NT oversight. As the authorized overseer, the KJV governs the covenant Beth B with OT/NT extremes. But in YLT form the first, vicar "being" is a very busy form in Gen 2:4 leading to perpetual pain in the final vicar instance in Rev 12:2. Now it is also important to see how dynamic equivalence and the lexical trap of the scholastics have changed the fixed KJV foundation to relativist tenses in constant flux. First and last text instance of Being in KJV/YLT form build two completely different bibles. While doing the checks, it is time to reconsider Rom 10:2 regarding zeal of G-d, but not according to knowledge, because critical, vicar texts in print do not represent the written will of G-d. This is how dangerous the lexical translation trap can be for ambitious, scholastic souls. Translation must go on forever, there is no room for rest. Present translation committees competing for a place of honour in the KJV hall of fame are instead proving the always ongoing and always busy dynamics of change, beginning with YLT and perfected with later more advanced critical ideas. Later evaluations from here consider the present state of translation in the context of Young. The KJV will always be the discerner's Bible. YLT represents defective reasoning and lost discipline and discernment, in time forced to face not only his translation ideas about lexical accuracy but what the texts actually are saying in authorized and deviating forms. Thus, today's general fusion of ideas and mixed heavens in Gen 1:1, 2:1 originate with Young and the critical 1800s. The point is not only to read the text but to understand the mixed modernist mindset behind it. So, if doing Psa 119:1-2 again, today's apostate wilderness with deluded, emotional worship masses is a tribute to dynamic equivalence and the origin of the text-critical tradition.

Now to the Genesis text. If the first four chapters go wrong, it leads to a falling 66-book domino through the Bible. From start in Gen 1:1 the singular KJV heaven is pluralised by a critical mindset, and there is no more separation between a physical Gen 1 creation and mental layers and heavens in the Gen 2 creation. To pluralise the heaven in Gen 1:1 is to destroy the united creational trinity in Gen 1:2-4. This approach means a creational collapse in the rest of Adam's fallen pilgrimage. If the Gen 1 heaven is fallen, the text should also say that a plurality of gods did the creation, and all men must pray to our heavenly father in the pluralist heavens in Matt 6:9-10, just like the YLT text is doing. At least some lexical consistency is preserved on YLT's deviation road, but the same becomes an unsolvable issue in Matt 3:16. If Gen 1:1, 2:1-4 are fused into one pluralist mix, there is no singularity to restore and Paul's third heaven has become a lie. In KJV form Matt 3:16 is faithful to the heavenly division(s) in Gen 1-2. Jesus is overseeing the regenerated, raptured, reform basis for Satan's sealed ups and downs in Second Thessa.

Another KJV detail in Gen 1 is how the "to" preposition favours the original verb in Gen 1:14-18, with consequences for Gen 1:29-30, 2:5-10 etc. The "un-to" preposition is used in favour of processed reality in Gen 1:9, 28, 2:19, 22, 24 etc. These details are

gone in the critical translations. They are mere translations of words from one language to another, detached from the trinitarian KJV life story. Young is partly there but with no realistic basis for the later processed application of vicar to-and-fro administration.

Because the physical and the mental are fused in Gen 1-2, the critical translations derail completely in Gen 2:1-5. A symptomatic pattern may be seen here. Since this mainly is concerned with the most explicit copycats, the tracing of scriptural derailing begins with the NKJV (1982) as partly getting off tracks, and later translations like the NIV, ESV, MEV etc, fully off track. The first to observe is the purgatorial end of words in Gen 2:1. Mental creation begins there and ends there, concluding the seventh day and the seventh millennium. Unveiled reality among persons arriving in Rev 20 means to look back onto Gen 2:1-5 as the starting and the ending point of all Levitical purgatory. From Gen 2 the fallen Adam was exposed to the elements, of them, partly edited out of the way in the NKJV and fully lost in later critical translations. Gen 2:1 is paired with the same layered reality in Gen 2:4. Mark the KJV order of words in Gen 2:1, how this verse combines the physical creation ending on the seventh day with the mental creation ending in the seventh millennium, and still preserving order in how man was exposed to the creation elements, two stories in one. Mark also how the NKJV starts to mix physical and mental creations and make them a mixed package, later fully gone by the mindset of completed dynamic equivalence in post-Y2K translations. Especially in this case the apostolic KJV and its anthropological and primarily mental creation need to stay universal, principal, and abstract, while being distinct in how to deal with both the seven physical days and the seven mental millennia about G-d's created human host coming together there. The KJV is distinctly mediating the two-in-one Hebrew story, blurred by NKJV mixture. Be aware that sola Vau/And is primarily creational and applicable for the human host party at the end, made distinct by KJV oversight, but not so in the soup the NKJV makes of it. Notice that when everything is evaluated in retrospect, sola Vau/And in Gen 2:1 follows the enlightening design being mainly darkness until the final 1/3 in Gen 1:3. Both verses need to consult the words, saying, Without sola Vau/And ye can do nothing.

Gen 2:1 Thus the heavens and the earth were finished, and all the host of them.

Gen 2:1 וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם׃

Next step to verify by Gen 1:3, 2:1 in combination, is what apostolic authority is about and how the anthropological KJV in full agreement with the Hebrew, builds a distinctly substantive syntax where each word holds definitive meaning, in contrast to the loose, theological NKJV, uprooted and drifting around on the surface where nothing makes sense and only the whole sentence structure somehow may make sense. In endless cases like this, there is nothing KJV about the NKJV. It is a notoriously bad translation having all kind of editorial blunders where it destroys the providential quality which makes the apostolic KJV stand out as the one authentic surrounded by a crowd of bastard copycats.

Due to the fact that the unified creational Hebrew and KJV is primarily anthropological, the phrase "of them" needs to address its outcome being both about them and the phrase "of them" a product of the finishing creation elements, where Gen 2:1 is the subsidiary judicial case, and the sola Kai/And finisher in Heb 12:2 is the principal case.

Creation phase two begins with Gen 2:1, and it becomes important to use the first verses here to decode what the Bible industry is doing to complete the counter-reformation and avoid sola scriptura and the true reformation. For the theologians the Bible is that G-d did reveal himself, so creation phase two does not exist, the anthropological canon does not exist, and the priesthood of believers does not exist in any other form than a theory used to protect the pulpit and the breach regime. As seen in Gen 1 is the terminology in place from start to capture the anthropological creation and the mental dimension of the creation beginning in Gen 2. Gen 2:1 must begin with merging the 6+1 days of physical creation in Gen 1 with the 6+1 mental, anthropological and millennial days of creation beginning in Gen 2 and coming together in Rev 20. The key phrase is the host "of them" connecting the mental Gen 2+ to the physical Gen 1, saying in retrospect how people and the mental have been exposed to these physical and mental elements until becoming a product "of them." From Gen 2:1 it is relevant how man's false assumptions and the prepositional English "of" represent Tamar's veil located between "host" and "them" on the basis of the same beginning with first instance "of" in Gen 1:2. In the context of the early void of reason in Gen 1:2 is all facial expression divorced from the inner deep of self, like the host in Gen 2:1 is divorced from "them." In time and in transit is Tamar's veil located between the face and the deep in Gen 1:2, and between the host and them in Gen 2:1. From start in Gen 2:1 the most fundamental story is G-d's creational elements and the longer story of divorce and reconciliation, from Gen 1:2 how the pilgrimage of reconciliation formulate the Baptist journey. The Baptist face of the waters captures the whole pilgrimage from the beginning and includes the apocalyptic waters in need of reconciliation. So, from start the connection point "of them" says how people have been exposed to the physical and mental elements around them. From start in Gen 2:1 is the matrix model and the mother **אם** of "them" in place to shape the creational pottery and to lay the mixed **אם** foundation of if-entrance and Eden exit in Gen 3-4, and for all the labour, the mothers and the birth pains in these either-or details. This is one of the core examples of biblical terminology and one of the best illustrations of consonant meaning not changed by changing its vocalisation. Common causation in matters of entrance/exit troubles and mental and practical labour pains produce these two expressions out of the same troubled ground. By the end of the seventh day and the seventh millennium is the human host becoming a product of them, the creational elements. Baptist Benjamin's Bi-ble is ordained as seven millennial days merging the story in Gen 2+ with the framing Gen 1 as it is stated at the end of Gen 2:1 in the KJV. This merging causes the seventh day to agree with the seventh millennium. Merging 6+1 days and millennia in the KJV is multiple stories in one. While the mothers in reformative cases like Isa 37:3 face the brink of total disaster, it is a conditional Kairos moment of if-entrance or Eden exit pain.

Mother: **אֵם**

If, whether, since etc.: **אִם**

Gen 2:1 Thus the heavens and the earth were finished, and all the host of them.

Gen 2:1 וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם׃

Gen 2:2 First for background. Do you agree that when all creational pottery is ended, or done, the omega outcome, “the-seventh-day-God” is no longer that same alpha product, “In-the-beginning-God” in Gen 1:1? Notice the profiled difference. In the KJV Gen 2:2 is a substantive sola Vau/And ending. In the NASB it is a timed alternative, or maybe a substantive vicariate where the NASB as a counter-reformatory champion recommends Agenda 2030, iron/clay dominion, and inquisitorial pottery continued By means of the seventh day. Pick your choice, either or, the NASB does in no form prescribe millennial rest according to the true Bible.

KJV 2:2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

Gen 2:2 וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה׃

RV 2:2 And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made.

Do you agree that the ended operation here called “his work” **מלאכתו** or “message” or “messenger” is a monumental epistemological testimony over the invisible (angelic) hand behind the so-far six millennial days leading to the present and demanding his own right to speak for himself? Do you see what denial of sola scriptura has to do with the blindfolded denial of G-d’s anthropological and mental creation? Do you see that man’s blindness to “that” **אשר** canonical “making” **עשה** is the same pottery in two versions, which made G-d infallible and man inexcusable? Do you agree that the phrase saying, “and he rested” **וישבת** means that all pottery mirrors That and is benchmarked That, which in Gen 1:31 said that G-d saw everything and nothing but That? Do you see that the theologians must remain blind to scripture until they accept that WHICH as modifier must relate equally to Which He as to Which work involved as modifier of he? G-d and the text is not changed. It is all about the presuppositional bias of the reader. In other words, do you agree that the potter’s finished product at some point will realise that the incentive to become the Word is to become his Work, which means that G-d can relaxe?

Next on Gen 2:2 is the text manipulation beginning with resurgence of old manuscripts, Dead Sea Scrolls (DSS), and the use of the Septuagint, since the 1800s and again after World War II translated, published and now available in multiple English editions. To avoid any connection between the physical and the anthropological, the competing story in the Septuagint version of Gen 2:2 is that on the sixth day G-d ended his work, and on the seventh day he ceased. In verse 2 is the KJV also using the end of labour to describe the beginning of homeland rest after his deeds through the millennnia. Since the RV still has no real wear and tear to mediate, it was changed to a simple finish. One vital point in the missional KJV is how the transition from E to H equates the seventh millennial day with the human host ready for trinitarian rest and entrance into homeland harmony, but in a theological framework this merging of the mental and the practical does not exist. The point when doing KJV/XXX profiling in this case is that translation differences are

strictly textual with no missional implication in the competing versions. Theologians may explain the textual differences and the choice made in the various committees but cannot explain why they deviate from the KJV since theology does not share the mental, anthropological, and canonical creation the KJV mediates.

Deceptive details in Gen 2:2 makes it necessary to stress the point with authorized KJV oversight to decode the devil's business as it reveals itself in the Septuagint. With three translated versions agreeing with the Greek, Rahlfs Septuagint, Brenton (1851), NETS (2007), and Lexham (2019), it is characteristic for all work of deception that modernist committees do not want to translate the Greek κατέπαυσεν "rest" but that G-d "ceased" from his activity. For context, the same Greek form reappears in NT in Heb 4:4, 8, 10 to complete the story of ceasing before rest. Deception is typically to mediate only a half story and be silent about the actual. The Hebrew epistle is a continued labour story until the true connections are closed in Gen 2:2. How replacement ideas fuel theology and vicar translations is revealing, avoiding all missional links between the trinity and the human host coming to the same rest on the seventh day. Satan's replacement ideology cannot have any missional merging of days and millennia in Gen 2:2 and cannot tolerate these details to appear in translation. The same textual relativism is found in Young's translation, saying that G-d "ceaseth by the seventh day from all his work." It is no less revealing that theology has no room for anthropological creation and subsidiary labour pain in "his work" until "he rested" after "his work which he had made" in Gen 2:2. In the theological mindset is "he" and his" in Gen 2:2 always about G-d, never man, and theology has no place for the subsidiary and the educational through the Bible, and no connection point between G-d and man. It should be evident why theology never would produce any missional momentum. Idleness is the fruit of complete detachment from all textual and missional action. Theology is the rulers' ideology with no use of its member mass other than being in labour six days and passive cattle under the pulpit the seventh. Modernist texts are designed to match agenda 2030 as restless transition beyond Y2K.

Gen 2:3 Remember that the priesthood of unbelief never would bring any blessing but represents continued curse beyond AD and again after rejecting the sola S reformation. Now it is important to capture Christendom's anachronistic reconstruction of the OT tabernacle with a legalist brass administration beyond the washpot, and coming up with the preterist idea that we have been in the kingdom since AD, after pushing Rev 20 back to the year 70. Changeover in the vicar context does not mean change of priesthood but a changeover of scriptural material after the Jewish rejection of Christ. If preterism was true, then G-d should have blessed all things from the beginning of the fifth day.

KJV 2:3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Gen 2:3 וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת
מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת׃ ף

Next of importance is the double causal expression in the Hebrew and the KJV, saying, "because that in it" אֹתוֹ כִּי בוֹ. From alpha to omega, from the first day in Gen 1:4,

to the seventh day in Gen 2:3, the hypostatic sola S union saying that "that (specific) *it*" was good in Gen 1:4, repears for a much more substantive blessing of the seventh day in Gen 2:3. Deistic committees limit their text to say, "because in it", which refers to the deistic dominion required to serve antichrist's iron/clay realm also after Y2K. Because, that in it, the sola S hope of glory, is the missional objective the theologians reject and have provided textual evidence that they reject. This OT form is a forerunner of NT and the hypostatic foundation covered by "that" (ὅτι) in the Greek text. Be aware how this speaks of bloodlined reality in continuation when G-d's canonical epistemology builds strength as a convicting weighty proofmaker in Matt 2:16 when Herod saw "that" (ὅτι) he was mocked. Temporal regimes that would not be taken down by AD, can expect to much more surely by taken down after 2000 more years of epistemological evidence.

Here is a test case for Gen 2:3, regarding those rebelling against providence and against epistemological evidence. Do you see how this verse begins with sola Vau/And blessing, and ends with a temporal Lamed as legal custodian of replacement (and) making עשׂות and ideology? Fast forward to Gen 11:6, do you see why the next 2x instances of such temporal stuff, they will "do" לעשׂות, would be the same replacement ideology to the end of the apocalyptic Babylon? Do you see what such temporal pottery administered by its ruling mafia has to do with the phrase, because that in it, eventually bringing man to confessional sense of reality? Do you see how Gen 2:3 prepares for the vicar lordship coming with a vicar Gen 2:4, and how the first creational bara ברא is Gen 1:1 must be expanded with Lamed's subsidiary pottery עשׂ working out stuff from Gen 2 to Rev 20? Do you see where all the M+ pottery came from as background for restored M alone in the 1500s to liberate man from Lamed's priestly terror and horror regime? Do you see that there is nothing new under the sun with antichrist's Agenda 2030?

Gen 2:4 Now with Gen 1:1–2:3 as background, it is already seen what day-by-day wear and tear have to do with Phil 2:12, especially what the product called the host "of them" in Gen 2:1 has to do with fear and trembling. Theological bibles in Gen 2:1 will have no such application for the real story about "them" because theology has no anthropological application in general, and theology and its one-sided substitutionary atonement have no subsidiary side. Before reading verse 4, it is important to see how "them" exposed to the elements in verse 1 is expressing the subsidiary, educational side of justice on earth.

KJV 2:4 These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

Gen 2:4 אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם בְּיוֹם עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמָיִם׃

RV 2:4 These are the generations of the heavens and of the earth when they were created, in the day that Jehovah God made earth and heaven.

Mental creation of THESE generations under the power of the educational Elleh אלה school pottery repeat the elements "of them" in verse 1. Again it is seen that theology

rejects the missional purpose of the Bible. THESE plural generations represent the beginning of the redemption story eventually to become the one singular generation of Jesus Christ in Matt 1:1, but all this is of course rejected in modernist translations. One of the points to profile is why the KJV extends the distinctly definite first half in Gen 2:4 with "the earth" and "the heaven" due to the essential mental creation to make a distinct mental faculty in the Berean brain. The RV/ASV are lexical about the last half where the Hebrew definite article in the first half is not found in the last half. The NASB is the protector of the non-missional, lexical RV/ASV legacy.

Next step in vicar ideology is how the NASB insists on a concrete physical creation also from Gen 2. In the Hebrew and the KJV, step two in G-d's creation is about the mental and about the children being born, or brought forth לד, and called generations, but this is denied and called "account" in the NASB, NIV, NLT, MEV, NET Bible, "records" in the CSB, and "story" in the NABRE. The more concretely cemeneted theology, the less room for G-d's primary reason and creation. Vicar wording in denial of the true Bible's terminology and mission, makes it easier to understand why the creation in theological minds is strictly physical and limited to Gen 1-2. Some translations will say "account" also in Gen 5:1. No part of theology is anthropological and aligned with G-d's mission, which explains that mothers in if-entrance or exit pain would be a perpetual pain under theological administration with no homeland entrance on the horizon to the end of time. THESE generations in Gen 2:4 would be hell-bound until Christ might save them from antichrist. In this Levitical purgatory it is symptomatic that for every new mosaic cycle coming to its end by brute warfare in the fourth generation, would more children be sent through the fire as a lex holocausti foretaste of the eternal. Temporal hell on earth under the vicar administration of Satan's priesthood has been standardised as a lex holocausti cycle administered by 5% slaugherhouse ministry. Laodicea is repeating the same story, now by means of deception upon Dung hill, fabricated to pervert the canonical story for people not to be able to decode how these things time and again came to pass. Theology is so closely tied to the devil's business that it brings people and nations to awareness and to the ultimate regeneration. Theology was developed as a repressive instrument to rule the world during the early centuries AD, and it would be further developed through the medieval era and come to its fulfilment in antichrist's counter-reformatory Laodicea. It is religious, again an issue growing out of the apostate Western world, and is based on a perverted version of scripture. So, it should not take too much mental strength to learn that 6000 years of purgatorial evils, the last 2000 years under Christendom's priesthood of unbelief, is the main causation in the last push to establish the liberated, believing priesthood of G-d and Christ and its potential millennium. That is not only the outcome of the authorized word of G-d, but the ultimate test of people's sensible reason about the evils of theology and the biblical message of 100% salvation and 5% deception. Destiny in Rev 20 depends on the twofold origin and division of Lordship in Gen 2. From start it is about the redemptive growth of Man/Word integration. How could the generations from Adam to Sinai know anything about it before the sola S roadmap was provided? In the end, lesson learned means that sola S synergy would not be particularly redemptive, but would make the 5% vanity, terror and horror even greater.

Gen 2:5 Two harvest details have been stressed earlier. First that vicar lordship and land-lordship are two of a kind, and secondly, that all imperial structuring in time would kill the herbs and cause famine. If the devil is able to possess the host bodies, people would soon live in a Lackland. Whether the text speaks of people plainly or in parable, plant form, as in this verse, the creation is primarily anthropological and primarily mental. In verses 5-10, before Adam's dimensional fall from Pison and his Havilah homeland, to the Lackland labour area around Euphrates, the Hebrew and the KJV use verses 5-10 to establish the pre-fall conditions about man being in the world but not yet of the world. It is vital to see the profiled difference, why the KJV strictly follows the Hebrew syntax in the first half of verse 5, and why bastard translations like the NKJV and NASB, where the time division in Gen 2 does not exist, therefore demonstrate unauthorized messing with the text leading to this particular form of uprooting in the first half of Gen 2:5.

Gen 2:5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

Gen 2:5 וְכֹל֙ שִׂ֣יחַ הַשָּׂדֶ֔ה טֶ֖רֶם יִהְיֶ֣ה בָאָ֑רֶץ וְכָל־עֵ֣שֶׂב הַשָּׂדֶ֔ה טֶ֖רֶם יִצְמָ֑ח כִּ֣י לֹ֤א הִמְטִיר֙ יְהוָ֣ה אֱלֹהִ֔ים עַל־הָאָ֖רֶץ וְאָדָ֥ם אַ֛יִן לַעֲבֹ֥ד אֶת־הָאֲדָמָֽה׃

And every וכל plant שׂיח in the ה field שׂדה before טרם it was יהיה in the earth, then the same order about every herb. Next of important is how these pre-fall conditions outline Godkind, in this case called G-d's serving No-Man **אין**. Before evil is instituted in person, and before the tiller of the ground would begin the operation of subsidiary justice, the serving No-man **אין** is the serving Godkind, and the nature of Enoch taken by G-d in Gen 5:24 because he "was not" **אין**. Everything about early and latter rain will go on around the evil tiller of the ground still absent before the fall in Gen 2:11-14. Later ploughing, and educational evil imposing itself for anthropological rain would be sowing, reaping, and harvest cycles around the Cainesian tiller of the ground. From here the gulf between G-d's creational anthropology and the vicar ideology called theology, is more glaring than in Gen 1.

Here is the test case for Gen 2:5 beginning with man from here. Do you see that when Matt 6:24 says that Ye cannot serve G-d and mammon, the NT story is founded by the first, yet absent tiller of the ground also to be the prototype "servant" עבד working in the beast-marked Cainesian economy developed to the dead end in Gen 4 and under the guiding hand of the temporal Lamed ruling the pottery of Lamech. Do you see that the first serving tiller of his own ground and adamic heart soil is a servant tiller of his own heart's desire? Do you agree that as soon as the fall would materialise, that serving tiller of the ground would be a servant of man's surviving fittest selfishness? Do you see why it was necessary to be so dedicated to the Hebrew syntax in the first half, in contrast to the careless textual NKJV where the vicar syntax is non-missional? Do you see that the

anthropological KJV at the end of this verse outlines the absence of original sin, and the theological NASB expects a farmer to show up and do his business on a physical field? In the Hebrew and the KJV is parable agriculture and plain anthropology referring to the same soil and cycle, but there is no such connection between agriculture and theology. Due to the fact that each word in the KJV is brimful of explicit substantive meaning, do you see that BC before AD, or Before Was, means that BC is before Alive Being? Do you see that the more specifically substantive and brimful of value each word becomes, together with the whole anthropological KJV syntax, the more senseless does the timed theological NKJV become? And that is even before applying sola Vau/And and the KJV punctuation.

Gen 2:6 First instance “but” in the KJV. The Hebrew Vau serves many functions and is translated with some variety: And, but, now, then, when, that, so, or, etc. When using the expressions “conjunctive” and “disjunctive” about sola Vau, the reason is not primarily grammatical but how the providential sola Vau in the anthropological canon must line up with the redemptive mission of W, with the conjunctive means of reunion, and how that builds on the disjunctive bill of divorce. From first instance in Gen 1:1 the primary sola Vau purpose is conjunctive and redemptive. This builds canonical background for how sola Vau and the conjunctive and disjunctive relate to the direct object marker and the missional objective from first instance in Gen 1:1 to last instance in Mal 4:6, and the role of authorized KJV oversight for conjunctive sola Vau/Kai/And totality in OT/NT. Baptism, or sola S immersion, means a relation with the providential irrigation system outlining even unity between sola Vau and the definite direct object marker. In the KJV, providentially built on the inner canon, where the Word is the same in person and print, and each word has a semantic personality with distinct meaning, the word And is read as a person, in this case doing his worded watering irrigation work on earth.

Gen 2:6 But there went up a mist from the earth, and watered the whole face of the ground.

Gen 2:6 וְאֵד יַעֲלֶה מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי־הָאֲדָמָה׃

Here is next test case of unified meaning. Before the fall, and in sola S circumstances, a watered wetland like this means that things “went up”, or simply, ascent עלה but in the fallen man’s dryland it is about brass and fire as a temporal or vicar alternative trying to orchestrate the same by legal means, being the first whole burnt offering in Lev 1:3. Just like fire and water must share the same root, does no vocal difference change anythng of fundamental root meaning, only how bias must cause a skewed perspective, the uprooted and the fundamental being the main opposites divided by priesthood. Man’s free ascent by sola S water, or forced purgatorial ascent by brass and fire, build on the same Hebrew root. L and Leviticus says, that I am holy, and Ye should be holy, so it should be so big surprise that Lamed’s temporal department would be a vicar office trying to orchestrate sanctified ascent into the Lord’s upper holiness realm for homeland rest in his host. One of the fundamental issues with Levitical Christendom, theology, and textual uprooting is that the ability of scripture to interpret scripture is lost. Everything depends on the inner canon as holder of all unifying elements.

Gen 2:7 If this verse is divided into two halves, do you see any reason to compare the first part about Adam's fruit of the "dust" עפר with Zakar's "fruit" פרי in Gen 1 for reasons divided as Gal 5:19 vs 5:22? From here the meaning of anthropological creation based on full sola Vau/And immersion is absolute, and the fruitful outcome of denying sola scriptura makes it manifest that there was no real differene from BC to AD after the theologians imposed their fruitful misery of rejecting sola S as redemptive reality.

Gen 2:7 And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Gen 2:7 וַיִּיצֶר יְהוָה אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃

Some modernist translations hide the patriarchy of the soul. Some use the word "being" when translating nephesh נפשׁ. For proper OT tracking, it is a point in itself to parallel the patriarchy of the soul with man's purgatorial pilgrimage from start to end. Some use Being, some Person, and some living creature. The last one is the more confusing since it does not distinguish between the trinitarian person created before the fall in Gen 2 and the animals created in Gen 1.

Gen 2:8 Shem שֵׁם and the heavenly identity of the place called, There. There שָׁם he put שֵׂם the man he had created and (appointed) to go there for identified self-gardening. In the garden גן Eden עדן it is self-evident that Shem's שׁם homecoming, There שׁם, must convert determinism into free will and vica versa. He may continue on autopilot but in awareness of self. Just like mothers of if-entrance or exit pains, is Shem's place, There, one of the core examples of consonant meaning unchanged by vocalisation. Now Shem's place there is established before going to the inverse rapture section from Pison. The point is how alignment of person and place is done in the absolute world of Shem, and how man's fall led to relativist drift, divorce, Lackland, inconsistency, and skewed observation. In the end Shem is the model of man that can no longer deny that his place is a fruitful proof-maker of self in person. Whatever place equals whatever person.

Gen 2:8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

Gen 2:8 וַיִּטַּע יְהוָה אֱלֹהִים גַּן־בְּעֵדֶן מִקֶּדֶם וַיָּשֶׂם שָׁם אֶת־הָאָדָם אֲשֶׁר יָצָר׃

For more context on Gen 2:8, the disaster of rejecting sola scriptura is profiled. Even here the theological NKJV and NASB would have no more need for sola Vau/And than earlier in the tilling, planting, dressing, and maintenance of the garden. Denial of sola S reality means denial of person before the scriptural mirror of place. Without scriptural support, the retrospective "whom he had formed" is always out of reach, and still out of reach while waiting for the retrospective seventh millennium, with real presence There.

Gen 2:9 An important milestone prepared with vicar lordship after Gen 2:4. Generations and the model of recycling follow the "generations" instituted in Gen 2:4 (and Gen 5:1). To satisfy 4=G and the generational model of recycling, Gen 1-4 have many details to be ordained accordingly. Good is something found in several instances through Gen 1. Evil begins with vicar lordship and the capital self in Gen 2. Good and evil are literal parts of the two biblical stories in one about the two priesthoods, and represent mixture until the canonical Bible and its two stories are established. Gen 2:9 introduces biblical statistics and Gaussian normal distribution around the sola S centre of Eden, also regarding what it means for man to do his labour journey back to that central origin of his destiny after a long time in the periphery. Salvation is providential and accounted for from OT to NT, but takes no real effect until man is done with his subsidiary (educational) justice. Most making צמח is done out of מן Adam's אדם personal soil where everything must be created. Here are the trees עץ of life חי and knowledge דע. The first to notice is that theology is typically one-sided and centred on substitutionary atonement, and subsidiary justice does not exist in theological minds. Theological committees, like the NKJV and NASB, would therefore relocate the word "made" because a theological creation is about G-d or Lord, and the adamic "out of the ground" מן־האדמה does never play any part. The KJV does strictly follow the Hebrew syntax the theological modernists deviate from in their making of an invalid, vicar creation story. To have a correct, twofold canon with a valid syntax, must the KJV allow the phrase on how "the ground made" to partly stand alone in its creation work with a (vicar) power of its own as subsidiary and independent of the LORD. This is destroyed by theology. You can most literally accuse theology of being a syntactic whitewasher of its own vicar business put out of sight by messing with the actual Hebrew syntax providing exposure of the devil's business. Again you should see the point with each word having distinct meaning in the KJV. Each word provides context and is given in context for a meaningful syntactic totality, but in the modernist NKJV and NASB the fruit of no word having any such distinct meaning is that theology is glossing over essential details.

Gen 2:9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

Gen 2:9 וַיַּצְמַח יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נֶחְמָד לְמַרְאֶה
וְטוֹב לְמַאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הַגָּן וְעֵץ הַדַּעַת טוֹב וָרָע׃

Next detail to profile is how the modernists bring out how Adam's capital self, in place by the second generation and second chapter, would put things upside down according to the anti-Copernican creation man wants as a fallen ruler in his own universe. In its first creation, in the Hebrew and the KJV, the sola S centre of the garden is the centre where the tree of life is put. Relativism and the unidentified periphery cause vicar knowledge and the tree of knowledge to be found anywhere and everywhere in that periphery and never at the centre some rebelling modernists want it located. In steps of deception, first would the tree of (man-made traditional) knowledge be equated with the tree of life, then

would they swap them and the tree of knowledge would be the new centre, and the sola S tree of life would be pushed out in the periphery against the original design in Gen 2:9. In the Hebrew is the centre, the "midst" תּוֹךְ of the garden, used only about the tree of life, and it does not cover the periphery where man's tree of knowledge תּוֹךְ appears. If you read a loose relativist like the NIV, both trees have the same location. Relativism is by definition that man is no longer able to distinguish between the fixed centre of G-d's garden, and the unidentified periphery. Do you see how dynamic equivalence and the rest of lexical lingual relativism became a timed phenomenon saying why things would be anti-Copernican, how Godkind was converted to fallen Adamkind in Gen 1, and how the whole creation from Gen 2 became an upside-down causing everything to derail and end in total apostasy by the end of Laodicea? Do you see that in the same way theology rejected G-d's sola S design, and made a mess of prophecy and history, will nothing of canonical value in G-d's anthropological garden make sense? One of the points is that in G-d's sola Vau//And, the missional "and-tree" ועץ counsel of Moses and Abraham is a tree spectrum also covering the redemptive growth potential from thorny briars to alive almond, but that is out of sight after the theologians and translators remade the garden, and turned truth into error, and error into truth. Notice why the KJV uses the last comma in Gen 2:9 to make a distinct creational demarcation between the definite centre and the indefinite periphery, and how the MEV, NIV, NLT, CSB, and NET translation partly or fully destroy that original design for counter-reformatory agreement with papist ideology where no such distinction is wanted in any form. Theology and modernism destroy the Gaussian statistics, the meaning of normal distribution and canonical epistemology, laid out by creational design from G-d's unifying sola S centre to man's fallen and self-made periphery. The KJV provides scientific oversight. Modernism and biased ideology is the same in several Norwegian editions. Ideologically, there is no real difference compared to the more formal, word-for-word translations. So-called conservative committees have only used a translation method that does not reveal the relativist dominion of theology. Gen 2 represents the capital-creational changeover from Godkind to fallen Adamkind in how to prepare the bulding of Cain's self-centred city in Gen 4. All in all, the eisegetical ending in Rev 20 means that the target priesthood must restore subsidiary (tribulation) making out of the ground in the first half, and restore how centre vs periphery became a spectrum of trees in the last half. Without G-d, Gauss, and normal distribution around the centre will no social science make sense. Semantics and sociology is a shared lingual basis where G-d's founding mission is the lingual part of language, people, and nations. It is therefore both scientifically proven and sociologically experienced that backsliding into a restored medieval Lackland constitutes itself by lingual decay into a conditional reality where the theologians have perverted the Bible and rejected its sola S mission.

Here is the final test case for Gen 2:5-9. Do you see that the word "ground" in these two verses is constitutional? Do you see what that has to do with the tiller in verse 5 and the ground, or Adam's heart soil, in verse 9? Do you agree that none of this makes sense in a theological mindset and in a theological creation, where the story is only physical and material, and concretely restricted to exterior stuff man is not involved in?

Gen 2:10 The inverse rapture introduction. A river נהר went out יצא of מ the garden Eden עדן to water שׁקות the garden גן and from מ thence שׁם it was parted, and became into four heads. In other words, before man is reconciled to wholeness with the river of water flowing from (his) inner self, that specific, There שׁם, is the reason why Shem needs self-identification and needs to quit himself. The Bible's definite root cause of all problems and issues of life is that deism, meaning that the Lord of host in not in residence the host Homeland body, is the missing link for the restored river out of self. It is important to understand that paganism, pluralism, pantheism etc., are out of sync in mission but not in its lingual terminology, all having the same source, and truly making sense only when arrested by original creator design in Pison where all water is unified. Pe's own self in person is organically fractured by inverse rapture beginning after verse 10. That is the reason for Shem's soul in need of self-repair, and the reason for the self-imposed damage of anti-Shem founded in Gen 1:1.

Gen 2:10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

Gen 2:10 וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

For more context, two other versions of the same Shem and this adamic heart soil. This is how Havilah and Pison are restored by rapture back to the normal before the fall. The anthropological life story of a cracked well begins with this host background in Havilah. If you verify how the elusive Lucifer became means of deception, there is no doubt what the living belly is exposed to in the temporal realm of Lamed and Lamech. After the fall experienced Adam his capacity to turn himself and his own belly into a poisonous pit. Everything from the bloody Nile and Red Sea to the pure Jordan is anthropological. In this way the Hebrew under KJV oversight offers multiple examples where a spectrum is laid out from the dry pit to the wet Pison. As will be experienced, no children's book is better illustrated than the KJV.

Psa 1:3 And he shall be like a tree planted by the rivers of water, . . .

Psa 1:3 וְהָיָה כְּעֵץ שָׁתוּל עַל־פַּלְגֵי מָיִם . . .

John 7:38 He that belie**veth** on me, as the scripture hath said, out of his belly shall flow rivers of living water.

John 7:38 ὁ πιστεύων εἰς ἐμέ καθὼς εἶπεν ἡ γραφή ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος

One test before leaving the two extra verses. Do you see why the theologians and other exterior materialists typically will read the word "by" in Psa 1:3 as geographical, but the anthropological KJV reader will much more easily adapt to the substantive sola S value as planted by means of? You better get used to it, because this is a typical case where the KJV is primarily mental and missional about Pison and Havilah, where theology and modernist versions represents a total disconnect between the lingual and the missional.

It is a must to be distinct in the reading of such phrases because a raptured ascent עַל back to Pe and the Pison river פִּישׁוֹן will never take place in any other form than the fully immersed sola S version the theologians notoriously reject in their lingual vanity.

Next detail to sort out in Gen 2:10 is the meaning of ruling Resh/Rosh headache רֹאשׁ, 4=G coming by fall and departure from Pison, with the four ruling heads as a plurality of fountain heads, soon to be associated with pluralism and dominions of original sin. First the beginning in Gen 1:1, Bereshit, "In the beginning" בְּרֵאשִׁית, Beth in the midst of ruling headache to come in process of time and replacement ideology. With it comes the need for a founded purpose with the canon to know how it plays out in their respective, 4-numbered and 7-numbered forms. Adam's heart soil must be in place with no grammar to mix up the elements. With no unifying canon these details tend to drift apart. On Havilah island is Pison and all named id in place in harmony. In the other end the homeland no longer exists, nothing is properly identified and named, only a fourth, homeless river, Euphrates. The origin of destiny was laid out in Gen 2:8, which refers to the place man ascends back to by G-d's saving rapture out of the apocalyptic swamp.

His name שֵׁם is Shem שֵׁם, for the appointed שָׁם place, There שָׁם within (Luke 17:21).

The 4-numbered, generational stages and order.

4-Numbered Mosaic and Messianic			
Gold	Silver	Brass	Iron / Clay
Gen 1	Gen 2	Gen 3	Gen 4
Mal 1	Mal 2	Mal 3	Mal 4
G-d	LORD G-d	LORD-G-d	LORD
G-d's creation	Capital changeover	Nahash	Lamech's pottery
Pison	Gihon	Hiddekel	Euphrates
Homeland	Capital Self	Deception / Exit	Cain's Lackland

The 7-numbered, canonical stages.

7-Numbered Canonical Model	
Third Heaven – Lady D's Gold	Homeland Harmony & Priesthood of believers
Second Heaven – Zebulun's Silver Calling vs the Contrary קרא vs קרי	The critical, firmament stage with division into things above and below. Nahash the serpent is lurking around here Aaron's breast plate with Urim & Thummim All issues of contrary hearts reside here
First Heaven – Issachar's Brass	Satan's hierarchy & Priesthood of unbeleif
Asher and pre-Asher stages Iron & Clay	THAT canon not yet known

Fall and descent are repeated and cyclical. People must again experience the tribulation under steadily decaying proportions of faith while developing man's mental darkness, a strange mindset, strange gods, and growing violence and imperial control where pulpits and ruling establishments get increasingly inquisitorial and repressive in order to fulfil Satan's iron/clay agenda 2030. In the latest cycle from 1905 to 20xx is the evidence of change so tangible that people still awake cannot miss the growing tyranny of relativism and all the odd, yellowish ideas presented through the deceptive brass stage and into the iron/clay generation ready for total self-destruction. This normal Gaussian background providing an enormous amount of evidence to finish the Bible's canonical epistemology must be kept in mind to decode the Mosaic pattern cycle by cycle until the final meeting point between Moses and Messiah in Mal 3:16-18, fueling the final Kairos moment.

For proper context through the whole canon of scripture, the ruling contrast recycled as ups and downs from start is that Havilah and Ethiopia are ilands of peace compassed, directed, (and surrounded) by running water. Hiddekel has lost that sense of direction and compassion, and in Euphrates the Havilah homeland has fully become a Lackland and essentially a wilderness, dryland and wasteland. The Psalmist path is ordained for rescue of the dry soul back into the wet, Praise ye the Lord.

Gen 2:11 Man's not yet fallen homeland at rest, outside reach of the ruling structures of original sin, named Pison **פִּישׁוֹן** water and Havilah **חוילה** harmony. For readers now continuing the exterior RV/ASV pattern, the "whole" **כל** land would be a geographical perspective. But by Beth B in Gen 1:1 the starting point is inner integrity and wholeness. Here is the Sabib **סביב** mission constituted and compassing everything. In awareness of the truth, "where there is gold" **אֲשֶׁר־שָׁם הַזָּהָב** is not lofty speech. Havilah's golden premise is a fully enlightened, known and definite, There, and it is required that Shem is aligned in terms of person and place, There. Which land equals which Thou.

Gen 2:11 The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold;

Gen 2:11 שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב אֵת כָּל־אֶרֶץ הַחֲוִילָה אֲשֶׁר־שָׁם הַזָּהָב׃

For extra context on THAT headache-free Havilah in Gen 2:11, the ordinal number used about this early, "first" **אחד** landscape is ehad, not the much more prominent **ראשׁ** that would be expected in a dominion where frist brat among brats were chief or head spreading patriarchal pain organically to all surrounding members and areas.

Gen 2:12 First Ezekiel's Sabib heart, now the rest of stony **אבן** details, the place where some would say, hitherto hath The **ה** LORD helped us, Eben-ezer **אבן העזר**. Now is Which Land required to merge with Which Thou in That **הוא**. Authenticity and the end of relativism require That person to be that place in person. The missional point is that

homeland inheritance is personal and personified, which means the end of the unknown, masked, and the impersonal masquerade of falsity. It is essential to understand how the anthropological KJV substantiates That **הוא** in person. Theological translations will relate to that only as textual details about a fabricated god revealing himself. Theology and man without personal involvement and personal responsibility will never have any access to Pison and that golden Havilah. In the KJV is sola Vau/And the substantive holder of identity fueling that, There in the second half, only a loose lingual detail in the reordered text of the NKJV and NASB. The very meaning of gold and golden reality is the distinctly definitive meaning of first-principle surety, which is the sceptre lost after plunging down the inverse rapture ladder ending in the wilderness around Euphrates. As seen here, the scholarly vanity the modernist NASB represents means no concern for the founding sola Vau/And but absolute concern for the 2x definite, the ה stone quality. As seen time and again, in their eager to beat the KJV by lexical and grammatical accuracy, the NASB is repeatedly running into the concrete and is trapped there, while the KJV is principal, abstract, and universal, and maintans its apostolic oversight as protector of the reformation, and exposes how the modernists fool themselves by details of lesser value. In the trinitarian KJV is Gen 2:12 about alive being. In the deistic NASB the competing story is about exterior materialism. The NKJV and the NASB do not follow the Hebrew syntax, and they live in their materialistic world view on the surface of the text. This will reappear time and again through OT, steadily providing more profiled evidence that the NASB accuracy hoax is one of the fantasies the scholarly guild fool themselves with after deceiving themselves to think they operate on a level comparable to the KJV.

Gen 2:12 And the gold of that land *is* good: there *is* bdellium and the onyx stone.

Gen 2:12 וּזְהַב הָאָרֶץ הַהִוא טוֹב שָׁם הַבְּדֹלַח וְאֶבֶן הַשֹּׁהַם׃

Gen 2:13 In Havilah were all things well defined for surety and safety. One step down begins the transition from rest to labour. First **אחד** Pison. With the second or number two **שני** begins Gihon **גיחון** and all systematic recycling and things are no longer that sure but still compassing a whole landscape. Be aware how Gihon adapts the details of predestination. The whole land of Cush will be exposed to comparing and imaging. One step down is an early introduction to compromise. The KJV preserves the underpinning canonical H-E terminology. Gihon is transliterated to tell its story. Cush is translated into Ethiopia for the reader to have a full picture of labour and rest. Gihon is pregnant while waiting for the more absolute labour pains around the homeless Euphrates. Also in Gen 2:13 the NKJV and NASB have no need for sola Vau/And support from start.

Gen 2:13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia.

Gen 2:13 וְשֵׁם־הַנָּהָר הַשֵּׁנִי גִּיחוֹן הוּא הַסּוֹבֵב אֵת כָּל־אֶרֶץ כּוּשׁ׃

Gen 2:14 One more step down, the brass stage causes the first Assyrian interference with Asher's bloodline. The third **שלישׁ** river **נהר** does no longer compass everything

and Ezekiel's eastern gate is opened. Hiddekel חִדֶּקֶל goes toward the east קֶדֶם. The third is like a nominal Sardis, having a name but "land" and homeland can no longer be used. The fourth **רביעי** area must disappear and does not exist in any meaningful way. Euphrates **פרת** has lost all sense of direction. The ruling RRRR in the fourth number is the totalitarian Rosh head introduced in verse 10. With this are the rapture pieces done. Now will Adam have the anti-Copernican power to define and name the creation as his replacement policy. The end of verse 14 is where to find Lamech's absolute pottery in Gen 4. It is the land of labour and horror where Asher must wallow in Naphtali's blood. This land of the lost has no sense of direction compared to Pison compassing Havilah.

Gen 2:14 And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates.

Gen 2:14 וְשֵׁם הַנָּהָר הַשְּׁלִישִׁי חִדֶּקֶל הוּא הַהֹלֵךְ קִדְמַת אַשּׁוּר וְהַנָּהָר הָרְבִיעִי הוּא פְּרָת׃

For more context on Gen 2:14, one of the details on cracks and leaking wells showing up with Hiddekel is that "towards" Assyria is directional in terms of enslavement as an alternative to Asher's true canon as authentic direction-giver. And again, while drifting around in their lingual wilderness, also in Gen 2:14 the NKJV and NASB have no need for sola Vau/And support to identify anything of prophetic and historical value, and it is no-less symptomatic that where the missional KJV transliterates the name Hiddekel, the theological and textual NASB converts it into a geographical Tigris. For a systematic canon where scripture interprets scripture, the KJV aligns the end of the third stage with the growing threat from Assyria, leading to the end of Samaria, whereas the NASB has no such linking between Asshur and Assyria, the same in the NIV, NLT, and NABRE.

Gen 2:15 First about agriculture and Adam's anthropological heart soil. This verse must come to creational and constitutional agreement about Adam's garden and the making of the "ground" and things growing out of that ground in verses 5, 9. Now ten verses after the No-man **אין** (of G-d) in verse 5, everything is prepared for the earthly inquisitors to do their tilling of the ground, to be the never-ending issue with theology. On the surface there is no connection between the eastern river in verse 14 and east of Eden in verse 8, and no connection between things prepared in verse 15 and the retrospective past-tense perspective at the end of verse 8.

Gen 2:15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

Gen 2:15 וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְּגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃

For more (anti)-Copernican context on theology always in conflict with G-d's creational anthropology, the clash between calling **קרא** and the contrary **קרי** reappear in another

form as statutory חק theology and creational anthropology when G-d took קח the man and put him into the garden of Eden in Gen 2:15. For more context, קח is the statutory beginning of G-d's anthropological sola scriptura. חק is a 5% ordinance. The central law-making letter (together with Lamed) is Cheth, mixing time and the statutory.

Gen 6:21 And **take** thou unto thee of all food that is eaten, . . .

וְאַתָּה קַח־לְךָ מִכָּל־מַאֲכָל אֲשֶׁר יֵאָכֵל . . . Gen 6:21

Gen 47:22 Only the land of the priests bought he not; for the priests had a **portion** *assigned them* of Pharaoh, . . .

רַק אַדְמַת הַכֹּהֲנִים לֹא קָנָה כִּי חֹק לַכֹּהֲנִים מֵאֵת פַּרְעֹה Gen 47:2

Lev 24:9 And it shall be Aaron's and his sons'; . . a perpetual statute.

וְהָיְתָה לְאַהֲרֹן וּלְבָנָיו וַאֲכָלֻהוּ . . . חק־עוֹלָם: ס Lev 24:9

Now must all theoretical ideas and decrees חק vs G-d's taking קח be used to read all details in Gen 6:21, 47:22, Lev 24:9 and Zeph 2:2 about the NT meaning of wheat and chaff. After reading all the mentioned verses, not limited to these snippets, the extension beyond AD explains why Levitical Christendom became such a land-grabbing order.

Zeph 2:2 Before the **decree** bring forth, *before* the day pass as the chaff, . .

בְּטֶרֶם לֶדֶת חֹק כְּמֹץ עָבַר יוֹם Zeph 2:2

Read the last קח instance in Zech 11:15 and notice why the word "yet" appear there. What does חק and קח say about the making and the application of the bill of divorce, and why is this final instance made to be Benjamite marriage terminology? Repeat the same intro to sola S reunion and marriage in Gen 6:21. Then in Gen 47:22 it is clear that the lingual portion of the gospel brings salvation and restores the homeland.

Zech 11:15 And the LORD said unto me, **Take** unto thee **yet** the instruments of a **foolish** shepherd.

וַיֹּאמֶר יְהוָה אֵלַי עוֹד קַח־לְךָ כְּלִי רֹעֶה אֱוִלִי: Zech 11:15

Here is the test case regarding universal jurisdiction and taking of statutory material. Do you see that to end the apocalypse, it must end with antichrist's statutory חק priesthood being taken קח out of the way in 2 Thes 2:7 in order to finish the reformation? Do you see what this has to do with man's transition from the pompous vanity of theology into proper anthropological dressing of the ground in Gen 2:15 in the seventh millennium? The issue repeated is how endless recycling with inquisitorial iniquity causes the same standard-deviation clash between G-d's calling and the contrary-walking rebels having made an impostor office for themselves under the second-heaven roof in Lev 26/9.

Gen 2:16 Here begins man's life in the purgatorial underworld. Havilah is lost and he must grope in the dark from here, and more definitely after the flood. Instituted divorce begins with first instance second-person singular, Thou, some grammar details that most clearly separates the KJV from the crowd. These grammar details are vital because they give guidance on the historical milestones as they were put into the Hebrew text for the reader to distinguish between singular and plural, and singularity and pluralism. For the KJV reader the personal and singular Txxx is dealt with as T's target mission and gospel kingdom the word intends the reader to be translated into. T's target is what salvation by definition is about, what The definite article is about, and how to track This and That toward T's bloodlined target. Modernist texts are generally pluralistic with no distinction of second person singular from the plural. The main anthropological point in the creation is that through the Hebrew and the KJV, the story is about Adam and his personal heart soil, the-garden-Thou הגן. That is the essential tree עץ counsel about man's life story as a biographical spectrum from briars and brambles to true almond. Adam's life lesson learned means to mirror and self-monitor the-garden-Thou by nutrition and fruit.

Gen 2:16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

Gen 2:16 וַיְצַו יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכֹּל עֵץ־הַגָּן אָכֹל תֹּאכֵל׃

Next of importance in Gen 2:16 is how first instance "command…" appears for context and in context. T's target have a reverse side, which in this case and in general may be called Tamar's veiled dictatorship of Theology. While the debates for and against sola scriptura are intensified, and theologians and apologists steadily more aggressively push society back into a medieval order, are man-made tradition, totalitarian commands, and extra-biblical "authority" again demanding room within this commanding context where the NASB appears as a typical counter-reformer in the ongoing coup. In its vicar form is the totalitarian T a vicar ordinance where sola Vau/And is removed from the translated text as seen in the NASB and NABRE. You need to read this vicar "command" form in the absence of sola Vau/And presence, dethroned by ambitious theologians, apologists, and translators pissing on scripture and using it as a platform to elevate themselves. As seen in all modernist translations, a mixed You instead of a singular and personal Thou is a favoured grammatical form where corporate structires exploit a text which makes no distinction between the personal and the collective. The theological incentive to push the KJV out of sight is also to deliberately get rid of propper grammer and T's distinct target mission where G-d calls man out of the corporate crowd the theologians want as rulers of the masses. You should therefore read the last half of Gen 2:16 in the context of the absent sola Vau/And the theologians do not want fro mstarte here while working to protect their own pulpit business as a vicar nutrition centre under the dictatorship of theology and antichrist's vicar lordship, instead of sola scriptura, as seen in the NASB and NABRE. You should decode the increasingly aggressive quarrels about sola scriptura in this despotic context also to verify thye last point about Gen 2:16, generally decoding Gen 2 as biographer of the capital self in the text working to pervert the text.

One more test needs to be detailed about T's target struggle at the end of verse 16. While the theologians orchestrate Tamar's veiled deception warfare, this verse is a relly good forerunner of Abraham's rescue mission in Gen 14 to save the people from the devil's, vicar business: Give me the persons (souls) and take the goods to thyself. T's struggle is that the grammatical, personal, and singular Thou is located between two grammatical constructions, the garden (thou) הגן and a double eat eat (thou) אכל תאכל. For all in the business of deception, fabricating means of deception, masking the personal and singular Thou, and promoting a replacement You pluralism, it is a struggle to move man away from the-garden-Thou and into a vicar place of nutrition under theological pulpits. As typical for the processed order of deception, not everything came with the RV/ASV. The RSV would be more aggressive in its replacement wording and syntax, continued in the counter-reformatory ESV as one of the deceptive mercenaries, the same in the NIV, NABRE, NET Bible etc. In contrast to the anthropological KJV, which is obedient to the Hebrew syntax and grammar and how the-garden-thou is outlined, the real syntactic move began with the RSV, where the syntax is deliberately redone to move the personal Thou away from the garden and converted into a corporate You under vicar nutrition. Again, in the KJV it is a syntactic totality where each word has distinct meaning, given in context and for context. This is the missional KJV vs the rebelling textual crowd. The point is that the more distinctly dedicated the KJV is to G-d's true text and mission, the more distinct is the saving surety in Zion, the profiling of salvation vs deception, and the providential capacity of the apostolic KJV to unveil the unauthorized copycats. True and free nutrition at the end of Gen 2:16 is the root of all other liberties the theologians now actively are working to abolish as supporters of antichrist's Agenda 2030. Ongoing cultural deception and decay take place around the Bible war at the apostate centre of the apocalyptic scene. Modernist warfare against the KJV and the distinct grammar used in faithfulness to the Hebrew OT (and Greek NT), is one of the revealing elements to be aware of when apostate apologists indicate that it is more important to have translations updated to match the contemporary language than to be faithful to the original. What they do not want to admit openly, is that the need to have the KJV dethroned and out of business, is more important than anything else as the foundation for Agenda 2030. While sorting out the profiled syntactic difference in means of deception, Gen 2:16 is a typical example of what to find through OT and NT, meaning that in a theological translation, there is no connection between the theological text and the missional mirror in the text.

Gen 2:17 Daily or continual death instituted by nutrition. With man put into the garden in verse 15, and explaining the personal, anthropological heart soil in verse 16, next step is how good טוֹב and evil רע Resh headache are fruits brought forth by the nutrition of THAT Thou. The redemptive incentive to become the Word, the book of life, was stated before the word was written, and it was indicated what vicar nutrition would bring forth. Read in context, do you see why a "tree" עֵץ and "counsel" יָעַץ grow out of the same consonant root and ground where all local vocalisation must lead back to the same soil? In other words, do you agree that in dealing with man's future destiny is the prophetic Bible counselling the reader with self-monitoring incentives for what to do and not do?

Gen 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Gen 2:17 וּמֵעֵ֗ץ הַדַּ֙עַת֙ טֹ֣וב וָרָ֔ע לֹ֥א תֹאכַ֖ל מִמֶּ֑נּוּ כִּ֗י בְּיֹ֛ום אֲכָלְךָ֥ מִמֶּ֖נּוּ מֹ֥ות תָּמֻֽות׃

Do you agree that it is tempting to remove the comma for agreement between the good-and-evil-thou and the-garden-thou? Do you see how the NKJV and NASB rush into the non-comma-separated details in their making of means of deception with no need for a comma to pause and think before moving on with that-thou-eating? Do you agree that the Vau binding of good-and-evil, after coming to Mal 3:18, in retrospect mentally may redo this verse and read, of the knowledge of evil, and-good-thou shall not eat of it? Do you agree that And-Good וטוֹב always was a small remnant in contrast to the historically much more well known synergetic And-evil ורע? Do you see why it always would be like that, and why good is a naïve type which has not yet been educated by the synergy of another (vicar) gospel, And-evil? If you know history in general and church history in particular, you should know that the theologians always would be much more clever as divorce-billing consultants than marriage advocates?

Gen 2:18 After some billing and divorce material, one of the indicators is that the denial of sola Vau/And is a universal indicator of continued deism in theological circles. The NASB, NIV, NABRE etc, are classical examples. After absence since Gen 1, Gen 2:18 is the the place were "And said" ויאמר reappears with a sola S need to speak his own mind to the reader. For anthropological KJV readers, it should be no surprise that man is just as much alone in the material world as he is alone in the mental world where the theologians systematically have rejected sola Vau/And.

Gen 2:18 And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him.

Gen 2:18 וַיֹּ֤אמֶר יְהוָה֙ אֱלֹהִ֔ים לֹא־טֹ֥וב הֱיֹ֖ות הָאָדָ֣ם לְבַדֹּ֑ו אֶֽעֱשֶׂה־לֹּ֥ו עֵ֖זֶר כְּנֶגְדֹּֽו׃

Before continuing, do you see why the potential of apocalyptic whoredom begins here, and why The (definite) Man in this verse reappears in 1 Tim 2:12 (in the KJV)? Do you see what that has to do with the liberating sola Vau/And sceptre perverted also in this verse in modernist form? The typical difference is that the NKJV will remove details, like the definite article, to make a difference, and the NASB will more typically translate details like the definite article to prove itself textually accurate. But it is no-less typical that the NASB is occupied with (the) details of lesser importance while not translating sola Vau/And as the essentially liberating Bible.

Next, in fashioning of relations the creative maker's עשׂה pottery in Gen 1 is repeated, and the comparative Caph imager is again active in making things meet כ for him נגד.

According to the imaged Caph likeness factor. It puts man before a plurality of mirrors. It is necessary to follow the KJV word order and question who is the maker of who, and who is meet for who? This is first instance "meet" as it also reappears for comparative reasons by first NT instance in Matt 3:8, first the fall following first OT instance, then the confessional first NT instance where the categorical image is realigned. Mem makes man's self-mirror where all things meet must match. Even in Gen 2:18 there is no point in introducing a next person before it is sorted what the last nine KJV words will do to shape the person already mentioned (that = the man). It is necessary to repeat the self-fulfilling character of prophetic determinism. What do these nine KJV words first say about help given for self-help? Where does it come from that Caleb, the old dog, always would return to his own self-out-spuing vomit? How is man meet for his mosaic cycle laid up precept by precept until he becomes a self-learner able to mirror and monitor cause and effect? Since it is said (1 Cor 11) that the head of the woman is the man, it would surely make fhe first "him" before making her. If you check the NIV, the primary Hebrew creation, the first "him", is gone and it is only about the secondary creation.

Consulting the OED reveals that the English "meet" refers to a product design made on the same basis as man expected to line up with the requirement in Matt 3:8, the first NT instance. All product design must line up with the product specification, called meet, in order to satisfy the requirement of the creational, categorical, and comparative Caph likeness factor. The KJV brings out the creational balance where "meet" mirrors Caph, but that is only one side of the KJV/OED picture. The rest of Caph-before-Vau כנגדו, brings Adam face to face with the mirror of self as a forerunner of the NT expressions of looking into a glass in 1 Cor 13:12 and into the perfect law of liberty in Jam 1:25. The expanded spectrum of OED senses must be applied to take in the whole story when the KJV opens the window into the Hebrew kernel of the canon. He will never line up with the canonical requirement unless all details are in place, and there is no point in speaking of the next product before that first person is established. Again is the warfare how "him" at the end should resemble Godkind but became a fallen mankind, and even in Gen 2:18 it is typical for the exterior nature of theology that Christendom would be a ceremonial marriage maker in the physical but would reject the heavenly marriage and would become a divorce and whoredom agency. The lasting temporal outcome would be a deistic marriage without trinitarian comfort. Remember why sola scriptura would be sidetracked and reach no more value than explanatory notes under the administration of a hierarchy of flesh. The vicar help "meet" for him say instead how a fallen class of priestly pimps became the administrators of whoredom, and the physical and the exterior replaced the mental and the primary, inner lifestory of the canon. Be therefore aware that after plunging down the inverse rapture ladder is Gen 2:18 a fallen darkness version of the enlightened Gen 1:4. Man's primary aloneness begins with developing the deistic realm living in absence of the trinity after falling from Pison. In the Hebrew and in the KJV this "alone" בד form of "being" היות has not change in meaningful expression since (alive) being was introduced in Gen 1:3. Post-fall conditions after the fall means that Gen 2 continues to prepare the mental void of reason where the serpent will sneak in and make the more noticeable changes coming from Gen 3.

Gen 2:19 Since the real Adam אדם from here appears in translated form, not a hidden man, this verse has not the same need to make the ground formative in the same sense as Gen 2:9. It repeats the Hebrew, "out of the ground" מִן־הָאֲדָמָה but is not the same formation. From here is Adam standing out as the anti-Copernican creator, caller and identifier of his creation, to be continued as Cainesian and beast-marked from Gen 4.

Gen 2:19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

Gen 2:19 וַיִּצֶר יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם לִרְאוֹת מַה־יִּקְרָא־לוֹ וְכֹל אֲשֶׁר יִקְרָא־לוֹ הָאָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ׃

Apostolic paragraph marking in the AV1611 had the following order. First Gen 2:1-3, then verses 4-7, then verses 8-17, and verses 18-25. Adam is the criminal male factor in the plot. His canonical story does not offer any freedom of choice when to expect him to show up in translation. It is also relevant to know where "translation" in 2 Sam 3:10, Col 1:13 and Heb 11:5 come from regardless of being homeland exit or entrance. Luther (1534) called it mench and menschen at this stage. In some versions of the Septuagint it is Anthropos until man is translated Adam in Gen 2:16. After descent to the Euphrates area, he should be expected soon after verse 14 and before the end of verse 20 and in the creative context. The Hebrew object marker and sign convention have a complementary role in identifying and naming Adam and the animal. In the RV/ASV he does not appear in Gen 2. In the Geneva 1560 he appears in verse 20, he is absent in the Bishops' 1568, but in the KJV and in some others he appear in verse 19 just in time to witness the story that salvation is by definition. The point with the two verses 19-20 is that after descent has Adam arrived in a deistic kingdom where original sin is the defining power to give name to the creation before being saved and raptured in the other end of the canon. As seen in modern versions, theologians take Adam out of the creational equation, just like they assume a missional mediator position and take themselves and the pulpit out of the equation. In most modern bibles is Adam not seen before his replacement "man" is done with the naming and blaming in verse 19 and the first half of verse 20. After making a cover-up for the fallen Adam, there is no reason to expect the apostate Laodicea to have any need for the saviour. There seems to be a universal scholastic agreement that Adam and his theological establishment must be protected from original sin and removed from the text, or at least not to appear before the end of verse 20 when "man" is done with all the dirty elements of original sin and creation. In modern translations since the RV/ASV is Adam dignified and presented clean. There is no wear and tear, he is never a subject to the anthropological elements, and he is spared from having anything to do with the nominal identity (in Sardis). Theology is continually disjointed from the inner canon and the missional purpose with the Bible. In modern publications, only the fourth of the 2x2 Adam seen here will appear if appearing at all. Since this is an international scholastic trend, the Norwegian Bible Society is even more obedient to the same trend and Adam

is gone in Gen 2:19-20, following the German menschen, and does not appear as Adam before Gen 2:25 (1930) and not before Gen 4:25 (2011). Modernism protects the fallen Adam from being associated with the vicar creation centre in Gen 2:19-20 as the ruling motive behind Cain's capital self at the capital creation centre in Gen 4.

Gen 2:19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto **Adam** to see what he would call them: and whatsoever **Adam** called every living creature, that *was* the name thereof.

Gen 2:19 וַיִּצֶר יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם לִרְאוֹת מַה־יִּקְרָא־לוֹ וְכֹל אֲשֶׁר חַיָּה הוּא שְׁמוֹ׃יִקְרָא־לוֹ הָאָדָם נְפֶשׁ

Gen 2:20 And **Adam** gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for **Adam** there was not found an help meet for him.

Gen 2:20 וַיִּקְרָא הָאָדָם שֵׁמוֹת לְכָל־הַבְּהֵמָה וּלְעוֹף הַשָּׁמַיִם וּלְכֹל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא־מָצָא עֵזֶר כְּנֶגְדּוֹ׃

Adam is the root of fallen Adamkind, and the root of all nominal identity, the reason for Sardis to confirm how nominal identity reflects deism in Rev 3:1. The NASB and the LSB combined build the changeover from denying Adam's presence as identity-maker in Gen 2:20, turned around to identify the Lord instead of man in the LSB as a predicted outcome by completed apostasy upon Lucifer's Dung hill in Laodicea. Creation turned on its head means that the theologians covered up Adam's creational self, and identified a subjective god called Yahweh where this replacement identity also must cover how the naming convention and the original sin belonging to the vicar creation is projected onto the Lord, making him sin. Gen 2:19-20 are the verses where Adam confirms everything created and identified in his own image. Thus, everything categorically contrary got its origin in Adam's world. How capital crime means complete cycle at the end of Rom 1 is modeled by Cain's anti-Copernican crime centre and Lamech's totalitarian pottery. Cain's capital self would be the basis for capital crime and punishment, and all capital creation business out of his (vicar) city centre.

Gen 2:21 Next step confirming post-Pison deism. Man's fallen state of being is defining for the disciples in Gethsemane, waiting for resurrection, revival, rapture, reform, and all the R-words rooted in the higher heaven. Adam's "deep sleep" תרדמה is Tamar's trance and veiled transit in time, how he slept ישן and how that became a "taken" קח (statutory חק) element in the anthropological pottery to follow from here.

Gen 2:21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

Gen 2:21 וַיַּפֶּל יְהוָה אֱלֹהִים תַּרְדֵּמָה עַל־הָאָדָם וַיִּישָׁן וַיִּקַּח אַחַת מִצַּלְעֹתָיו וַיִּסְגֹּר בָּשָׂר תַּחְתֶּנָה׃

From one part of the story was Gen 2:19-20 grouped. Gen 2:21-23 are also grouped but for different reasons. Gen 2:21 begins with introducing a group in ontological existence. The Hebrew saying that things exist, Be, Are, Is, is a Hebrew root, יש about ontology and existence, beginning in Gen 18:24 with no extra, and with the hope that there may "be" יש some righteous (alive being). Adding a Nun and calling it "sleep" ישן turns it into a conditionally numbered N wilderness where the fallen נפל Nephilim, translated "giants" נפלים in Gen 6:4, are rulers of darkness in dominion. As an intro to ontology and existence, are the Hebrew roots used to express fall, sleep, existance and such ruling structures relevant as grouping combined with Gen 2:21-23, because here is more terror, horror and ruling mafia stuff.

Next element is the reason for renaming Flesh Almighty. Together with fall and sleep, and ontology and existence, is first instance "flesh" בשר the reason for the renaming to a new identity from here, Niphil Basar נפל בשר Almighty, essentially what all the bloodlined stuff shared, experienced, and witnessed by Naphtali and Asher is about..

Next element is grouped for the same reason as Tamar's terror and mafia regime earlier mentioned "under" תחת the firmament in Gen 1:7, reappearing here to complete the same, which now is labelled antichrist's vicar flesh-instead-thereof office. Ontology and existence need all these elements grouped for proper decoding of Adamkind's fallen and ruling administration in the absence of the trinity. All these elements make themselves essential for Abraham's redemptive rescue mission in Gen 14, and is the same repeated every time a new king would rule instead of his father in Kings and Chronicles. Every ruling son reigning after his father, "in his stead" תחת is the reason for how to begin with specific consonance as the root office of deism and vicar affairs in Gen 2:21. This is the breach office ready to be occupied by antichrist, the vicar of Christ, as a religious terror and mafia regime, and it is the same office background when the breach needs to be closed by G-d's sacrificial remedy first time the phrase "in . . stead of" תחת appears in Gen 22:13. Everything introduced to be ongoing in the mafia under-world under the firmament in Gen 1:7 is linguistically provided for long before these forces of darkness got their formal office in Gen 2:21, and long before all the issues of calling vs contrary walk was expressed under the second-heaven roof in Lev 26. This is about the wrestling imposed on Naphtali נפתלי, what he has to struggle with as a fallen נפל soul נפש, legacy holder and conditional inheritor after the Nephilim. Everything about redemption and enslaving and ruling affairs man needs to be liberated from, as the ruling structural grips of antichrist, the vicar of Christ, to the end of the final tribulation, is read in this context of the ruling mafia office laid out here as the root of all vicar instead-of affairs throughout history. By systematic evidence, repeated and reinforced for epistemological totality, the Bible leaves no room for doubt how things build up to the end and the last tribulation where everything is coming together for better or worse.

Gen 2:22 With no Basar and no Niphil background it would be much harder to see what the veiled Tamar has to do with this 2-numbered copycat concept. This is a woman, not the woman. Remember why the KJV avoids definition when saying that a woman is not permitted to usurp authority over the man in 1 Tim 2:12. In this second creation it must be noted that this fallen making does not yet hold the image צלם standard in Gen 2:16. Anthropology fuels the statutory element when G-d takes לקח a rib צלע and begins the Bible's Baptist creation of the Benjamite Bin body structure in Gen 1:27. The point is the bridal Bn horizon with the Lamb's Wife in Rev 21, and that Bn is the Bible's primary building block divided into books and chapters from ReuBen to Benjamin, and called to be a building fitly framed together in Eph 2:21. KJV translation of Gen 2:22 begins half way through, but the essential part is how he built or "made" בן a woman, towards the end saying "and brought her" ויבאה unto the man. Beth B is the beginning given its directional feminine suffix pointing toward the He homeland by sola Vau/And means, it says how poor Benjamin as blood-lined brutaliser of the Baptist Bible had to live under the vicar office of the elements in Gen 2:21, and it is the position for how to come to the end of Gen 2:1 and be done with the creational elements there – of them.

Gen 2:22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

Gen 2:22 וַיִּבֶן יְהוָה אֱלֹהִים אֶת־הַצֵּלָע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה
וַיְבִאֶהָ אֶל־הָאָדָם׃

Here is the test case for Gen 2:22. Do you agree that sola Vau/And + Bn's as the Bible's essential building block is the most dense or concise form of the biographical Bible? Do you agree that for poor Bn forced to live "under" the horror of everything coming out of Gen 2:21, that became the ultimate bill of divorce? Do you agree that KJV punctuation in verse 22 is divided to polarise man and wife? Do you see any reason why providence would add some more punctuation, like the first comma in verse 22, absent in 1611, in order to make the Benjamite Blayney satisfied as editorial overseer in 1769? And finally, do you agree that none of this was ever relevant for theological readers of the Bible?

Gen 2:23 How Satan's (vicar) office in Gen 2:21 was given a ruling apparatus of flesh and bones. First Zacar and Neqebah and their (flesh-free) Gen 1, then the physical realm with the man, Ish איש and the woman, Ishshah אשה from gen 2. As already seen, the whole chapter 2 is dedicated to the capital self under the elements in Gen 2:1+, after the fall to line up around vicar lordship in the Euphrates realm. For extra amusement, it may be considered a creational wonder where the double consonant (Dagesh forte) originates.

Gen 2:23 And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

Gen 2:23 וַיֹּאמֶר הָאָדָם זֹאת הַפַּעַם עֶצֶם מֵעֲצָמַי וּבָשָׂר מִבְּשָׂרִי
לְזֹאת יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ לֻקְחָה־זֹּאת׃

As an opportunistic add-on, Tamar's veiled under-world terror and horror office is ready for its ruling mafia in Gen 2:21. T in transit, waiting for the twofold and the temple veil to be rent in twain, needs the phrase, saying, "bone of my bones" עצם מעצמי, how all the generations would be tied to each other instead of being broken up according to the recommendation in Gen 2:24. Gen 2:21-23 is the universal root cause behind the issues of life on earth. It is the root of the bloodlined canon, the root of Levitical continuation, the root of the succession of original sin, the root of the "divine right" of kings, it is the universal horror elaborated under the inquisitorial terror reign of episcopal Christendom, it is the universal root of original sin as dominion with corporate ruling grips as the root cause man needs to be redeemed from, beginning with Abraham's rescue mission from all royal affars the fallen man is lusting after for pomp and priestly prominence. It it root cause in everything breached and twofold, in how the Bible divides itself by priesthood, first the exegetical priesthood of unbelief, and from Rev 20 the eisegetical priesthood of reading believers knowing everything in retrospect and in accordance with the nature of prophecy. Gen 2:23 says how the prostitute woman in the apocalyptic Babylon would be taken out of man as a man-made product of men and doctrines of men. It is the fallen Adamkind in a nutshell leading to the final apostasy with gender dysphoria in the end.

Now you need some vital testing how scripture interprets scripture. First how the 6 (+1) millennial days in Gen 1 provide a framework to be filled with adamic substance built by the fallen, capital self in Gen 2. Next, you should figure out how everything lingual from Gen 1 provides redemptive terminology and how the first fountainhead in Gen 1:1, Bereshit Bara, in Adam's fallen dominion would become a vicar Beth B fountainhead to substantiate all the ruling Resh/Rosh headache in and issuing out of Bn's horror office in Gen 2. Next, with the 4-numbered books stacked up, you should sort out why Adam's capital self in Gen 2 builds the basic background for addressing the capital priesthood in Mal 2, leading to the same type numbered universal crisis in Gen 3-4 and Mal 3-4, and why the Bishop's office would be modelled on Boaz showing up essentially as an office of behavioural oversight in Ruth 2, how to "behave" according to Beth B in the house of G-d in 1 Tim 3:15. Next, is why the same capital self in Gen 2 and Mal 2 would cause a peak crisis and critical Kairos moment by the end of Gen 3 and Mal 3 where carnal stuff had been accumulated around all the mothers in labour pain for Eden entrance or exit. Canonical consonance in the KJV is built from the beginning in Gen 1:1 to 1 Tim 3:15 and beyond and in Bn terms of alive trinitarian being vs deistic death increasingly to be in need of revival and reformation. Thus, the fallen, capital self builds this behavioural basis and background to understand Bn-i-Mn, the Baptist Bible, and how the big Beth B catastrophe, called theological Christendom, or first brat among brats, would become the greatest and longest lasting behavioural curse and catastrophe ever to have hit humanity. Man's capital, anti-Copernican self and rebellious struggle modelled in Jonah 2 is just as universal as the book of Job, and Beth B is just as universal as the need for full sola S immersion in the Baptist Bible. NT offers nothing new that had not been provided for in OT. Everything was finished on Golgotha before any NT book was written. Remaining issues are to open the books and do the change of priesthood the rebellious theologians never wanted, and finish the sola S reformation the theologians still do not want.

Gen 2:24 About the first causal, Therefore עַל־כֵּן in the KJV. It is also about the first "father" אב and "mother" אם and how to make sense of the twofold meaning bringing unity into the two biased roots about the "mother" אֵם and the test of "if" אִם entrance or exit conditions, being the same painful labour issue in Gen 3-4 and Mal 3-4. Again, this is one of the fundamental cases of Hebrew consonance with two biased forms built on the same root, dealing with the same issue. While Christ provides for the final Kairos entrance push into the Havilah Homeland, is antichrist pushing for the Eden exit move away from the truth and towards the Euphrates Lackland. No vocal change represents any difference in root and causal meaning, only how a certain bias is dealt with and how a certain fraction of the overall story is mediated. G-d's definitive and object-marked missional objective here is defining for the outcome in Gen 3-4. A healthy alternative would be for Enoch to move away and refuse being the heir of his father's capital crime and city centre in Gen 4. Instead the primordial issue is how this verse became the root called, Flesh One בשׂר אחד. One of the elements of reason causing at least some hope and optimism, by the end of Laodicea, is that the millennials and Gen Z do not want to continue anything of the foolish mess of the former generations, and are awakening to a more sober dealing with reality while facing Gen 4 and Mal 4. If-entrance or exit details is one of the elements which make the anthropological and missional Hebrew and KJV meaningful, and the uprooted, textual and theological translations meaningless.

Gen 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

Gen 2:24 עַל־כֵּן יַעֲזָב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד׃

Gen 2:25 Chapter ending. Gen 2 is prepared with an office and a serving apparatus ready to obey the serpent in Gen 3 as temporal ruler of the prominent Flesh One. This is what the twofold and the number two is about, here saying that "both" (two) were naked.

Gen 2:25 And they were both naked, the man and his wife, and were not ashamed.

Gen 2:25 וַיִּהְיוּ שְׁנֵיהֶם עֲרוּמִּים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבּוֹשָׁשׁוּ׃

For more context, verse 25 is a crowning moment for man's capital self and vicar office in Gen 2:21. As the universal office of all root cause, Gen 2:21, 25 does also cover the office of editorial changes set up according to Dan 7:25. The point in the Hebrew and KJV dealt with as subsidiary justice and purgatorial processing, covers also the office of change, fabricating Codex Satanicus and Dung hill, for a vicar prophetic blueprint of the Bible. The Hebrew root word translated as "year" שָׁנָה or "change" שָׁנָה is essentially about the twofold, Tamar's number Two, in Gen 2:25 saying "both" **שני** about the two, but more fundamentally about the twofold beginning with daylight and nighttime with the "two" **שני** great lights in Gen 1:16. This will be repeated later in more variety.

Gen 3:1 Now must the ordered sequential downfall from Pison to Euphrates be repeated for contextual reading. By generation and chapter division, the order is about the age of revolution, the age of capital, the still mostly veiled age of empire, until the unveiled and fully open and apocalyptic age of extremes. The same is called the age of gold, the age of silver, the age of brass, and the (absolute) age of iron/clay. Gen 3 means that imperial expansion is based on Adam's capital self in Gen 2. The serpent showing up in Gen 3, is a representative of root cause and ruling headache. The serpent, called Nahash נָחָשׁ the Ammonite in 1 Sam 11, is Bn's trouble-maker, called "a serpent of brass" נְחַשׁ נְחֹשֶׁת in Num 21 when Bn goes to war according to the canonical "wars of the LORD". Based on Nebuchadnezzar's imaged body architecture is Gen 3:1 the small beginning of much more evil to come while waiting for Lamech's purgatorial pottery with much more brass and iron/clay wrath in Gen 4. Gen 3 and the third generation is the transitional chapter between the fully veiled Gen 2 and the fully unveiled Gen 4, where the Adamic root cause in Gen 2 no longer is unknown but has become the (vicar) ruler of world affairs.

Gen 3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

Ge 3:1 וְהַנָּחָשׁ הָיָה עָרוּם מִכֹּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר אֶל־הָאִשָּׁה אַף כִּי־אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכֹּל עֵץ הַגָּן׃

For more background on Nahash, it must be known what Satan's agenda 2030 is about, especially how to distinguish between the two beasts in Rev 13. The first beast, rising out of the sea, is the more directly Bible-based brass beast as a primarily internal legal church affair growing out of man's corporate member mass in agreement with the older, medieval structure without separation of church and state. The second beast, rising out of the earth, is the iron/clay beast rising to come into play by the counter-reformatory forces that after Napoleon went under-ground and have been preparing the scene for the second Pontifex Maximus. By the end of the apocalyptic Laodicea is the partly veiled reality about Agenda 2030 that the first church-based brass beast did launch the ongoing stealth and proxy war where the partly hidden and unknown legal brass beast behind veil rules the iron/clay beast. Stealt, or proxy, means that present church-state relations, the powers that be, like to present themselves as democratic and church-state separated in their brass-iron/clay relations now restored and structured according to the integrated church-state in the medieval Carnal Roman Empire. The iron/clay beast is a seen realm, but the mostly invisible brass beast behind the scene pulls the strings worked out with stealth and proxy for global, reset-reformatory subjugation of the whole world. Brass is the legal loins realm of Nebuchadnezzar, the same from the first Sodom to the prostitute apocalyptic Sodom under Satan's priestly pimpriarchate as a restored medieval episcopal order with all parties ecumenically reintegrated as a legal brass sphere under a common iron/clay umbrella where inquisitorial orders by legal brass are directed for execution by stealt and proxy through the puppet (state) iron/clay department.

Now it is important to understand the lesson learned regarding the final tribulation, that the final education cycle means to fulfil the unveiling apocalyptic explosion of all things where the ruled clay is no longer deceived by the ruling iron in Gen 4, still integrated as a deceptive and unified legal brass order in Gen 3, and how that show up in the repeated form with the second beast in Rev 13:11, working out Lucifer's Codex Satanicus order upon Dung hill as the last legal brass order speaking like a Lamb while supporting and directing the much more visible iron/clay dragon. Whether it is called brass-iron/clay, or Lamb-Dragon, or church-state, is no different when all mental and practical stuff have been exploded and made known for the readers to understand what goes on. Iron/clay in Gen 4 is the first layer where it is indicated that iron rulers and ruled clay at some point must have been purgatorially enlightended for the separation of all clay, liberated from its legal brass-directed iron oppressor regime. Again, Adam's capital self behind veil in Gen 2, is the fallen root cause and foundation for the temporal serpent office working with effect from Gen 3, which all the way is the more or less hidden causal root behind all the real misery in Gen 4. In the end it can no longer remain a secret how the iron/clay beast provided a framing proxy where Lucifer's lookalike Lamb by stealth could sneak in and become the substantive essence pulling the strings from behind the scene.

In this context must Gen 3 be read as an intro to the growing crisis on the horizon, and the coming first Kairos moment by the end of Gen 3, potentially to rescue man from his self-made disaster and Eden exit in Gen 4, the same finally repeated by the end of Mal 3 to potentially avoid full-scale horror in Mal 4. The point is how this second, timed Now, leading to the first crisis and Kairos moment in Gen 3, builds on Adam's capital self and the first bony Now in Gen 2:23. Bones in Gen 2 means bones ready for the serpent brass office holder in Gen 3. In steps, 3x timed Now, Now, Now, leading to the first Kairos moment of awareness and potential salvation by the third Now in Gen 3:22, means to lay the first generational layer and foundation for the top layer in Mal 3:16-18, so far to be confirmed retrospectively as the first lost Kairos moment opportunity by the fourth, timed Now in Gen 4:11. Mal 3:18 bulds on Gen 3:22 as the founding layer where all the energy and awareness is found to fuel the final Kairos awareness moment. As a matter of opportunity, awareness, and redemptive growth potential, this is stuff recycled for the eisegetical target priesthood eventually to work out what was yet only an unknown hope and distant horizon in the days they had no written redemptive means, meaning still no redemptive potential under the sola S-denying dominion of theology.

Gen 3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

Ge 3:1 וְהַנָּחָשׁ הָיָה עָרוּם מִכֹּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה
אֱלֹהִים וַיֹּאמֶר אֶל־הָאִשָּׁה אַף כִּי־אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכֹּל
עֵץ הַגָּן׃

The first to notice about this second Now is that Satan's vicar sceptre builds substantive meaning into N and Now, the reward of Whoredom, as a required part framing the first

Kairos moment when man needs rescue from his capital self. Ruling serpent craftiness means that Dung hill finds its deceptive energy in Gen 3:1 as the root of Sola Vau/And synergy converted into whoredom, where the serpent dominion builds another gospel on a scriptural foundation. Now ו the ה serpent נחשׁ. Salvation is by definition. Deception is that a copycat party claimed the defining power. Gen 3:1 provides the Dung hill model of Lucifer's lookalike Lamb and angel of light in Paul's warning in 2 Cor 11:14.

Satan's skillful ערום capacity will work out the elements of original sin, also covering the vicar schoolmaster and maker עשׂה. First the true creator and his creation, then the copycat ready to exploit the field, how original sin becomes an integrated clay element in the pottery. Again is the always categorical and comparative Caph working: Yea אף, hath G-d said? כי־אמר אלהים.

Ye shall not eat of every tree of the garden, לא תאכלו מכל עץ הגן. Deception begins with lost ability to distinguish between D, the self-made categories of good and evil. Joints and marrow belong to Niphil Basar Almighty in Gen 2. Thou did show up in Gen 2:16, Now is the plural Ye entering the scene. The common malefactor follows the scene on eating אכל, second person masculine plural. The field שׂדה and the garden גן are two versions of Adam's heart soil.

Gen 3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

Ge 3:1 וְהַנָּחָשׁ הָיָה עָרוּם מִכֹּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר אֶל־הָאִשָּׁה אַף כִּי־אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכֹּל עֵץ הַגָּן׃

Next, how original sin and psychological projection work from start in Gen 3. The KJV is made controversial on the same basis as the serpent in Gen 3:1 tries to make G-d the controversial part. For the purpose of self-protection is the truth projected as a potential error, and error is whitewashed as truth in order to make the cover-up of a false gospel. Almost from start in Genesis begins the anti-Shem operation of twisting the words and, without saying it plainly, blaming G-d for all things to follow and doing so for nothing but self-protection. Anti-KJV advocates mediate history the same way and are projecting G-d's providential reformation, the reformation remnant and their Bible as the problem, labelled the controversial party and the reason for division and lost unity.

Next detail about Gen 3:1 is therefore KJV/XXX profiling of deception taking place. Watered down modernists today say "crafty" or "cunning" where the KJV says "subtil" or subtle in modern spelling. Modernism says only that deception is taking place. The KJV goes behind the scene and mediates how deception is done as special competence

used with the purpose to deceive. Elizabethan English brings out the senses necessary to see how and why lies and deception are expressed deliberately not to be easily grasped. To be "subtle" in the present sense is fundamentally in touch with how the Elizabethan senses are brought together in order to mediate the nature and the totality of deception, and why "subtil" is used in the translated text. Two points to be made, first that the KJV is fundamental in drawing substance from the inner canon and to bring out the canonical spectrum of salvation and deception, and secondly, today, how the deceitful business of deception works and how modernist committees pick the OED sense which offers the best cover-up of the actual story and mediates a vicar text where the finetuned nature of the devil in textual details are hidden for protection of the competing mission. The word "subtil" and today's subtle is exactly what KJV/XXX profiling is about to bring out the nature of deception, how the KJV stands its groud as apostolic reformation protector, and how to unveil the shallow story the modernists make, seen by repeated profiling. In its modernist form, the cunning or crafty says only that something deceptive goes on. In the KJV it is about working out the nature of deception and how things are motivated and done with subtle nuance when the intent is to deceive, the same to be recognised by nuanced KJV/XXX profiling in order to unmask the modernist means of deception upon Dung hill.

To put this in context it is necessary to stress that consonant meaning is not changed by vocalisation, only how man observes things and potentially is deceived by his distorted eyesight. By consulting other portions can scripture interpret scripture and it is seen that the serpent would know their nakedness long before they would acknowledge their own fallen stature and their own nakedness in Gen 3:7. First the "subtil" עָרוּם version of it in Gen 3:1, then the next lexical form thereof, about their later awareness that they were naked עֵירֻמִם and finally man's state of being "naked" עָרֹם repeated by Amos. The KJV mediates the fundamental canon and contrasts the deceptive nature the Laodicean committees represent in trying to move uprooted readers away from the KJV. Modernist serpent editors repeat how Christendom's earlier priestly pimps would provide for their prostitute affairs in the naked apocalyptic Babylon. Whoredom would be synergetically fueled by the nature of deception in Gen 3:1.

Amos 2:16 And *he that is* courageous among the mighty shall flee away naked in that day, saith the LORD.

וְאַמִּיץ לִבּוֹ בַּגִּבּוֹרִים עָרוֹם יָנוּס בַּיּוֹם־הַהוּא נְאֻם־יְהוָה׃ Amos 2:16

Readers today need the finetuned KJV to decode the subtle cover-up theologians and modernism represent, seeing how OED senses and the nonsensical work in the devil's game of deception, and why it is so important for the anti-KJV advocates to insist that many OED senses are archaic or obsolete and the KJV no longer intelligible. Uprooted from the unity of the inner Hebrew canon, the "crafty" and the "naked" drift apart, the naked and prostitute Babylon is unable to retrace how they were deceived by craftiness, and the theologians have provided the evidence how they became the devil's servants and how the nonsensical slicing and isolation of sense from sense is working. The most

amusing part is how some anti-KJV advocates attack the KJV for archaic wording in cases like "subtil" עָרוּם in Gen 3:1, while defending other, modernist versions saying "crafty" or "cunning" עָרוֹם in 1 Sam 23:22, "prudent" עָרוּם in Proverbs, agreeing with "naked" עָרוֹם in Amos 2:16, and are at the same time professing the commitment to lexical accuracy in picking OED senses. Get it? After all, the point with the broad-minded sense application in the authorized word is to educate man in all these matters and for the mind to work out the central and peripheral. In the modernist mindset this is turned upside down, and narrow and shallow-minded sense selection has perverted the missional. How many sense-steps are required to combine cunning and naked? Insisting on a narrow sense division in other cases, makes this broad combination absurd?

Gen 3:2 This verse should prompt some questions about things of circular and recycled nature, and how self-destructive autonomy was constituted. What came first, the egg or the chicken? But the premise is, of course, that the text is anthropological and follows the inner canon and the inner garden of scripture. Fruit פרי and eating אכל did soon become a recycled Galatian standard. With Gen 3:1 applied in verse 2, the nonsensical nature of deception has no more connection between nutrition and human condition than between the Babylonian whore being deceived and being naked by the same craftiness. The Woman, ishshah אִשָּׁה and nahash נָחָשׁ the serpent make the whorish conditions from Genesis to Revelation.

Gen 3:2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

Gen 3:2 וַתֹּאמֶר הָאִשָּׁה אֶל־הַנָּחָשׁ מִפְּרִי עֵץ־הַגָּן נֹאכֵל׃

Gen 3:3 Now, Which Land and Which Thou. All the inner Which אשׁר thou stuff in the midst בתוֹךְ of the garden הגן is the reason for the need to distinguish between D, the reason for joints and marrow, and the reason for the need to quit your own self like men. The inner B in the midst of self is the same since Gen 1:1. Which Thou equals Which IS in the midst of THAT garden, and is the cause of death or staying alive. Be aware of the syntax. If that inner IS no longer is alive, the axe is laid at the root. Satan's trick was to mix up the two trees. Repeat Gen 2:9. Only the tree of life is located in the midst of the garden. That covers the story of all issues of life. The (replacement) tree of knowledge is not there but is nowhere and everywhere, and mostly in the periphery somewhere. That was the story in Havilah before things were changed. In Gen 2:17, after Adam's dimensional descent, the order was given to avoid the peripheral tree of knowledge, but when Satan arrived the two trees were mixed, then swapped, and the deceitful lie of not specifying what and where caused the tree of knowledge to be the tree at the centre, and the tree of life was uprooted, sent out in the periphery and forbidden. Satan's version in Gen 3:3 is craftily contradicting the original location(s) in Gen 2.9. Notice the KJV specification of singularity, only one tree located at the centre. Satan's equivalence fused them together in Gen 2 and prepared for deception and replacement in Gen 3.

Gen 3:3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

Gen 3:3 וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגָּן אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְּעוּ בּוֹ פֶּן־תְּמֻתוּן׃

Compare with Gen 2. Only the tree of life is at the centre before Havilah is changed and Satan's anti-Copernican world order is constituted. The KJV translates the story with all details not to miss what is ongoing but the most deceitful modernists have put both trees in the same location in Gen 2 to prepare everything for fundamental deception in Gen 3. By combining 2x singular Hebrew "tree" עֵץ in Gen 2:9 were the modernist committees able to fuse them into a plurality of trees at the centre of the garden. Readers of versions like the CEV, NIV, NLT, CSB, MEV, NET etc., are deceived from start in Gen 2:9, and are well groomed for next step toward deception and prostitution from Gen 3. The more (literally) affected by re-place-ment ideology and translation method, the more skewed is the picture of the garden.

Gen 2:9 . . the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

Gen 2:9 . . . וְעֵץ הַחַיִּים בְּתוֹךְ הַגָּן וְעֵץ הַדַּעַת טוֹב וָרָע׃

Gen 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: . .

Gen 2:17 וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ . . .

Now Gen 2:9, 17 and Gen 3:1, 3 make one of the fundamental combinations how means of deception are fabricated, and the nature of the question in Gen 3:1 when Satan rules the Bible industry. In the context of Gen 2-3 must Gen 3:1 be understood for what it is, because this how the textual is manipulated and used to pervert the missional. When all details come together in Gen 3:3 this is how Satan forbids sola scriptura. Satan does not say which tree are located where. Thus, the tree of knowledge is promoted and the tree of life is prohibited. Deception works by being vague about the details. Without a clear picture of the inner-garden means and the geography in Gen 2, it makes Gen 3:1 almost self-fulfilling. If both trees were at the centre, then Gen 3:3 should have referred to trees in plural, but the one tree עֵץ is definite and singular. Satan's deceitful control made it easy for theologians later to downplay the role of scripture and elevate vicar knowledge and traditions of men to a level comparable with scripture. An elevated, vicar hierarchy would be made by downgrading the value of scripture to something manageable. Flesh in rebellion would be the manager of the word instead of being managed by the word, and (the) spirit would be subject to flesh instead of the other way around. Gen 2 says clearly that the peripheral tree of knowledge was forbidden, but Satan turned that around to forbid the tree of life. Means of deception provide the modernist cover-up where it is no longer possible to detect the difference, how the temporal change was done, and how antichrist's anti-Copernican world view was constituted. Thus, Gen 2:9, 17 vs Gen 3:3 constitutes the sola S controversy regarding scriptural providence.

Gen 3:4 Now verse 4+ needs to be profiled against verse 2+ for verification of more or less coded stuff returning as full text in NT. If you compare the two text pieces, saying, And-said-the-serpent וַיֹּאמֶר הַנָּחָשׁ vs And-said-the-woman וַתֹּאמֶר הָאִשָּׁה, do you see how the serpent synergetically turns sola Vau/And around and provides for a vicar mediator office between "god" and men as a deistic breach office? Especially for verses like 1 Tim 2:5, it is most literal that NT says nothing new that was not already expressed or indicated in OT in some form. So, even in this context, you should consider what the rearranging of the garden is about from Gen 2:9, 17 to Gen 3:1, 3, what this substitute kind of knowledge in Gen 3 is about, and how modernist committees continue the vicar business model denying sola Vau/And. Gen 3:2, 4 are both cases saying how the NASB operates in denial of sola Vau/And as protective legacy holder of Westcott and Hort's counter-reformatory enterprise. While the KJV is accurate, the inaccurate NASB keeps the true sola Vau/And mediator out of sight. You need to read the whole portion from Gen 3:1-5+ on how Satan appears just in time for the critical Kairos moment occasion in Gen 3, to prey on the moment, occupy the mediator office, and how bastard versions like the NASB provide editorial protection of the devil's business not to be detected by the readers fooled to accept the bastard translations showing up just in time before Y2K to alter the millennial outcome. That is what Dung hill, Codex Satanicus, and editorial changes in Dan 7:25 is about as a vicar order working to alter the prophetic blueprint of history for another-gospel mission and another prophetic outcome. It would be the only way to keep the Bible perverters in business. For the editorial stake holders, the risks are higher than ever, since it is a total either or, full protection or full apocalyptic exposure. The more stuff they have perverted, and the more clearly that stand in opposition to the providential KJV, the easier is it to profile them and expose them.

Gen 3:4 And the serpent said unto the woman, Ye shall not surely die:

Gen 3:4 וַיֹּאמֶר הַנָּחָשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תְּמֻתוּן׃

One final test case for Gen 3:4. Do you see that authentic surety in Zion originates with the original design of the garden in Gen 2:17 where the word "sure .." is introduced in the KJV? Do you see why the apostolic KJV must stay obedient and honest about the change from Gen 2:17 to Gen 3:4, and therefore deliberately must present the serpent's redesign and devilish doubt regime as "not surely", whereas the NASB is whitewashing that to make the serpent mediator office appear with a level of surety comparable to the original design in Gen 2:17? As partly seen here by KJV/NASB profiling, the editorial business model is a redesign where everything of surety is removed and replaced with a partly dubious text in need of a theological interpretation office. The KJV unmasks what the modernists do not want to unmask. Some parts, like Gen 3:4 in the NASB, NABRE etc., are presented with "surety" in order to provide a cover-up, while other parts, as will be seen, are deliberately vague and need interpretation, which also is seen by KJV/XXX profiling. The KJV mission means definite clarity and surety. Satan's copycat mission is to transition the readers away from the KJV and into a substitute, doubt sphere where no translation is clear, sure, and reliable. Be aware what this has to do with the classical purgatorial doctrine where the masses are fooled to live with doubt until it is too late.

Gen 3:5 About the true gnosis of eisegetical and epistemological experience intended for the target priesthood. Even if the devil is off track in mission, some words may be right. A distinctly profiled detail to be repeated is how the word "in" by KJV/XXX profiling is a spatial and real place story in the KJV, and a timed story in modernist versions. While on the way to the final Kairos moment in Gen 3 and Mal 3, the apocalyptic point with the spatial "in" is to be and live there-in when it takes place and the Bible eisegetically confirms itself before the eyes of the readers. Gen 3:5 has no more meaning than being and living there-in for authentic verification of text and mission. After the first instances in Gen 2:9, 17, is Gen 3:5 on the way to that Kairos moment to be a known moment by those being and living the text and its mission, There. While on the road to that end, the merging of recycled experience is how the potentially "known" ידע YaD עד cycles of knowledge manifest together with the forces of darkness and deception showing up to deceive those present, trying to direct the people in a deviating direction. The meaning of "doth know" here and "doth come" in Matt 24:42 are timely expressions. It is typical for the nature of deception that Christendom has no sense of fall in Gen 2, and does not get it until deception becomes plain text and real troubles, the same repeated cycle since the early 1500s and long before that.

Gen 3:5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

Gen 3:5 כִּי יֹדֵעַ אֱלֹהִים כִּי בְּיוֹם אֲכָלְכֶם מִמֶּנּוּ וְנִפְקְחוּ עֵינֵיכֶם
וִהְיִיתֶם כֵּאלֹהִים יֹדְעֵי טוֹב וָרָע׃

Next about Gen 3:5 is more of subject and object pronouns in the KJV. As earlier stated, Thou, Thee, Thy, and Thine, is about T's target in personal singularity. Ye and You(r) is a partly grammatical story, which more fully and in the missional sense says how the nominative Ye is predestined, or nominated, for the missional You objective, where the (numbered) quantity is just as important as T's personal quality. Reform depends on the percentage of people ready for the kingdom. A repeated collective point all the way in the KJV is how Ye are nominated for the missional You objective. All details about true gnosis must be decoded in that context while moving on toward the Kairos moment by the end of Gen 3 and Mal 3. First the nominated, "Ye" כם "eat" אכל thereof, then the missional You objective, opening "your eyes" עיניכם to be made aware of the options.

Ye: second person plural subject. You: second person plural object. This is seen applied on cycles of sowing and reaping. Ye, nominated executive missionaries, will typically be a subject pronoun. You, the confirming party of reapers and harvesters, will typically be an object pronoun. For a general test, here are the first and the last instances in OT and NT where Ye/You/Your appear together to sharpen the ability of contextual reading and applying a text in the anthropological garden it belongs to. In the canonical context, the missional objective has limited value without a well-defined subject. Another detail for deceived masses is that a mindset unable to pick up critical nuances will have no more relation to these differences than any other detail presented for KJV/XXX profiling.

Gen 3:5 For God doth know that in the day **ye** eat thereof, then **your** eyes shall be opened, and **ye** shall be as gods, knowing good and evil.

Mal 4:3 And **ye** shall tread down the wicked; for they shall be ashes under the soles of **your** feet in the day that I shall do this, saith the Lord of hosts.

Matt 5:11 Blessed are **ye**, when men shall revile **you**, and persecute **you**, and shall say all manner of evil against **you** falsely, for my sake.

Rev 18:20 Rejoice over her, thou heaven, and **ye** holy apostles and prophets; for God hath avenged **you** on her.

Before continuing, the point is that the distinct meaning of words in the KJV cannot be limited to the lexical and grammatical, but they show up like here in Gen 3:1-7, for and in context of missional value. Ye with first instance in Gen 3:1, Your in Gen 3:5, after a single You about nutrition in Gen 1:29. A Kairos moment is a missional meating point between G-d's Ye/You business and the devil's optional objectives. This correlates with the mothers אם in growing labour pains over Eden if אם exit or entrance.

If you do the same in a translation published after World War II, the use of grammar in these modernist versions reveal that theology has no more mosaic anthropology than the grammar supporting it. Start with KJV/RSV profiling in Gen 3:5. What happens to the prophetic horizon the KJV mediates when everything collapses into the instant and there no longer is a delay between sowing and reaping? Do you see how the KJV is designed to mediate the Ye/You scenario called, the patience of the saints, and how that in modern versions tend to collapse and is turned into impatient profit makers expecting immediate return on their sowing investment? Even grammar becomes a tool to profile theological blindness compared to the prophetic anthropology the KJV is mediating. The KJV uses grammar to strengthen the story, while modernist bastards use grammar to demonstrate the application of Young's lexical trap, deprived of authentic storytelling. Modernist translations reveal themselves mediators of legalistic principles. Time, delay, prophetic horizons, seedtime, harvest, and how to wear out the saints, are elements out of reach in these translations, proving themselves out of touch with biblical reality. Gen 3:5 makes a representative case of biblical baptism vs modernist infantilism, and the modernist industry proving its mediator depravity in Laodicea's competition with the providential Philadelphia. Modernist bibles build an instant substitutionary story while the KJV must allow time and subsidiary justice. The KJV is a true empiricist in need of prophetic and historical evidence, while the modernists are strictly tabula-rasa rationalists expecting a priori exegesis independent of lived life. The more angles added on Gen 3:5, the better KJV/XXX profiling. The hopeless position of the scholastics is a stream of dead words with no specific preservation. Next point is syntax and equivalence, THAT-when-you-eat . . . THEREOF, is profiled according to the contrast between superficial deism and the authentic trinity in translation. With no open window into the kernel, the modernist translations have no canonical life story.

Next, some extra info on how the inner canon brings forth T's target priesthood. What is the difference if a comma is added after That in Gen 3:5, instead of a more classical position, after Know? What is that canonical implication regarding knowledge of good

and evil for that target in Mal 3:18 and Rev 20:6? With WHO uprooted from THAT, the source to substantiate the eating "thereof" in Gen 3:5 is gone. The causal “thereof” has no more anthropological substance to offer than the Knowledge of That canon. In other processed words, this is why that requires a time delay from That to Thereof to have any lived substance to feed-back into man’s canonical belly? What does an instant investor mentality in sowing and reaping, and collapse in time delay, between THAT to Thereof, say about theology’s non-confessional nature? Why is there no point for non-canonical and theological translations to retain the KJV word “thereof” pointing back to THAT? In other words, why is it important for critical-text and anti-KJV groups to insist that no specific words are preserved and the text is only an unspecified flow of general ideas? Repeated KJV/XXX testing leads to the inescapable conclusion that deception by means upon Dung hill is a directed form of relativism causing Berean brains to find no distinct, canonical foothold in any bastard verse. Here a little, and there a little, and it is gone.

Gen 3:6 Next case where the NASB, NABRE etc., reject sola Vau/And as conjunctive means to gain eyesight. The NKJV rejects second instance, and that **וכי**. Theological Christendom provides a steady flow of sola S-denying evidence that later history, having all the written redemptive means, meant no more redemptive potential than early history when they had no written means. History is one unbroken chain of primitive minds and violence. Next, Caph, is a fresh categorical follow-up after Celohim in verse 5. And the woman saw **רא**, even that woman unaware that the trees were swapped. After much dotting of me, my and I, is Laodicea the church counselled to buy eyesalve? The only “eyesalve” instance is Rev 3:18.

Gen 3:6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

Ge 3:6 וַתֵּ֣רֶא הָאִשָּׁ֗ה כִּי֩ טוֹב֙ הָעֵ֜ץ לְמַאֲכָ֗ל וְכִ֤י תַאֲוָה־הוּא֙ לָעֵינַ֔יִם וְנֶחְמָ֥ד הָעֵ֖ץ לְהַשְׂכִּ֑יל וַתִּקַּ֤ח מִפִּרְיוֹ֙ וַתֹּאכַ֔ל וַתִּתֵּ֥ן גַּם־לְאִישָׁ֖הּ עִמָּ֑הּ וַיֹּאכַֽל׃

For a test of Gen 3:6, what happens when the garden is reoriented according to the true centre and that central tree of life becomes that authorized book of life? What happened when that never was done and replacement, Niphil Basar wisdom in-his-stead became the ex-cathedra centre of knowledge and learning? From Rev 20 humanity might feed itself into a continued troubled periphery or back to the true Pison centre.

Gen 3:7 Next step and partly more of the same. In the KJV is sola Vau/And the basis for saying substantively how their eyes by sola S means were opened. In the NKJV, NASB etc, it is a timed alternative because the written conjunctive and redemptive means have no such substantive value. As will be seen repeatedly, KJV/XXX profiling reveals how scholarly consensus follows the anti-KJV sentiments going against the KJV. This is one of them, where the KJV by the conjunctive sola And says how their eyes were opened,

in contrast to the timed modernist Then. In the KJV this is how to substantiate the inner missional canon. In the uprooted modernists it is a play with empty words on a strictly textual/lexical basis to make the exterior story flow smoothly for the readers according to time-based details. Be aware of the redemptive growth potential which layer by layer is a growing sola S alignment process of the textual with the missional until the Word in person and print are the same with full effect. While subsidiary BC justice moves on and is waiting for the principal AD and Christ, the main difference from the unwritten Gen 3 to the written ending of Mal 3, is how each layer provides more experience and more written evidence recorded, in the end to merge for convicting effect. And vs Then says how authenticy works substantively in the Hebrew and the KJV, and how sola scriptura became a worthless idea with no redemptive effect under theological administration as seen in modernist translations. Sola Vau/And goes on in the text, and in the mind of the Berean reader. The timed, vicar Then refers to things ongoing outside the text, never to have any Berean effect. In the KJV, to translate the reader into the gospel kingdom, is to translate the reader into the textual kernel. In modernist form, means of deception serve a transfere of the reader out of the text and away from the textual and missional kernel. In a theological translation there is no connection between the Word in person and the Word in print. The KJV is fully anthropological, intended to create the reader's brain.

Gen 3:7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

Gen 3:7 וַתִּפָּקַחְנָה עֵינֵי שְׁנֵיהֶם וַיֵּדְעוּ כִּי עֵירֻמִּם הֵם וַיִּתְפְּרוּ עֲלֵה תְאֵנָה וַיַּעֲשׂוּ לָהֶם חֲגֹרֹת׃

Now some details providing for the final layer in Mal 3. This verse says what to expect when "both of them" שׁניהם, the 2-numbered Two are exploded into its constituents. By the end of Mal 3 are people made aware of the meaning of brass, fire, "leaves" עלה or clothed ascent, while living under Lamed's temporal custody להם. While waiting for G-d's permanent remedy, this is what they made for, by and (to) ל them הם selves. Christendom's Levitical continuation means that Laodicea still lives under dominion of the same old L-HM administration, still naked under the whorish, prostitute dominion ruled by the priestly pimps the Apocalypse speaks of, where sola Vau/And has no value.

Gen 3:8 Here comes the gardener for fruit inspection.

Gen 3:8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

Gen 3:8 וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְהַלֵּךְ בַּגָּן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגָּן׃

A test case for Gen 3:8 closer to the first Kairos moment, which also means the fulness of time. Do you see where the story about the ostrich hiding his head in the sand came

from? Do you see how the ostrich syndrome colours the timed meeting point between deception and salvation, when man in delusion wanders blindly on the brink of disaster? Notice how time and deception are covered by the Hebrew "hiding" חבא. While the Kairos moment should be about confession, but really is about Jezebel and the spirit of time on display, is man fully deluded and thinks he can hide. Do you see that deception in Rev 13:1 originates with the first "sandy" (ἄμμον) ammonite ostrich in Gen 3, since the early days being in need of something more rock solid to stand on?

Gen 3:9 One of the repeated collision points between theology and anthropology. Here begins G-d's explicit search after the anthropological Adam, and theology its upside-down search after an anti-Copernican god. If Beth B in Gen 1:1 is no more than a time reference and the rest is exterior and theological religion, then the question asked in this verse is geographical. Repeat why קרא always hit the contrary קרי walking roof. In the KJV it is again a substantive sola Vau/And calling. In the NKJV, NASB etc., it is a timed, Then, alternative. The substantive sola Vau/And intro is further elaborated with And ו said אמר to ל him וֹ, phrased as a sola Vau issue referenced by Lamed. לוֹ is an "unto" preposition with a suffixed Vau as third person malefactor singular. Do you see that, especially the second sola Vau/And is about sola S jurisdiction having the need and claiming the right to speak for himself as And in person? Do you see that reunion is built into the conjunctive sola Vau/And while the billing of divorce intensifies?

Gen 3:9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

Gen 3:9 וַיִּקְרָא יְהוָה אֱלֹהִים אֶל־הָאָדָם וַיֹּאמֶר לוֹ אַיֶּכָּה׃

Gen 3:10 First for background, and in extension to sola S jurisdiction in verse 9, do you see that sola Vau/And in verse 10 covers the need for the protective defence Advocate spoken of long before he arrives AD and in NT? This is more Benjamite stuff on being and restored alive being there-in, "in the garden" בגן

Gen 3:10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

Ge 3:10 וַיֹּאמֶר אֶת־קֹלְךָ שָׁמַעְתִּי בַגָּן וָאִירָא כִּי־עֵירֹם אָנֹכִי וָאֵחָבֵא׃

For more context on the phrase, I heard thy voice "in" the garden, it is relevant to know that Luther's struggle before the sola S reformation was set off, was restored conscience and personal freedom. On the other side, the phrase describes the Lackland and the inner Wasteland when all confessional agriculture is denied and the weeds flower under lost or denied introspection in B. For those used to relate to the direct object marker, את, be aware of the "voice" קל in its own right to speak of future autonomy in person, and the other way around, why Adam no-less autonomously is hiding his own self. The inner B from start in Gen 1:1 says that Tamar at some point must confess transparency. It is a must to see the Adamic meaning of scripture being THAT Anthropos mirror of self, and

what is denied or out of sight when persons deny the personal sola S priesthood. Beth B captures the Bible's layered meaning of divorce. Predestination and presupposition in B capture the meaning of a mental pre-position ruling the agricultural soil until all false assumptions are gone and the Berean brain is ready to deal with physical presence and mental absence and has learned to mentally manipulate these two, being the same and not being the same, in representation and interpretation. As long as G-d's calling never gets through to B's inner garden, all such messaging stays on the face of the letter and hits the second-heaven roof. The inner B and the phrase "in the garden" בגן is fairly explicit on how to separate exterior religion from the trinity's inner Johannine canon.

The communication drama begins immediately after the descent to Euphrates. Gen 2:15 is the beginning of Homeland becoming a Wasteland in the garden of Eden בגן־עדן. While Adam and Gen 3 are on the move toward the first Kairos moment, critical words are put in place regarding the inner, confessional and convicting garden which launched the two inseparable elements called sola S jurisdiction and free conscience. It should be self-evident that the object-marked missional objective paradigmatically pointing to this restored Kondition, says that man's personal agricultural gardening is restored, and how Adam is confessing, "I heard thy voice" את־קלך. First priority in G-d's mission work is That paradigm where T's singular target is restored. While alive being is choked by weeds, the Bible's twofold tension is very much about the need to liberate The personal self from the corporate pressure coming with the mixed pluralist You which expects the personal to sacrifice itself for a greater corporate good. This is also what Agenda 2030 is about. The personal is sold and destroyed under the weight of the selfish rulers on top of corporate structures. T's singular target is explicit in the KJV, grammatically saying what the Hebrew communicates, but that is lost in modernist You translations. When T's target singularity is lost, the missional objective You is also lost. Everything regarding the collective missional You objective depends on T's personal singularity.

Gen 3:11 While waiting for Isa 53:1+ to be fulfilled, this is the first Who **מי** question. Do you see where the incentive to make cover-ups and fabricate means of deception is coming from? Notice how paradigmatic reality is outlined, who told "(to) thee" לך. Do you see that the Lord in this verse permits the serpent realm to be left in its lie without exposing the rearranging of the garden from Gen 2:9, 17 to Gen 3:3? Do you agree that from Gen 2 and through the 2000 extra apocalyptic years, it is needed to recognise that the purgatorial reality coming with Satan's serpent reign more is a useful idiocy in time to cast out itself by subsidiary (educational) justice? Do you agree that the all-inclusive, And-he-said, come with a reference to the book of nature, even fire and brimstone?

Gen 3:11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

Gen 3:11 וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עֵירֹם אָתָּה הֲמִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לְבִלְתִּי אֲכָל־מִמֶּנּוּ אָכָלְתָּ׃

Here is a test case for Gen 3:11. Do you see why man on the road to the first convicting Kairos moment is on the road to awareness how this first WHO at some point must be convicted by the personal ownership beginning with the first WHOSE in Gen 1:11? Do you see that for translations where the words have no distinct meaning, they belongs to a world where WHOSE is not wanted or has no substantive value? Do you see why the first WHOSE is linked to the final WHOSE in Rev 20:11? Therefore, do you see why the same convicting and confessional WHOSE is tied to WHO-SO-EVER believeth, and therefore needs to be read with equally distinct value? Do you agree that uprooting serves the deceptive need to protect WHO in Gen 3:11 from real WHOSE ownership in Gen 1:11, and therefore from T's target regarding That (specific) Thou in Gen 3:11. Do you agree that as you move through Gen 3:11, the harder is it to escape T's target?

Gen 3:12 Adam and psychological projection. Man's way to deception is man's way to a potential salvation. Also here the first four KJV words speak of a cloud of witnessing matter the modernist NKJV and NASB keep out of the picture. The KJV is all-inclusive and missional according to the Hebrew. The modernists are limited to a textual/lexical translation. Notice that Heb 12:1 does not say that any person needs to be present in the compassing we-also cloud to mirror how the first half relates to the last half. From the early Genesis to the end of Revelation, the KJV builds up to an increasingly expanding cosmological sphere of witnessing And-expressive matter around man. Sola Vau/And statements like this need to be read accordingly. The Bible is distinctly anthropological, but the conjunctive Vau is not limited to man's primary bill of divorce and reunion, but conjoins all witnessing matters under the sun.

Gen 3:12 And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

Gen 3:12 וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִוא נָתְנָה־לִּי מִן־הָעֵץ וָאֹכֵל׃

Gen 3:13 In three steps, Now, Now, Now cover one side of the story on the road from the Capital self to the first critical Kairos: Gen 2:23, 3:1, 3:22, and to be retrospectively confirmed in Gen 4:11. A complementary element in the same story is how This זֹאת in steps leads to the same Kairos, and contributes to establish Adam's bloodlined mess. Adam's capital self in Gen 2:23 is the same universal root. The point is to establish This vs That in Asher. It is introduced as This זֹאת (feminine singular absolute), later to be a more formal This זה (masculine singular absolute) recorded in the books from Gen 5:1. In complementary steps from the same rooted capital self in Gen 2:23, This, This, This, Gen 2:23, 3:13, 14, need the same retrospectively confirmed fourth This in translation in the KJV in Gen 4:14, where This by apostolic oversight gives the substantive reason for the Eden exit. While waiting for confessional reality to be known and established, the repeated issue and question to be asked is: What is This *That* (specific) Thou hast done? This-vs-That issue in Gen 3:13 is defining for Adam's capital self brought to the brink of disaster by the first Kairos moment. An unsolved Gen 2-3 means Eden exit in Gen 4.

Adam's subjective This must be benchmarked against That objective in the context of who told Thee-That-Thou לָךְ was naked (in verse 11), now standing before a potential paradigm shift in verse 13. The question to grapple with for the reader is: What is THIS in respect of THAT canonical framework? Why is the interpretation of deeds with signs following so self-reflexive: What is this מַה־זֹּאת. Here is the Bible again self-dividing by priesthood: What is This *That* (specific) Thou hast done? These words will never be confessional unless they become T's biographical and eisegetical target. The problem with theology and exegesis is that it would never produce a real confession. The story is limited to historical persons and those behind the Confessional curtain. Confessional boxes illustrate Tamar's veil and how the priests rejected the confessional equation. The administrative party on the exegetical side of the Confessional curtain would never have anything eisegetical to mirror back into the text, since the anthropological and mental did never exist on the vicar side, and the blinded anthropological masses on the eisegetical side of the curtain would never be given access and would never have the opportunity to mirror its lived substance back into the text. Christendom's Levitical priesthood found no room for themselves in the Confessional equation since they considered themselves administrators of public and personal sins the people were expected to confess. Thus, the combined missional and confessional intent with scripture would be continually blocked. Combining Gen 3:11 and Gen 3:13 with the notes on Gen 3:12 is to find this potential paradigm shift and the same potentially ending bloodline in two versions. Why do you think AD would be delayed to Y2K?

Who told thee THAT thou מִי הִגִּיד לְךָ כִּי

What is THIS *THAT Thou* מַה־זֹּאת

Gen 3:13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

Gen 3:13 וַיֹּאמֶר יְהוָה אֱלֹהִים לָאִשָּׁה מַה־זֹּאת עָשִׂית וַתֹּאמֶר הָאִשָּׁה הַנָּחָשׁ הִשִּׁיאַנִי וָאֹכֵל׃

At this potential Kairos turning point, one of the extra details to notice is that the word "done" עָשִׂית is just as much pregnant with subsidiary justice and vicar pottery, as it is pregnant with if-entrance or exit pains together with the extra creational brass-iron/clay pottery to be intensified under Lamech's vicar jurisdiction from Gen 4.

The last half is about more projection. First Adam, then the woman. Nahash had a great success with swapping the two trees in the garden. Now a summary of THIS and THAT and THESE things. Gen 3:13 serve the case of masking the objective when the question is asked: What is THIS *that* Thou hast done? THAT אֲשֶׁר (or THAT כִּי) is not present and therefore is THIS question asked in the absence of *that* required reference frame. With *that* added in italics is the authorized KJV supplying the canonical reference frame the reader needs. The KJV demonstrates its position as apostolic overseer set apart from

the rest of translations, which are mere lexical and grammatical copycats. If they did get it right, like the 2020 NASB, it is because they have copied the KJV and are correcting themselves after drifting away in 1885/1901, the same with the ESV, following the RSV corrected in 1952 compared to the ASV. The only reason for the right version is that the ESV committee followed the RSV (and NRSV), which never departed from the KJV text. When this type updating is done, it is because the KJV is enforcing its providential authority as apostolic overseer of the canon. The ESV follows the RSV (and the NRSV) transmission line, which did never depart from the KJV in this verse, while the earlier NASB versions followed the RV/ASV, which dropped "that" in 1885/1901, but today is crawling back to the authorized and canonical KJV lamp on That path. The more loose translation committees not committed to "formal" equivalence in Gen 3:13 do not care and remain in the periphery and in the dark around the tree of knowledge they created for themselves in Gen 2:9. Since Gen 2:9 became a general trend, also some Norwegian translations have turned this verse into THAT mixed pit of divine knowledge.

THAT is primarily about Naphtali's wrestling and Asher's bloodlined objective path for benchmarking of all alternatives. THIS is subjective flesh on the road to THAT end.

THAT objective KJV path goes through Gen 1: Gen 1:4, 10, 12, 18, 20, 21, 25, 26, 28, 30, 31, then Gen 2:3, 4, 9, 11, 12, STOP!

THIS subjective KJV path begins with the first instance after the fall, in Gen 2:23, then Gen 3:13, 14, 4:14, 5:1, 29, 6:15, 7:1 etc.

The first official KJV benchmarking of the fallen man's specific subjectivity is THIS facing *THAT* in Gen 3:13.

Next founding element is the Elleh school. THESE in English, sometimes THOSE. The first explicit Elleh school program begins in Gen 2:4, then Gen 6.9, 9:19, 10:1 etc.

The alternative THOSE begins in Gen 6:4 (without Hebrew support), then the real trial in Gen 15:17 with Hebrew support of Levitical brass and fire.

The next to check is the alternative to THAT, called WHICH, as a switching mediator, partly a diplomat and a discerning investigator between THIS and THAT. The critical WHICH is involved in the evolutionary creation through Gen 1, building on the explicit first 2x Asher אֹשֶׁר in Gen 1:7, 1x in Gen 1:21, 2x in Gen 1:29, 3x in Gen 2:2-3, 1x in Gen 2:11, STOP. After a so-far clean journey, the third river, Hiddekel in Gen 2:14 is already in trouble. Asher's mixed blood/water bloodline with the dimensional fall from Gen 2:12 (THAT STOP) was already starting to split in verse 10, divorced in Gen 2:14. KJV readers will in Gen 2:11 for the first time find a WHICH without explicit Hebrew support. WHERE at the end is taking over the Hebrew Asher from a jealous WHICH in the text. Adam's mixed lifestyle must now be redressed and given his nominal nature, called Assyria אַשּׁוּר. In verse 14 the Hebrew ASHER is already running away from the English THAT-is-it-WHICH, instead supporting the English WHERE there is gold. This is another way of expressing Jacob's trouble in Jer 30, why Hosea is troubled with Assyria in the same stage, and in the end why Sardis is the place chosen to rediscover

true identity. Authorized KJV use of WHICH instead of WHO to discern the inner man, begins with the changeover from Pison in Gen 2:11 to the complicating mix beginning with a split WHICH/Ashshur in verse 14. The split started with an anonymous parting of waters in Gen 2:10. The verses Gen 2:10-14 constitute the dimensional fall of man. From there the English WHICH and the Hebrew Asher will partly drift away from each other and constitute the twofold, split Bible, a twofold set of fruits through Genesis, and a collision about patriarchs and fruit production in Paul's Galatian epistle. The same is the foundation for Anonymous and the esoteric Ephesian epistle, this-that benchmarking in Gen 3:13 and why Cain is so much in trouble on that distorted foundation in Gen 4:3.

In Gen 4:2 Abel is following some Remnant road (in Psa 119:1), while Cain is already a marked Babylonian wandering off on Deviation road. The twofold elements begin to be shaped by human nature, and to shape human nature. By the time Man's mosaic cycle is done in Gen 4, Enos is the one struggling with the Lord's Psalmist accounting of man. It is important to see the Hebrew summary in 1 Chr 1:1. Enosh is the first to cloth Adam.

Now the WHICH switch must be verified, and how it was used in the fall and change-over from THAT absolute to THIS subjective reasoning. The steps were, from the truly aligned WHICH in Gen 2:2-3, then the vague division of waters and Hebrew/English separation in verse 11, to be confirmed in the fused Ashshur (Assyria) in verse 14, then a longer step to verse 22, temporarily realigning the English WHICH with the Hebrew, before Adam confirms that the THAT-to-THIS SWITCH (without any Hebrew support) in Gen 2:23 has been done. Thus, THIS is now bone of my bones, and flesh of my flesh. The Hebrew support is fully gone, and this is now Adam's fallen world. In critical form, the NKJV is somehow on track, the rest partly, some fully, derailed. The ESV has used THAT instead of WHICH, technically and lexically not a big translation error, but what was done is gone. The MEV misses the point in verse 11. The NIV ends with the same in verse 23 but has no traceable recollection of how Adam ended there, and as always, Young's literal way of doing it is so immersed in lexical details and grammar that he appears to be ordering his own baptism shared by no other text. His translated Adam does not show up before Gen 4:25, but he confirms one thing about the critical journey. As soon as it came into use, it took approximately the same number of years to perfect critical-text translation as it took to do the TR journey from Erasmus to King James. It is mostly how to trace development according to the four typical generations of Moses.

The next of important summary is the deterministic SHALL and man's (free) WILL. SHALL/SHALT begins their deterministic ordinance in Gen 1:29 for man's periphery. Later instances are Gen 2:17, 23-24, 3:1-5, 3:14-19, 4:7, 12-24, then Gen 6:3, 7:2, 12:2.

Separation and a twofold support of singularity and the pluralist deviation. Thou, Thee, Thy, Thine favour the true pilgrim. The plural Ye, You, Your, Yours are more affected by the words to Nicodemus: Marvel not that I said unto Thee: Ye must be born again.

To follow the THIS THAT help into Gen 3:13 is G-d's authorized guidance how to read the Bible. If Gen 3:13 hits home, this-that will also repeat itself in Gen 4:3 without the explicit guidance. In critical-text translations the deterministic SHALL connection from Cain to Christ is gone or weakened. As things are stripped off and the Bible is reduced

to a modernist book of doubt instead of faith, it becomes steadily more challenging not only to read it but to maintain the interest and the hunger to read it.

For another crosscheck of THIS earth-centred subjectivity introduced in Gen 2:23, this is the place to go after some of the deeper implications of WHO uprooted and divorced from THAT in Exo 3:14 and through the Bible. Secondly, for Laodicea and all history, Gen 2:23 needs to question what the righteous can do when the modern scholastics have destroyed that foundation (Psa 11:3). How can readers of This (that) drama in Gen 3:13 ever solve This subjective root problem in Gen 2:23, if the intentional change from Godkind to mankind and fallen Adamkind in Gen 1:26-27 was the correct story? The general problem with unauthorized translations is how the Bible can be confessional if the actual problem introduced in Gen 2 and bearing its fruit in Gen 3-4 is masked and is presented as an intentional part of the creation in Gen 1? All problems mediated in later books will continually be read and referenced to "healthy" conditions in Gen 1 instead of being fruits of the fall in Gen 2. The more yellowish the world is becoming, the more skewed have the translations become, from the KJV to the QJV, and the problem with the so-called "conservative" translations is that they provide QJV protection. The point is how the counter-reformatory actors fabricate their own alibi. The actual forces behind Codex Satanicus were (never) present when the adamic fall and crime took place and did never contribute to the flood of "protestant" perversions, and the committees doing the work and the apologists defending them, have developed their own zeal divorced from the root that makes them grow.

Gen 3:14 First for background, because thou hast done this, says how vicar jurisdiction was developed from Gen 3:1 based on Adamkind's capital self in Gen 2:21-23 where the veiled instead-of mafia regime was constituted. All vicar creation עש orders the serpent foundation in Lamech's pottery in Gen 4, which is a copycat version of the first creation in Gen 1 after Cain's anti-Copernican city centre has converted Gen 1 into Adamkind's cosmos in Gen 4, going full cycle from true Godkind in Gen 1 to fallen Adamkind with the serpent lordship of antichrist, the vicar of Christ. Lamech's brass-iron/clay ministry and pottery with universal jurisdiction is the first sacrificial slaughterhouse. This is what Christendom's eucharistic and daily recrucifying vanity is built upon. You need to see why this early split building and path toward the end of Gen 3 repeat itself by the end of Mal 3, where real presence of written redemptive means make the difference compared to the early unwritten Gen 3. Adamkind's first, unwritten cycle in Gen 2-3-4 is the first rationalist Tabula rasa later to be written on as the empiricist heart Table by eisegetical epistemology in Mal 3:18. Gen 3:14 is Daleth's dusty evolutionary embryo in Psa 119.

Gen 3:14 And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

Gen 3:1 וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל־הַנָּחָשׁ כִּי עָשִׂיתָ זֹּאת אָרוּר אַתָּה
מִכָּל־הַבְּהֵמָה וּמִכֹּל חַיַּת הַשָּׂדֶה עַל־גְּחֹנְךָ תֵלֵךְ וְעָפָר תֹּאכַל
כָּל־יְמֵי חַיֶּיךָ׃

Do you see that D's growth of stature from dust to dawn and full Daylight in Gen 3:14 makes the Bible biographical in terms of self-mirroring nutrition? If you check how the word "above" here wants to copy the first "above" in Gen 1:7, do you see that Satan's serpent body architecture and Satan's hierarchy merge in this verse by dust (and dung) as vicar nutrition? In other words, do you see that the historical sola S timeline laid out by Daniel's timetables equates redemptive growth with the nutrition growth potential? In the KJV and in the inner Hebrew canon this is an anthropological dimension, but in theological translations it is only a description of a physical beast according to the first creation in Gen 1, also since the creation in theological versions is limited to Gen 1 and partly Gen 2. In the deistic paradigm the serpent dominion and theology belong to, there is no room or potential for the alive and the trinitarian. Man is confined to be a crawling member and an apocalyptic subject in the dominion of the serpent. To test this case, you should ask a theologian why there is no difference after Christ, but the same primitive order continued and the same violence while preterists and theologians in general have professed the kingdom of G-d to be present and no more to expect.

Gen 3:15 How hard can it be for Bn-i- to become i-Mn? Verse by verse is Gen 3 coming closer to unity with Mal 3. Enmity **איבה** with G-d became the personal pilgrimage and life mission of Job **אִיּוֹב**. Now the anthropological, eisegetical and self-inflicting story is staring the reader in the face. Why should the conditional and confessional KJV say that "it" **הוּא** shall bruise thy head? Theologians tend to stay on the surface and refuse to sink into the story and be partakers in "it." While making the exterior pottery all other are exposed to and expected to confess, are most modernist translations from the ASV and onward repeating the pattern in Gen 1:1, denying or being blind to the inner canon, and therefore never able to confess any personal membership in "it" as described here. Again the KJV/XXX profile divides itself by priesthood just like exegesis separates it-self from all personal and anthropological eisegesis. Why is it said that all have sinned and come short of G-d's glory? Why would this specific "it" be a matter of projection for the priesthood of unbelief, distancing itself from this address to the serpent in verse 14? The serpent would be powerless without the ruling priesthood of the serpent. Here the Douay-Rheims offers the best disguise. Who is who when it says that "she shall crush thy head, and thou shalt lie in wait for her heel?" Since this confrontation belongs to the time frame, it is the first time for Samech **ס** to show up as paragraph marker.

Gen 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Gen 3:15 **וְאֵיבָה אָשִׁית בֵּינְךָ וּבֵין הָאִשָּׁה וּבֵין זַרְעֲךָ וּבֵין זַרְעָהּ הוּא יְשׁוּפְךָ רֹאשׁ וְאַתָּה תְּשׁוּפֶנּוּ עָקֵב׃ ס**

Notice also why Bn must go on as chief bruiser and brutaliser of the canon while waiting for this double Beth-weaning of mixture to de done. It is still the same need to separate "evil" from evil, and "good" from good, between thee, and between the woman, in the Hebrew, as an unsolved mystery no longer mixed in Mal 3:18.

Now it must be clear why Adam's fall from Pison to Euphrates represents a distribution of ??, coming with the potential of ruling power. First the fountainhead of Resh/Rosh headache from start, "in the beginning" בראשׁית in Gen 1:1, secondly division with a plurality of four "heads" ראשׁים in Gen 2:10, and now, for the first time in translation, the "head" ראשׁ in singular form presented to manifest why Rosh headache generally will be referred to as structural ruling issues, later causing Saul to stand out one head taller than the rest, here representing the ruling phenomenon following man's fall and enmity with G-d. For obvious reasons and as the world experiences through each new mosaic cycle, will Rosh manifest itself as a combination of legalism and empire building expanding its influence and having the effect that misery increases. Vicar priesthoods did always increase their power and influence at the expense of Christ and the body of Christ. It repeats itself as a generational element here in Gen 3 and in Mal 3 until people detect the cycle. As a general principle through the canon, it is not enough to know the lexical value of a word, but how the words are introduced in context and for context. Rosh headache would not exist and would not be a problem without the fallen Niphil Basar Almighty in Gen 2:21, conditioned and in time growing into the vicar in-his-stead office, and much more detectable than in Gen 2, becoming antichrist and the red-carpet priesthood and vicar ruling structures causing people to bear the weight of original sin in Gen 3. Verse 15 must be added to the paradigmatic belly-regime, verse by verse adding founding details and describing the fall and increase of troubles from Gen 2 to Gen 4. Ruling Resh/Rosh headache is the structural issue which says what This endless warfare is about, why this structural war gravitates around BC/AD and whether Caesar or Christ should be the head of the body, and why that is the same Pontifex Maximus story again seeking Roman laurels upon Dung hill. This vs That regarding Resh/Rosh headache is one of the ruling pieces when the final Kairos moment begins to dawn in Mal 3:18, and in retrospect how this glorious Resh/Rosh headache fostered the Royal pains in Gen 14, from Samuel and Saul, and is the ruling lust after power and red-carpet glory around the priestly pimpriarchate in the prostitute apocalypse, which essentially is substantiated by the Carnal Roman Empire.

In retrospect, "it shall bruise thy head" הוּא ישׁוּפךְ ראשׁ in the KJV, uses "it" הוּא to express the universal malefactor issue becoming a structural root cause capturing all such ruling ראשׁ evil headache throughout history, and which in particular form made episcopal Christendom its promoting champion, first ruling brat among ruling brats, of such glorious evil, instead of being servants of redemption. From its first vague origin in Gen 1:1, R is the ruling enricher of bloodlined royal stuff and the reason why Abraham's essential redemptive rescue operation is to save the world from the ruling realm of the royalists in Gen 14. Episcopal Christendom would enrich all these evils on earth, would glorify them, preside over them, champion 2000 extra years of apostasy and apocalyptic prostitution, and make AD the greatest sacrificial slaughterhouse ever. Resh/Rosh serves the ruling head which explains what universal (vicar) jurisdiction is about and how these ruling evils would rise to prominence in the fallen man's carnal world

Never-ending conditions in and around this verse need a reminder of the reformation. From Erasmus to the KJV, the reformers were living in the conditional mud they were called to serve man's liberation out of. Today's scholastic modernists are just as blind as their translations are useless, living in the midst of now repeated conditions and driving the world back into the medieval swamp the KJV served to take the people out of. After KJV/XXX profiling, the apostate Bible industry reveals itself utterly useless. The whole establishment is completely divorced from its contemporary conditions.

| - Age of revolution - | - - Age of Capital - - | - - Age of Empire - - | - Age of extremes - |

1516 1550 1580 1615 1648

| - - - - - - - Gold - - - - - - | - - - - - - Silver - - - - - - - - - - | - - - - - - - Brass - - - - - - - | - - - - Iron & Clay - - - - - |

Erasmus
Luther
Tyndale
Bibles: 1534/35/37/39

Council of Trent (1545-1563)
(First Jesuit Council)
1560 1568

1611

1900 1945 1980 2012 20xx

| - - - - - - - - - - - - - - | - - - - - - - - - - - - - - - | - - - - - - - - - - - - - - | - - - - - - - - - - - - - |

RV/ASV

Vatican II (1962-65)
(Final Jesuit Council)
Dei Verbum

XXX

Copycats

The ruling point with Urim and Thummim on Aaron's (silver) breastplate was to stay alive and aware of conditions and growing issues of life, not to drift away and run into brass-iron/clay troubles. After revealing that the Leb priesthood of unbelief never would do as commanded and even continued far beyond Christ in its selfish ecumenical egotrip, is this old state of breast disease the background for Aaron's silver Urim and Thummim reappearing in collective form in Eph 6:14 for personal and collective protection against Jezebel's religious order in Eph 6:12. Believers shall be the priests of G-d and Christ. To combine all details of 4-numbered and 7-numbered redemption in one, it begins with the personal matrix and ends in a corporate ruin. Man's proportions of faith would never reach a level of confessional silver value sufficient for a golden breakthrough. Mixture in Gen 3:15 means that the double beth-ween standard is unsolved. Ruling is a particular form of Q-R elements, between thy seed and (beth-ween) her seed, just like the need to sort good from good and evil from evil until it is known distinctly in Mal 3:18 and man no longer is fooled by appearance, like wolves appearing as sheep.

A-D	**The inverse rapture**		O-R
Lady D's Pison Gold			
	Zebulun's Silver		
		Issachar's Brass	
			Naphtali's Iron & Clay

Gen 3:16 Now it is important to see what conception has to do with proportions of faith and how purgatorial brass and fire were instituted to increase these mental proportions. One side of the story is about mothers in labour pain for if-entrance or Eden exit, while the other side mentally and conceptually brings forth the essence of if-entrance vs exit.

In the KJV the effect of the elements with increasing labour conditions through Gen 3 is about growing conceptual understanding, while in theological versions, working outside that canonical framework, the story is limited to the exterior and physical childbirth. Be aware that for each new layer forcing a mental explosion based on Gen 3-4, it prepares for the final labour pain, push, explosion and apocalyptic unveiling of the corresponding conflict between the creational Hebrew/KJV anthropology on one side and a superficial, man-made theology on the other side. While Gen 3+ mediates the details about mothers, growing labour pain, and if-entrance vs exit tests, Mal 3+ presents the correspondingly growing awareness and redemptive potential. In the primarily mental Hebrew and KJV, the word "conception" is essentially about the growing ability to perceive.

Greatly multiply" רבה רבה (Tears are bottled up to be reimbursed)

Thy sorrow And-Thy conception עצבונך והרנך

Unit-Vector growth, bone(s) **עצם** for Thummin **צ** from Gen 2:23 to the end of Isa 66.

Now the point to be verified is also how subsidiary justice is increasing under the ruling headache introduced in verse 15. Resh is the ruler and structural multiplier of pain. After removing the two grammatical prefixes, the vicar pottery stands out more clearly. The more filthy, aggressive, and selfish ruling, the more pain will structurally be inflicted on the population as experienced with the increasing burden coming with agenda 2030 as structural pain-bringer. While Resh/Rosh headache grows and the ruling powers that be are lusting after more wealth, pomp and glory, are the expenses paid by people in pain.

Gen 3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.

Gen 3:16 אֶל־הָאִשָּׁה אָמַר הַרְבָּה אַרְבֶּה עִצְּבוֹנֵךְ וְהֵרֹנֵךְ בְּעֶצֶב
תֵּלְדִי בָנִים וְאֶל־אִישֵׁךְ תְּשׁוּקָתֵךְ וְהוּא יִמְשָׁל־בָּךְ׃ ס

Here is the first test case for Gen 3:16. Do you see what growing tribulation and labour pain have to do with perfecting T's target? Do you see that conception of the exterior is no greater than the sola Vau/And perception of And-Thy reality? Do you agree that the only way into that scriptural kernel is eisegetical, Been There, Done That? Verses like Isa 37:3 take their original energy from Eve's first labour pain. She was forced to be the mother of all evil pottery brought forth under vicar jurisdiction.

One more test regarding Gen 3:16. U-V is the most literal Unit-Vector scaling of death-for-life conception. Do you see that when Bn is done with all brutality and everything is fully Beth-weaned, the first grown-up Unto in Gen 1:9, conceptually divided by birth, must also lead to the definitive constitutional Under-Standing in Acts 8:30 and a really substantive and steadfast standing in Eph 6:14?

Third test of Gen 3:16. While waiting for truth to dawn, do you see that R's headache in Gen 3:15-16, ruling over thee, is a growing vicar jurisdiction and priestly pimpriarchate presiding over Eve's Eden exit, Episcopal Lacklands, and all prostitute bodies in pain.

One thing you should realise before leaving Gen 3:15-16 concerns the so-called mystery of iniquity. Roman Catholicism is the arch-heretical form above all other heretical forms of Christendom. No theological evildoer wants any exposure regarding the fact that evil is no more mysterious than purgatory instituted as rule of law in the temporal, instead of the beyond-death lie the arch-heretics mediate. Ruling Resh/Rosh headache instituted to be Satan's terror and servitude program in Gen 2-3 covers the whole bloodline as fallen, or divine "right" to rule, the world. All later world war surrounding the sacrificial priest wallowing in blood and casualties in Christendom's ministerial slaughterhouse was for the glory of antichrist, the vicar of Christ. Evil is no more mysterious than the unbroken chain of that structural evil in succession. Final exposure means that Satan's Purgatory and Satan's Ponzi scheme in the business of persons (souls) are semantically aligned and grow out of the same organic root as a deistic and vicar patriarchal organism in need of reconciliation. All prostitute bodies need rescue from their central ruling pimpriarchate.

Gen 3:17 First, notice that in the KJV are sola Vau/And and "because" **כי** equally substantive, in contrast to the timed Then vs "because" in the NKJV and NASB.

Gen 3:17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;

Gen 3:17 וּלְאָדָם אָמַר כִּי־שָׁמַעְתָּ לְקוֹל אִשְׁתֶּךָ וַתֹּאכַל מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אֲרוּרָה הָאֲדָמָה בַּעֲבוּרֶךָ בְּעִצָּבוֹן תֹּאכְלֶנָּה כֹּל יְמֵי חַיֶּיךָ

Now you should check out the two forms, "And unto Adam" **ולאדם** , first appearing in Gen 2:20, then Gen 3:17. If you read the sequence from Gen 3:14, and how Bn brutality instiued itself as a vicar Beth-ween in Gen 3:15, do you see what that has to do with the instituted temporal purgatory under Lamed as mediator between Vau and Adam, as the breach place and office where the (mystery) of iniquity would make a room for itself and institute itself while hindering sola S messaging to reach the target priesthood directly? Do you see that it suits the office of uprooting to have a timed Then office there instead of a substantive sola Vau/And?

Here is the test case for Gen 3:17. Do you see that the phrase, "in sorrow" **בעצבון** is conditional for the rest of this verse, in the same sense as "in happiness" by the end of vicar "nutrition" is conditional for man's days of his life? In other words, do you see that everything depends on the conditioning beginning with the first Beth B in Gen 1:1, and for that reason, that everything in Satan's deceptive world order depends on how long the serpent regime is able to hinder the Beth B insight needed for conversion from being "in time" to life "in space"? Satan's theological deception regime will reject proper sola S nutrition as long as they can in order to stay in business with their purgatorial Ponzi scheme. Whatever state of being "in" this and that, conditions everything else.

Gen 3:18 More sola Vau Vau/Also synergy in terms of vicar business bringing forth the fruits called “thorns also and thistles” וקוֹץ ודרדר, a double Vau synergy. Yea, Bn would bring forth much briars and brambles. From this maybe Jeremiah would find his inspiration as an Almond in the garden. There is no more reason to translate “it” here than in verse 15. It points to the growing self-harvest in Gen 3-4 after shutting off the voice in the inner garden in Gen 3:8-10. The only positive to get out of “it” is that this brings forth **צמיח** the beginning of man’s applied thummim for later prophetic direction given after the flood. It is really an “it” evil for good according to Gen 1:4. It is useful to read together with Noah in Gen 8:16. In the KJV is Gen 8:16 about prophetic direction. Noah had become a product of the ark and of his personal past. In modernist versions no lesson is learned and they are let out for new adventures. In whatever form they will go forth, they will also bring forth. It is always about seed and soil producing some harvest. Gen 3 is on the road to Gen 4 and Eden exit in the same sense, always to go forth and always to bring forth something, typically a painful outcome. As an abstract form, “it” in Gen 1:4, 3:15, 18 in the KJV, speaks of the same invisible hand and phenomenon.

Gen 3:18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

Gen 3:18 וְקוֹץ וְדַרְדַּר תַּצְמִיחַ לָךְ וְאָכַלְתָּ אֶת־עֵשֶׂב הַשָּׂדֶה׃

Gen 8:16 Go forth of the ark, . . .

Gen 8:16 צֵא מִן־הַתֵּבָה . . . .

Gen 3:19 First for background, do you see how the first ten KJV words model the final Kairos moment and how the target priesthood of believers are destined to finally mirror themselves eisegetically in the final tribulation? Psalmist accounting traces everything from plunder to praise. Do you see how the final accounting of apostasy must peal back the layers, first from “thy face” **אפיך** pointing to Cain’s fallen countenance **פנים** in Gen 4:5 where wrath and Eden exit are imminent? The esoteric point with man’s inner Beth B is that the eating of bread represents no more valuable personal feed-back than the meaning of life lived with-in that real-life sweat as Bn’s biographical Bible. Man’s redemptive accounting takes place there-in.

Gen 3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

Gen 3:19 בְּזֵעַת אַפֶּיךָ תֹּאכַל לֶחֶם עַד שׁוּבְךָ אֶל־הָאֲדָמָה כִּי מִמֶּנָּה לֻקָּחְתָּ כִּי־עָפָר אַתָּה וְאֶל־עָפָר תָּשׁוּב׃

For more context, Gen 3:19 is first instance bread, Lechem לחם. Bread is presented in the context of the recycling YaD, “till” **עד**, which is the tiller’s biography, the essence of ignorance in time turned around to be “known” **ידע** in and by rescaled proportions.

Gen 3:20 About the mother **אם** of all things. The mother of all living makes the starting point at the end of Gen 2:1 and predicts the final push to bring forth, saying how the Hebrew if-entrance breakthrough was coded from start. Again, remember that no vowel change has the power to change any consonant, only how it is observed. This is a vital point when the reader is put before the scriptural mirror of self and reads his own never-changing source code, the everlasting and unchangeable Word of G-d.

Gen 3:20 And Adam called his wife's name Eve; because she was the mother of all living.

וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִוא הָיְתָה אֵם כָּל־חָי׃ Gen 3:2

For more context on Gen 3:20, the naming of animals was much more fictional in Gen 2 before the labour pains were imposed to produce definition. Salvation is by definition. Now the anthropological pilgrimage has progressed so far that it aligns itself with those in need of a saving definition in Mal 3:16. Saving power is defining power. Causation and labour pains after the fall in Gen 2 have brought forth the defining name, Eve חוה. As the mother of all living, Eve is the mother of all birthright and labour and birth pain. Gen 3:20 is one of the defining milestones on the road to the "if" **אִם** entrance or exit point in Gen 4. The point is that the exterior conditions pushing for Eden exit in Gen 4:7 establish the first "if" **אִם** entrance or exit case around the "mother" **אֵם** in mental and practical pain in Gen 3:20. Gen 4:7 is the final, or terminal, stage when alive death takes or translates man out of Eden. In Heb 4 the KJV offers the steps about the if-entrance door opened, but which in modernist form manifests the massive, manuscript-perverting roadblock theology represents. If you check Heb 4:3 in the Greek, the modernists have arrested (bracketed) the fact that the saving entrance is by definition. Just like Gen 3:19 models the eisegetical reading done in the final tribulation, is Heb 4:1-3-5 mixed with Heb 4:2-4 for integration of text with mission, and man with his canonical biography.

Here is a test case for Gen 3:20. This is very much about the spectrum polarised by the whore and the wife. Sardis is nominated with an unknown identity, for the same reason as this combination - "name" vs "because" - from first instance here to the last instance in Rev 8:11. Do you see that Eve חוה is a name directionally instituted and homebound by means of definition in the same way doing time speaks of confinement to inherit W means? In other words, do you agree that Eve is a named institution given the means of self-exercise to sort out herself while doing it? Finally, do you see why total apostasy is such a bountiful yellowish identity crisis today fueled by theologians rejecting salvation by definition, and rejecting the providential means of definition?

One more test. It says "his wife" **אִשְׁתּוֹ** with Vau as a pronominal suffix, third person malefactor singular. Do you see how Satan's priestly pimpriarchate could be so insanely obsessed with its apocalyptic throphy whore as a possessive property right growing into the abnormal proportions of claiming a possessive global jurisdiction over its property?

Gen 3:21 Do you see how the priesthood changeover based on Lamed changing from its temporal to its eternal dominion models the man, the means, and the mode when the whorish turns around and the bill of divorce becomes means of reunion by closing down the breach office. It is a complete model of man and wife in all possible forms. There is no textual difference from the first Adam to the second Adam and his Wife. It is only a canonical change of mode: Un-to Adam and to his wife לאדם ולאשתו. Verses like Matt 22:2 have nothing more to add to the 2-numbered and twofold dominion already in place here.

KJV 3:21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

G 3:21 וַיַּעַשׂ יְהוָה אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כָּתְנוֹת עוֹר וַיַּלְבִּשֵׁם׃ ף

Gen 3:22 In steps, the third Now, and one of the verses which best describe the layered unity in time to bring knowledge of good and evil in Mal 3:18, so far steadily pushing the mothers into their painful first Eden exit and aborted mission, but storing if-exit and entrance knowledge to be known in process of time.

Gen 3:22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Gen 3:22 וַיֹּאמֶר יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לָדַעַת טוֹב וָרָע וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וָחַי לְעֹלָם׃

For more context on verse 22, the fallen beholder's הן perspective may become G-d's perspective in Gen 1:29, 31, seeing good and evil as-is after corrected eyesight. The rest of the story in Gen 3:22 is found in NT, take, eat, forever sola S life is (if) provided. For additional context, the concept of singularity repeats itself in the context of salvation by definition. First instance "one" in Gen 1:9 caused the dry land to appear. Now it repeats itself as "one" or singularity required to decode the exit/entrance potential. In Hebrew form, "to be" היה or not to be, is an imaged or categorical likeness version mirroring the as-is requirement of being as one, or like כ one אחד of us. As seen in Gen 1:9 was theology biased to follow "one" as a number. Now the KJV repeats the One creational reference in Gen 3:22 as being a mindset of mental singularity. Next after that the KJV translates the timed "now" עת as the qualified choice between good טוב or more Resh רע headache. This short Hebrew phrase mediates that the peak of labour, sorrow, and birth pain is the educational peak founding Issachar's knowledge, that to know means to know time, the framework of good and evil, and salvation and deception. The end of Jezebel's reign would not come without the peak of time and ruling wickedness. To know good and evil, and now (time) לדעת טוב ורע ועתה

In the primarily mental and trinitarian Hebrew and KJV, saying, “is become” היה, it is about alive (trinitarian) being, also supported by the substantive sola Vau/And, but in the NKJV, NASB etc., it is a deistic and timed “has become” which also builds on a timed Then with nothing substantive in it. It is the uprooted alternative to the canonical KJV.

Gen 3:23 The first Therefore was Gen 2:24. Now it is time for the second Therefore and outcasting. It is getting closer to full agreement with the brink of disaster in Mal 3:18. It is the first lost opportunity. In Gen 2 was Adam put “into the garden of Eden” בגן־עדן. Now he is uprooted and taken “out of the garden Eden” מגן־עדן after mismanaging the first opportunity. It is vital to notice the providential difference when today’s reader takes in the redemptive steps, first the perspective of those with no means of redemption, then Mal 3:16-18 with some means of redemption, and now for readers with all means of redemption reading the story in awareness of the historical steps. Even apostasy can be called “apostolic.” In Gen 3:23 is the tiller sent out to work on the soil that sent him out. Shem’s place, called There שׁם, is the same place earlier spoken of in past tense in Gen 2:8 before the inverse rapture. Before the inverse rapture from Pison the text said, “and there he put” וישׂם שׁם. To be first formed and then reformed are the two steps to be repeated by all. First physical birth, then to be reformed and regenerated. The place from whence he was taken קח institutes the personal precepts about Shem שׁם. Now in retrospect, man is educated but not equipped with means to decode his education. In the other end, now with 66 books and all perceptual layers piled up and known, this would be the educated entrance point by redemptive means instead of Eden exit by (no) means. In other words, and by (no) means, this is the “apostolic” sending of Satan’s ambassador in Gen 3:1. As a vicarious judge with lisence to kill is the anthropological tiller of the ground a destroyer of the soil. He is the exit missionary sent to make Lacklands. By the end of Gen 3, Eden exit means a full journey before being raptured back into Gen 2:8.

Gen 3:23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

Gen 3:23 וַיְשַׁלְּחֵהוּ יְהוָה אֱלֹהִים מִגַּן־עֵדֶן לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר לֻקַּח מִשָּׁם׃

Gen 2:8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

Gen 2:8 וַיִּטַּע יְהוָה אֱלֹהִים גַּן־בְּעֵדֶן מִקֶּדֶם וַיָּשֶׂם שָׁם אֶת־הָאָדָם אֲשֶׁר יָצָר׃

To contrast reason vs void of reason, the two versions of the garden explain themselves. In Gen 3:23 the story is about the fallen Adamkind sent way, “out of the garden” מגן. In Gen 3:10 it presented Adam as a person still “in the garden” בגן and still in a mental state where he could be convicted by G-d’s voice, not yet passing the point of no return.

Now in the other end and with knowledge of history and the adamic nature of rebellion, man's state of mind passing the point of no return is a condition beyond conviction, or alternatively in a state where he is unable to reason sufficiently on cause and effect. His conscience is muted or dysfunctional and he moves into a hedonist sphere of shameless rebellion. Anyway, apostasy is set up to bring conviction and bridle the apostate back to himself. Be aware of the coded elements. Man is taken out of his own soil and is forced to serve that soil and to be in a state of servitude to his own soil. Now this verse must be compared to the conditions before the fall. Do you see that Lamech's brass-iron pottery and the vicar Lamed on nightshift, in darkness and in the absence of scripture, in Gen 3 represents dominion in the same context as sola Vau governing the growth of daylight in Gen 1? If THAT is done and alignment is restored, person equals place and Whence equals That. Now the anthropological canon helps the reader decode that "from whence" מִשָּׁם represents the bloodlined pilgrimage and the partly unstated that or which אֲשֶׁר.

Now Adam may be "taken" קח out of the first "statutory" חק soil he is forced to serve his time, but he can never escape from self. Wherever he goes, the confining soil will stay with him. Under sola Vau light must person and place return and become one, and That אֲשֶׁר Shem שֵׁם become one. This is why NT says "fruits meet for repentance" in Matt 3:8 as a judicial balance where the harvest will bring no other fruit than there was reason to expect. Gen 3:23 vs Gen 1:3 indicates how Lamed muted or overruled Vau.

Gen 3:23 . . . to till (serve) the ground from whence he was taken.

Gen 3:23 . . . לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר לֻקַּח מִשָּׁם׃

Gen 1:3 And God said, Let there be light: and there was light.

Gen 1:3 וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר׃

Now the first half of Gen 3.23. Just like the subsidiary Gen 14 constitutes the principal conversion point in Gen 17, is the first vicar "sent" שׁלח in Gen 3:23 required in all later, authentic sending. This is also the basis for the two lordships in/of scripture.

Gen 3:23 Therefore the LORD God sent him forth from the garden of Eden, . . .

Gen 3:23 וַיְשַׁלְּחֵהוּ יְהוָה אֱלֹהִים מִגַּן־עֵדֶן . . .

Now Gen 3:23 and the object-marked objective, to till the Adamic self-ground.

Gen 3:23 . . . , to till the ground from whence he was taken.

Gen 3:23 . . . לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר לֻקַּח מִשָּׁם׃

Here is the test case for Gen 3:23, and what to prepare for and expect from KJV/XXX profiling. This verse describes Tamar's veiled self, which from Gen 2 is mentally absent in her own life story in transit to time end? Do you see how that uprooted self means blind recycling and theological translations not in touch with canonical reality? Under Lamed's temporal jurisdiction the theologians have muted sola Vau/And.

Gen 3:24 This verse must begin with saying that this is not a missional drive comparable to guys like Ezekiel, but it is the driving ruling/eros desire to be a vicar creator in Gen 4. The anthropological nature of scripture makes it easier to understand why the text is not saying that G-d drove man out. It is done by third person pluralist malefactor singular. Gimel's bountiful predestination in this verse is hooked on to the end of verse 23. So he "drove" גרשׁ (garesh) out the man. Whatever becomes man's destiny is a Gan heart soil fruit of Adam's the-Garden-Thou. In steps, in the garden בגן, out of the garden מגן, and from here the-garden-thou under Lamed's temporal custody and pottery לגן.

Now must the first six KJV words be read together with the last nine words to see that the purpose with man's personal predestination is for the future preservation according to the principles of short-term evils serving long-term good in Rom 8:28-30. This is also how the eisegetical priesthood of believers are established in Rev 20. The point from start is not to drive out a physical man, but to institute alive death and daily death. The end of Gen 3 has come to agreement with the end of Ruth 3, Jonah 3, Mal 3, 2 Tim 3. Gen 3 ends with making it a defining meeting point between Eden exit and the potential homeland entrance for the Y2K reader to decode what Mal 3:16-18 says about the same balance of sorrow and labour pain and exit and entrance options.

Gen 3:24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Gen 3:24 וַיְגָרֶשׁ אֶת־הָאָדָם וַיַּשְׁכֵּן מִקֶּדֶם לְגַן־עֵדֶן אֶת־הַכְּרֻבִים וְאֵת לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת לִשְׁמֹר אֶת־דֶּרֶךְ עֵץ הַחַיִּים׃ ס

Another stupid detail about verse 24 is how infantile some of the anti-KJV arguments are. Cherub כרוב and cherubim(s) כרבים are transliterated words (cf. Exo 25:18-19). Cherubim is not found in the KJV in this form. Blayney (1769) preserved the 1611 freedom of speech. Some blame the KJV for a double (ims) suffix, having ideas that the Hebrew im and an English s should make up a double suffix, but the KJV helps English readers see that Cherub is singular and Cherubim(s) is plural. In modernist committees it is obviously more important to have lexical and grammatical "correctness" than to assist the reader know whether there was one cherub or multiple cherubim. This is some of the details fueling the anti-KJV hatred. If they were so dedicated to the details, maybe they should say that two cherubim in verses like Exo 25:18 say that 2x2=4, שנים כרבים, since English grammar does not fit the Hebrew grammar anyway.

Next detail at the end of Gen 3 is that G-d is concerned with preserving his Word at the centre of the garden, the tree of life and the book of life. He did never have any concern for the tree of knowledge, books of knowledge, and other expositions. These cherubims did later reappear as preserving guardians of the commandments and the mercy seat. It is the reason for the cherubims reappearing as the guardians of the ark in Exo 25, and in the end why the tree of life in Genesis by reformation providence became the book of

life in Rev 22:19. From total absence to real presence, from no means, to some means, and all means, is the sword becoming the word, the tree of life is becoming the book of life, and sola S becomes the judicial sola S centre sceptre of the garden, the corner stone the 5% builders rejected, and antichrist's Lackland priesthood dethroned together with the people's inheritance. Lost knowledge of time, law and sin means blindness to all the Kairos opportunities history offered by generational recycling.

Next detail in Gen 3:24 is that the first "cherubims" כרבים instance appearing together with the first flaming "sword" חרב make the starting point for G-d preserving his word while man deviated and drifted into oblivion. G-d's object-marked missional objective is coming with four perspectives, all about the same.

About the man את־האדם

About the cherubims את־הכרבים

About sola Vau/And ואת

About the way את־דרך

Lucifer's temporal realm with legal guardianship, subsidiary justice, vicar jurisdiction etc., say that these four and much more would live under Lamed's temporal guardianship "to keep" לשמר . . . , while waiting for enlightened liberation by true Lordship.

Here is a test case for this sum of details in Gen 3:24. Do you see what the KJV phrase, saying, "the way of the tree" has to do with preserving the inner canon as intrinsic, in its own right and value? Do you see what the loss of that value, the loss of sola scriptura, and the loss of subsidiary justice have to do with the change from "of the tree" in the KJV to "to the tree" in the NKJV, NASB, ESV, NIV, NABRE etc? Since this is one of the cases of scholarly consensus, do you see how "to the tree" reflects the universal loss of sola scriptura as the intrinsic sola S sceptre, and presenting theology as an essentially uprooted, non-canonical ideology detached from reality? While theologians are obsessed with their one-sided substitutionary atonement idea, as a competing, vicar idea, theology has no real canonical path leading thereto, only fractured details. While the true canon is one unified doctrine, the theologians have a mess of fractured doctrines of men.

The point before taking the first Eden exit step out of Gen 3 and into Gen 4, everything has from Pison in Gen 2 to the end of Gen 3 been converted from alive trinity to deism. In steps man is distanced from his personal inner mental garden in Gen 2 before taking the second step out of the physical and "geographical" Eden in Gen 4. Just like the rest of man's fallen condition, is deistic, alive death instituted in Gen 3 first, before moving man to become a murderer in the exterior Gen 4. As experienced today with the present woke third generation, man must first become a weird deistic soul, lost in his own space and no longer able to decode and deal properly with cause and effect, before he is ready to go to war and do the mass slaughter in the fourth generation. Through Rom 1, man is conditioned for murder long before arriving in the murder scene in verse 32. In the same way was the ambitious boost of infallibility in 1870 proven stupidity 70 years later.

Gen 4:1 Now must THIS and THAT build a statutory split between the tree of life and the tree of knowledge. Eve חוה and the statutory ח would potentially continue on the road after having made the inner Beth B's life חי story known by the end of Gen 3, but that would require means of life knowledge. If the tree of life is left behind at the centre of the garden or does not exist, and they have moved out to the tree of knowledge in the periphery, then is Gen 4:1 the beginning of the first Sodom. This first layer of statutory precepts constitutes the so-far end of story. When eros is fully developed, thanatos is the next on the list of rulers. From Godkind in Gen 1 to fallen Adamkind and vicar lordship in Gen 4, is the anti-Copernican world view developed. Man has become the creator in his self-made universe and is worshipping himself and his creation.

Gen 1 /Mal 1	Gen 2 /Mal 2	Gen 3/ Mal 3	Gen 4 /Mal 4
|- - - - - G-d - - - - - - |	- - - LORD G-d- - - - |	- - - LORD G-d - - |	- - - - LORD - - - - |
Rom 1:1-17	Rom 1:18-23	Rom 1:24-28	Rom 1:29-32
G-d saw every thing THAT			Man sees every thing THIS

One of the by-products when things are turned upside down is that all intrinsic value is converted to profitable. Cain was himself born just in time to be the first package ready for sale in the Cainesian economy: Soon after Eve "bare" לד Cain קין. When Eve says (that) she have "gotten" קנית a man from the Lord, it is not only a contrast to the only begotten son, redeemer and redemptive buyer, but the basis for all Cainesian economy and Canaanite salesmen dealing with wealth, property and commodity. Cain vs Christ is root cause in Abraham's redemptive rescue operation dealing with property in general. Cain's temporal economy is all the way about material "gotten" instead of something begotten of eternal value.

Gen 4:1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

Gen 4:1 וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת־יְהוָה׃

When the consonant form, קנית reappers in Gen 47:23, it says about the people עם, that I have "bought" you this day and your land for Pharaoh, the property owner. Later the same is repeated about buying the field and buying Ruth with that field in Ruth 4:5, 9, and then in verse 10 to have purchased Ruth. The last appearance of the grammatical form used in Gen 4:1 is Ecc 2:7, I "got" me servants and maidens. Apocalyptic issues when knowledge and life are mixed, is that there is no difference in purchasing cattle and land and people. Everything is about property and commodity for sale, which means that there is (no) difference from Gen 14:21 to Gen 25:10, and to Exo 15:16. In Gen 14 is persons equated with property, in Gen 25:10 is the field WHICH Abraham purchased קנה using the terminology about the people the Lord did purchase קנית. If the reader is conditioned to a sufficiently dehumanised mental level, there is no link between purge,

purgatory and purchase in this filthy business, and the scriptural provision will serve the vicar ideology of enslaving people and turn them into cattle for sale. When Abram goes to the first rescue mission in the royal Sodom condition in Gen 14 (and Gen 19) is Gen 4 the basis for his missional calling to be a reformer and a servant of salvation, and later when Christendom's priestly pimps have prostituted the people and made the apocalypse and are hiding behind a preterist fig leave, the same standard-deviation need is repeated. The background for the reformation was to liberate people from Satan's priesthood and their lexical and grammatical dealing with people as property and commodity. Lackland and Wasteland fit the description of Satan's episcopal landgrabbling and enslaving acts. The point throughout history, to the end in Rev 20, is that the same mosaic cycles were repeated. Theologians would stand in the way and would reject sola scriptura, and the world with means of salvation was never any better off than those never having written means. Lamech's slaughterhouse in Gen 4 is the foundation for holocaust after rejecting the first sola S solution in the 1500s and long before that. So, the principal timeline from Cain to Christ begins with the "gotten" Cain becoming the first salesman and initiator of redemptive history. Just like Gen 17 founded in Gen 14, is redemption founded in carnal business. All redemptive needs are founded by Cain's capital soul business, becoming the first Cainesian salesman and dealer in human flesh and dehumanised commodity.

Just like endless other words, is the redemptive terminology in various forms founded by a common root form not to be changed by vocalisation. Whether a field is purchased in Gen 49:32 or fresh human property is "gotten" and ready for sale in Gen 4:1, is the common denominator that Cain represents the beast-marked forehead mindset all such activites are driven by. Cain קין denotes the underlaying, mind-set activities following the bloodline toward Christ. He is also one of the clearest examples how to explain that vocalisation changes no consonant root, for the same reason as change from the intrinsic to the profitable is a matter of proportions of faith (in) how things are observed. All root problems around commodity, "purchased" קנה or "gotten" קנית in some form, come together in the redemptive relation between Cain and Christ. Christ would be sold by a corresponding silver value in order to seal the redemptive deal. The whole beast-marked apocalypse must be decoded as a whorish story dominated by eros and ruling priestly pimps prostituting the whole world. Nothing would be for free, and everything for sale. Sodom would be the area Abraham began his redemptive mission, it is the background for redemption, reform, and restored intrinsic value, and the framework for the priestly pimps denying sola scriptura, in-his-stead being rulers of flesh and scripture. Antichrist, the vicar of Christ, would dominate and temporarily subjugate Christ both in person and print and would rule and enslave the Lackland member mass. A Cainesian Agenda 2030 is the culmination of the apocalypse, which integrates the Cainesian world view for the world to process fallen nature and the origin of these repeated if-entrance or exit forces. Gen 4 is the basis for all later carnal business and slaughterhouse ministry.

Gen 49:32 The purchase of the field and of the cave that *is* therein *was* from the children of Heth.

Gen 49:32 מִקְנֵה הַשָּׂדֶה וְהַמְּעָרָה אֲשֶׁר־בּוֹ מֵאֵת בְּנֵי־חֵת׃

Gen 4.2 Two forms begin with the void of reason in Gen 1:2. Here is the foundation for Joseph, Joshua, Jethro's counsel in Exo 18, and Jesus and things to be done again while religion have a form void of inner substance (cf. 2 Tim 3). Only two world orders exist, and only two priesthoods exist, today that is rejecting or accepting sola scriptura. This is also the war between the serpent's temporal priesthood of unbelief and the priesthood of believers, both founded in Gen 3:15 but not separated before Rev 20. At this point it is a matter of fact that language and lingual capacity are founding aspects of G-d's mission on earth. Homeland became Lackland after being deceived by terms used about centre and periphery in Gen 2-3. Now has the earlier pure No-man **אין** before the inverse rapture, become the predicted tiller of the ground, named Cain קין. Lucifer became the director of creation and worship. Since only two principal world orders exist, the two ambassadors make two groups, Abel הבל and the sheep **צאן**, and Cain and the goats, at least on the surface it may look like that. It may just as well be that Cain, like Moses, after years of hypocrisy was so fed up with Abel that he was provoked to do something about it, and, like Moses, was exiled and sent on a long predestined journey, and if that is the case, Cain is the violent forerunner of later seasoned guys like Nehemiah. When the Baptist arrive on the scene, there is no doubt where he is coming from and how he became such an oracle of tree-knowledge to answer the questions in Matt 3 and Luke 3. Cain has also much in common with Saul of Tarsus.

Gen 4:2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

Gen 4:2 וַתֹּסֶף לָלֶדֶת אֶת־אָחִיו אֶת־הָבֶל וַיְהִי־הֶבֶל רֹעֵה צֹאן וְקַיִן הָיָה עֹבֵד אֲדָמָה׃

Gen 30:24 And she called his name Joseph; and said, The LORD shall add to me another son.

Gen 30:24 וַתִּקְרָא אֶת־שְׁמוֹ יוֹסֵף לֵאמֹר יֹסֵף יְהוָה לִי בֵּן אַחֵר׃

Now can Gen 4:2 be used to repeat how wear and tear and the word "were" started with the command, "let there be light" in Gen 1:3. Cain was היה a tiller of the ground and he became the inflicter of pain on his own heart soil and the person that was **יהי** named Abel. In other words, but expressed in the same Hebrew way, things that "was" without form and void (of reason) in Gen 1:2 and "was" expected to be enlightened in Gen 1:3, "and there was light" **ויהי־אור**, would remain in darkness without the subsidiary order in the form it follows Cain, the tiller and inflicter of pain on man's heart soil. There is no lexical link between "were" and "wear", but no changeover from a past "were" to future trinitarian Being will take place without THAT wrestling weariness as it follows the guiding application of OED senses regarding "were" in the 1500s and as it is heard by English consonance. To be detached from the inner canon, is to be detached from the richness of its kernel. The only form of living trinitarian existence is purged existence.

Gen 4:3 Now must the lingual concept reflect the terminology of Being, used in Gen 1, before time and fall were instituted by the inverse rapture in Gen 2. Now the story is that in process מקץ of time ימים it came to pass יהי. Since the fall instituted alive death, the translated text will not say that it came to Be. For agreement with the inner B, this is not time-keeping but that Jezebel's time domain institutes processing of mind, therefore reading that in process of the spirit of time it came to pass.

Gen 4:3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

Gen 4:3 וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְּרִי הָאֲדָמָה מִנְחָה לַיהוָה׃

Gen 1:3 And God said, Let there be light: and there was light.

Gen 1:3 וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר׃

The last half of Gen 4:3 deals with the agricultural landscape and uses the terminology designed to explain the heart soil in the first half. This is the essential language designed to build the anthropological Bible. The ground and the fruit of it is Adam's heartland, and must be in place to see why the Lord will reject THIS subjective worldview and the self-worship the fallen man is occupied with. The problem with theology is that it will link textual details about man, to G-d revealing himself instead of the anthropological troubles coming out of the inner canon following the mosaic cycle on earth. Vicar text is not connected to the inner heartland where a potential confession originates. Therefore would theology never be confessional but a ruling mediator of secondary issues. With things sliding away from the truth and from the true G-d to vicar lordship, Gen 3:5 was the place where THIS subject Celohim appeared as man-made pluralist gods. In Gen 4:3 is THIS subjective changeover more or less complete and LORD has more fully become a subject under the hierarchy of Satan. Gen 4:3 is first instance ליהוה. The expression "in process of time" appearing with this phenomenon institutes the temporal dominion where deists will say that G-d created something and then left the scene. Satan's master paradigm and the model of Satan's hierarchy above the Lord is explained here as the temporal version of the everlasting Lamed in Psa 119. All later problems of relativism is that the definite article is suppressed and thereby the whole concept, that salvation is by definition, but taken under custody of the legal schoolmaster. In other words, this verse explains why liberation of people begins with the liberation of the Lord and the Word from all vicar administration. How Satan managed to enslave this expression, ליהוה and enforce scripture under vicar control, is the culmination of them להם in Gen 1:28 under future relativism. Definition is about much more than one particular form of ה. Trinitarian being היה and authentic Lordship יהוה is the root of all definition and the root of all saving capacity. Vicar lordship, and definition under temporal control, is the foundation of relativism. The end of Gen 4:3 explains how Satan maneouvred (himself) into the sanctuary and is worshipped as G-d. The reader must first mentally reconstruct

the deceptive conditions when the text did not exist, then today how things are repeated even when the text exists and the formula is "known" (cf. Rom 1). Paul's story of things in the past is mediated in Rom 1 as a more fully open version of Gen 1-4. In Gen 4:3 is Cain bringing the evidence of the person in question in Gen 3:9. The anthropological heart soil in Gen 4:3 is the place of origin questioned in Gen 3:9. Where art Thou? And now, Thou art that man. Which land and which Thou have become one and the same. Any Homeland, Wasteland or Lackland is a Selfland. Instituted death and developed deism in Gen 4 is the reason for "it came to pass" instead of Let it Be, and childbirth of something "gotten" stripped of being. Ghosts and alive death are not reserved for NT.

Gen 4:4 Be aware of the implications of lordship turned upside down and how Satan's hierarchy would express itself. Here is the first guy in gay clothing in James 2:1+ where such respectful wording is rooted. The point is that with true Lordship there is no such respect of person.

Gen 4:4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:

Gen 4:4 וְהֶבֶל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמֵחֶלְבֵהֶן וַיִּשַׁע יְהוָה אֶל־הֶבֶל וְאֶל־מִנְחָתוֹ׃

If you now convert all the pieces in Gen 4 and accept the premise that Abel lived under the dominion of vicar lordship, and a grandiose corporate worship structure had been set up where all the poor sheep were suffering cattle, then you may also accept that it was vitally important for the culturally correct Jezebel to get Cain out of the way as soon as possible and before he became reformative sand in the maschinery of such a profitable enterprise. If so, another detail is no less critical. Since 4=G predicts the end of Gen 4:4 and becomes an eternal matter of life or death, you should reconsider why the temporal priesthood of antichrist operating at the centre of sacrificial brass and fire always would mediate a theoretical cover story of a purgatorial afterlife. So, when you read Gen 4:4 you should remember that with the true G-d there is no respect of person. Secondly, you should remember that no respect of person is one part of the reformation picture against the meritorious works of salvation mediated in this verse. Abel is earning his salvation, and he does so under the ever-temporal M+ framework of antichrist's priesthood living disguised by a cover story of purgatorial afterlife while lying about eternal hell fire. Be aware of the terminology the KJV is using to mediate the story of the fallen man's vicar worship form. This deadly chapter, full of deadly sins, is the chapter where "respect" of person is first modelled, and is almost synonymous with false assumptions, vicar glory and haughtiness, and all the hierarchical characteristics known when Satan's red-carpet priesthood elevated itself to unlimited heights and terrorised the sacrificial sheep. After KJV/XXX profiling, you may find that modernist committees have changed the words to avoid the KJV clarity while producing translations with no other mission than to rebuild the counter-reformatory establishment which demanded respect from its poor subjects. For medieval Christendom the missional merit of salvation would mirror the greatness of the pompous purgatorial pimps that produced prostitution. With all OED senses taken into account, and while waiting for Lamech's purgatory to be official, a biased reading

may leave out the subsidiary side and make a one-sided story where “respect” means off the hook in terms of inflicted pain. Job 5:11, Psa 20:7, 132:16 mediate the rest of these purgatorial details in Gen 4:4. What is called “respect” is one version of a greater picture of salvation **ישע** and redemption since observation is biased by vocalisation. To be safe or to be saved build on the same root together with the totality of “respect” expressed in this case, but Abel would be no-less in need of his saviour than the rest. Salvation **ישע** is modelled together with the first need in Gen 4:4. First the “offering” in Gen 4:3, then the vicar form called “respect” in Gen 4:4, simply to indicate that as soon as the office of Lamech was instituted, it would bring forth nothing but time, law, sin, brass, fire, and brimstone, paving the way for the need of a real saviour. Christendom’s sacrificial pimp would wallow in the same bloody mess while denying the sola S sceptre provided to end all such foolishness.

Job 5:11 To set up on high those that be low; that those which mourn may be exalted to safety.

Job 5:11 לָשׂוּם שְׁפָלִים לְמָרוֹם וְקֹדְרִים שָׂגְבוּ יֶשַׁע׃

Gen 4:5 How will you interpret this verse in terms of predestined grace when all merits in verse 4 are obsolete and no longer a dispensational option? Verse 5 is first time the Psalmist accounting is presented. Pe’s redemtion account, or “face” **פני**, is the same in expressing that “respect” was taken into account in verse 4. Niphil Basar Almighty was introduced in Gen 2:21 with flesh **בשר** and fall **נפל**. Now the more formal version of his malefactor account is stated when his countenance **פני** and fall **נפל** is logged. Brass and fire may reform man’s mindset and maybe condition Cain for accepting Christ but it would not save him.

Gen 4:5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

Ge 4:5 וְאֶל־קַיִן וְאֶל־מִנְחָתוֹ לֹא שָׁעָה וַיִּחַר לְקַיִן מְאֹד וַיִּפְּלוּ פָּנָיו׃

For more context on vicar lordship in verses 1-5, Gen 4:5 is essential for the conflict between the LORD and my Lord in Psa 110 where the pilgrimage and the accounting is done in the context of Exo 20:3 being the end of Gen 4. This is one more reason to be literal about (be)-gotten and things to pass without, until standing before Pe in Exo 20:3. Due to the subsidiary program, it is necessary to read the twofold story first with a timed “before” while being prepared for the saved and faced “before” Pe.

Exo 20:3 Thou shalt have no other gods before me.

Exo 20:3 לֹא יִהְיֶה־לְךָ אֱלֹהִים אֲחֵרִים עַל־פָּנָי׃

An OED investigation of “countenance” is to find that Tyndale’s lingual richness lasted partly into the 1800s, still seen in Webster’s 1828 dictionary, but the OED reveals how lingual decay correlates with the period of the Bible industry the last 150+ years. When

Laodicea's apostasy is peaking and "countenance" is decaying into a superficial, facial expression, the readers have no more need for the rest of OED senses referring to man's longer story of redemption and Pe's accounting. Sense by sense is becoming archaic and obsolete century by century until most of it is dead before 1900, and the KJV canon and the inner consonance of accounting and countenance will have steadily lesser meaning. Gen 4:5 is one of the more explicit examples of the KJV window into the inner kernel and into the consonant canonical story decaying and closing in modernist translations. The greater need, the more blind is Laodicea becoming, and the more blinding effect for the readers of the latest translations, especially those revised the last two decades.

Gen 4:6 Niphil Basar Almighty in person, the first candidate unmasked and beginning to mature and be ready to fill his office in Gen 2:21. With all the whys מה and wherefores under temporal lordship, and the homeland turned into ashes, it can be concluded that the key of tree-knowledge is lost. Pe accounts for the statutory ח wrath חרה developed between Homeland and Lackland. The paradigmatic לך appears for the third time, first Gen 3:11, 18, then Gen 4:6. Eden exit is imminent, more like sudden death. Cain's wrath is now accounted sin ready at the door in next verse. First thy לך paradigmatic wrath חרה in person, then the same about thy פניך soul accounted for while mediating the temporal condition around Lamech's brass/iron/clay pottery, the dead end and the only possible outcome for those without other redemptive means. Purgatorial wrath would be a shared church-state mindset around rulers like Lamech and Cain.

Gen 4:6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

Gen 4:6 וַיֹּאמֶר יְהוָה אֶל־קַיִן לָמָּה חָרָה לָךְ וְלָמָּה נָפְלוּ פָנֶיךָ׃

Here is a test question for Gen 4:6. Do you see that in the theological circles the NKJV, NASB etc., come from, where they generally are occupied with the mystery of iniquity, it is a veiled and depraved realm with no link between the substantive sola Vau/And and the nature of wrath? Most vicar translations begin Gen 4:6 with a timed, Then, with no connection to the real story. While the Hebrew and KJV share the real story, is recycling through the modernist translations something unknown, uprooted, and spinning around up in the air with no connection to scriptural reality.

Gen 4:7 First the two "mother" אֵם instances in Gen 2:24, 3:20. Now the corresponding "if" אִם exit or entrance pains are conditioned. In steps and just in time, new words are introduced. Next, is first instance "sin", Chat(a) or Hat(a) חטא, and it is a must to read the 2x Teth sequence of doing well יטיב and being accepted שׂאת, before coming to "sin" half way through. Next, the relation between the patriarchal Pe door פתח and the Aleph, and thirdly how this relates to the general matrix and birth pain terminology. As ordered elements, Gen 4:7+ is the unstated extension of what to expect after Mal 4:6. In

its final layer, from the priestly pimps in Mal 2 to patriarchal wrath in Mal 4:6, it is all based on the first layer from Niphil Basar's office in Gen 2:21 to whatever may be after Gen 4:6. It is necessary to put Mishpat up against Cain's original sin to illustrate the second-heaven trouble of babies ready for birth but no strength to bring forth. The point is how the final Teth in Mishpat is blocked as the final "perfect" in **משפט** by original sin principally expressed **חטא** with Teth given the initially imperfect position.

Gen 4:7 If thou doest well, shalt thou not be accepted? and if thou doest not well, **sin** lieth at the door. . . . .

הֲלוֹא אִם־תֵּיטִיב שְׂאֵת וְאִם לֹא תֵיטִיב לַפֶּתַח חַטָּאת רֹבֵץ Gen 4:7

In this form the final Aleph cannot be truly voiced, and is not considered a consonant. Instead of ending with a loud and clear A and Amen, the truth and ability to bring forth is blocked by the imperfect Teth. The silent Aleph in **חטא** disappears and is literally swallow up by the preceding Teth. In this way is awareness of original sin blocked and inclosed in the 9-numbered Teth, repeating the mosaic cycles and the pains and why Mishpat never would be able to unfold and finish itself.

For a short explanation, the two silent consonants are **א** and **ע**. The only way they will express themselves is by adding a vowel: A **אָ**, **אַ**, E **אֶ**, **אֱ**, I **אִ**, or O **אֹ**. In a case like "sin" **חטא** is a forceful Teth requiring Aleph to zip it (until John 16 is ready for A).

Gen 4:7 If thou doest well, shalt thou not be accepted? and if thou doest not well, **sin** lieth at the door. . . . .

הֲלוֹא אִם־תֵּיטִיב שְׂאֵת וְאִם לֹא תֵיטִיב לַפֶּתַח חַטָּאת רֹבֵץ Gen 4:7

For more context, this is how text explains text and things generally coded in OT tend to appear in NT or other parts of scripture in plain text, like Isa 37:3 where Teth is absent. This 9-numbered Mishpat vs Mishpam conflict between **ט** and the square cubit **ם** is in this case illustrating the literal re-FORM problem and the void of reformative reason in second-heaven issues. Be aware why the 2x mother **אם** of all being (cf. Gen 2:1, 3:20) denotes the principal pain and the if-entrance test in terms of labour and rest, and what a world without comfort is waiting for in John 16. With the mathematical Aleph toolkit at hand it means that original sin explains how the birth pain terminology applies and how denial of re-form-ation hinders the needed Aleph inverse. It is an integrated part of the problem that apostate theologians generally will deny the existence of this explanation while trying to replace the canonical KJV with self-made, synthetic and fractured texts. Sin, hat(a) **חטא** is relevant for the logic of virtual reality and how grammar and vowels build the two stories in one. The vocal spectrum changes nothing in the anthropological element itself, only how the Aleph, in this case, is (observed) and potentially dealt with.

The repeated two-in-one story is therefore that G-d hath (shewed) it to humanity time and again but there was no response. This is how the Bible divides itself by priesthood and continues in pain until the priesthood of believers are enlightened to know that they have been deceived all these centuries. Theology is a theoretical ideology blind to truth and real anthropology. Therefore has theology no application or missional momentum. When the scholastics refer to the Aleph as quiescent in their theological terminology, its anthropological equivalent is a lame, inactive state of affairs. The truth was put to sleep and no missional momentum is possible. With blindness to missional and biblical reality the word Hat(a) explains the reformation drama of salvation and liberation in the 1500s to rescue people from the savage medieval practice of the priesthood of unbelief on one side, and academic theories and scholastic grammar game on the other side. Theology did always represent a bookish disconnect between life and letters.

In summary of Gen 3:20 and 4:7, the general matrix model of mothers, pain, birthright and if-entrance, are presented when they are about to experience their Eden exit. In the text the mother אֵם and the potential if אִם entrance or exit differ only in vowel points. All material substance is the same. Only their observation and their ability to interpret and respond (after Gen 2) is different and explains why the two forms do never merge for confesssional unity of faith. Gen 4:7 is the point of no return when all logical reason is about to end or to begin in terms of sin and salvation, comparable to English words with multiple meanings in a dictionary. If the reader isolates all lexical senses from each other, the unifying link between them is lost. In the context of theological reading, the whole, un-reformed world has been screaming in pain for almost 2000 years of void of reason, but is still isolated from any sensible homeland, simply for the reason that the theologians limit the Bible to be about G-d revealing himself and never more than that. Anthropological pains and liberation do not exist and would never be an option under the dominion of theology and the priesthood of unbelief. Even if a theologian is exposed to Isa 37:3 and how it repeats the pain and the Eden exit/entrance balance in Gen 3-4, he is still never making any reasonable connection between these two matrix forms. This adds to the story why Kethiv and Qere never would agree under the second-heaven roof the story in Isa 37 belongs to. It should also be noticed how Jezebel's repressive cultural policy and the Aleph silencing in חטא belong to a party closing their ears not to hear the mothers' screaming and not willing to endure the pain of sound doctrine. Be aware how the 9-numbered Teth captures all aspects of evil and good and Aleph silencing in the dominion of original sin, and the re-form-ation war between ט and ם in משפט

Gen 3:20 And Adam called his wife's name Eve; because she was the mother of all living.

Gen 3:20 וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִוא הָיְתָה אֵם כָּל־חָי׃

Gen 4:7 If thou doest well, . . . and if thou doest not well, . .

Gen 4:7 . . אִם־תֵּיטִיב . . . וְאִם לֹא תֵיטִיב

Now the second half in Gen 4:7. The prophetic and deterministic safety net, “shall”, is Cain’s hope to be saved from sin. But critical analysis has fused a dead “must” into the text and has removed the prophetic and deterministic assistance, and Cain is left on his own (and) to help himself. So, the first to notice is how modernist, counter-reformatory translations and their “must” in verse 7 fit the meritorious respect in verse 4. While they reject the prophetic KJV perspective on Rev 20, the modernist committees prepare texts to stay in the swamp. People “must” stay and cope under hierarchical respect. The next to pop up is this question: Do the meritorious “must” committees still consider Pelagius heretical? In translations like the NASB, first instance “must” in Gen 4:7 belongs to the sphere of the meritorious Gen 4:4. If the scholastics think they are entitled to remove Cain’s connection to the prophets and Christ, they must do the same NT update in verses like Eph 2:8. Cain’s deterministic “shall” link to Christ is the safety net in Matt 1:21. Cain can contribute nothing to the triple “shall” there by his free will. It is not strange that the “protestant” world says that the reformation was a misunderstanding. Shall they now work themselves to salvation, do penance, and “must” merit themselves back into the Romanist fold? Again, the NKJV is partly derailed, and later critical texts are fully off tracks. NKJV readers will find that their (free) will in Matt 1:21 and John 3:16 is weakened by a mixed concept in Gen 4:7, while the KJV text is consistent from Gen 4:7 to the end in Rev 20. Shall/Shalt is deterministic on G-d’s KJV providence, while man shall make up his Will. Young’s lexical trap is proving its effect. The last detail is about the conjunctive sola Vau/And, “and thou” ואתה. The KJV builds on the sola S means. Modernist fabrications reject sola S and insist on nothing but you standing alone with no means. KJV/XXX profiling reveals how counter-reformatory denial of sola scriptura codify a Christ of no effect. This type details add to the growing counter-reformatory evidence marking the industry as serving the apocalyptic whore and beast. Do you see that Sola Vau/And + Thou is the same here and in Rev 3:21? Sola And is set down with the Father in his throne. In modernist form these details are deistic text and grammar details. In the Hebrew, Greek, and KJV, each word has distinct value. Whether is says that Vau provides man to ruler With Christ, or it is a conjunctive form, And + Thou, it makes no difference. Modernist Whoredom is based on a Bible with no meaning.

KJV 4:7 . . And unto thee *shall be* his desire, **and thou** shalt rule over him.

וְאֵלַיִךְ תְּשׁוּקָתוֹ וְאַתָּה תִּמְשָׁל־בּוֹ׃ . . . Gen 4:7

ASV 4:7 . . and unto thee shall be its desire, but do thou rule over it.

All in all, Gen 4:7 should be an easy read with S as unit and T as vector. With mothers in Eden if-exit or Homeland-entrance pain, S-T is about hitting or missing that target. If Tradition was true, it should have been about the trending of long-term tendencies, about the constant monitoring of offsets, continually minimise that, and stay on the true target. To be in transit toward the truth should be about keeping track not to miss that target, but for the theologians, their Traditions were never about that, and never about the truth. It was always about their own vanity, doctrines of men, and how to invent subjective ideas to keep themselves in business. Each reiteration ending in the ditch would add evidence that theology is a constant recycler of vanity, violence, and the worthless, never hitting

home but always ending in the periphery. In accordance with S-T, it should not be too hard to learn that it eventually became the responsibility of the eisegetical priesthood of believers to utilise all the epistemological evidence built up and end all these episcopal evils and get back on track. Satan's episcopate was always labour-and-revenue oriented, about their 5% Lackland, never about Homeland rest and harmony.

Gen 4:8 It was mentioned in Gen 2:2 how dubious textual sources are reappearing, like the DSS and the Septuagint used to spread lies about the traditional Masoretic text. Here is one of these old ideas where theology is exercising itself. Several modernist editions today, beginning with the RSV (1952) are using these sources or did add the details in a footnote saying that Cain's message to Abel is not found in the MT but in other sources, saying, Let us go out to the field. Before getting to the details it must be remembered why the KJV from the MT translates "it came to pass" instead of came to be. The same phrase used in Gen 1:3 reappears again and again from Gen 1:3 to Gen 2:7, then it is out of the picture until reappearing in this form in Gen 4:2, 3, 8 etc. In Gen 4:3 it says, **And** (in process of time) **it came to pass** ויהי, when "they were" היותם in the field. Now is the deistic wearing out (were the saints) coming to its end, and at the same time is the KJV/XXX profile demonstrating the reason for the reformation and how Septuagint and vicar Vulgate phrasing is creeping into "protestant" translations. Young's literal blunder picked up, and agrees with the counter-reformatory Douay OT, and from the days of the RSV and with the resurgence of the Septuagint and DSS sources after World War II, the same counter-reformatory phrasing is more generally becoming the standard translation in "protestant" committees. Young became an influential counter-reformatory forerunner of modernist committees. In Gen 4:8 the KJV repeats the strict MT pattern and says as it does here. After having converted Gen 4:3 to timekeeping, the modernist idea in verse 8 is that other sources have the missing pieces not found in the text where Cain is saying Let's go out to the field. In a mixed combination is "and it came to pass" replaced with "Let us go out to the field." The textual and missional divorce theologians repeat time and again is that man must physically go somewhere and visit an exterior and physical field, whereas in the anthropological KJV following the inner canon, they are already in that inner Beth B field and have been there since Gen 2:5. Be aware of the double Beth "when they were in the field." If the exterior "must" logic in verse 7 is followed, this is probably the place where Abel must show his respects to a superior Cain or he must die. Everything in the MT and the KJV cover the relevant story, mixed up by integrating un-authorized sources. In plain text theology unveils its superficial approach to the text and to bastard textual details used to pervert the missional, the same reason for a theological fall of man coming out of the blue in Gen 3 with no background or indicative details in Gen 2. Young was effective. He used these old and worthless Septuagint sources having this phrase in the 1800s. It was not in the reformation Bible from 1535 to 1611, but was found in the Latin Vulgate and in the Douay 1610 OT and eventually in the "protestant" versions. Norwegian Bible Society's versions (1978, 2011) follow this liberal landscape developed after World War II when the RSV, NIV, NLT, CEV, CSB, and NET versions were developed for agreement with Vatican II and the Catholic DRA and NABRE. Cain is the first violent tiller of the ground, in Gen 2:5 indicated to appear as future inquisitor.

Gen 4:8 And Cain talked with Abel his brother: . . . and it came to pass, . . . when they were in the field, . . . that Cain rose up against Abel his brother, and slew him.

Gen 4:8 וַיֹּאמֶר קַיִן אֶל־הֶבֶל אָחִיו ... וַיְהִי ... בִּהְיוֹתָם בַּשָּׂדֶה ... וַיָּקָם קַיִן אֶל־הֶבֶל אָחִיו וַיַּהַרְגֵהוּ׃

Due to the KJV/XXX matter, it is characteristic that the counter-reformatory fighting for exterior religion and exterior fields are using these new translations to choke the inner B garden and the free conscience beginning with Luther, explained in Gen 3:10. I heard thy voice "in the garden" בגן . . also covered by בהיותם בשׂדה but barely audible in all the noise today. Now it is up to the reader to picture the universal Mosaic model. Through Rom 1 the growing apostasy mirrors foolishness professing itself wise. From Gen 1 to Gen 4 the tendency is that the inner-garden life story is choked by a primitive beast on an exterior field. While Laodicea's Bible industry behaves like an advancing brute trying to overrun Philadelphia, the readers should know why and how modernism and texual infantilism work to pervert the missional and reverse the reformation. Read in context, the theological Cain and Abel operate on a physical and exterior field since that is the theological tendency. So, accordingly, the fall of man was physical, the later stages and the timed and processed scaling of disaster through Gen 2-4 did never exist, and Ezekiel's change of heart must be physical surgery waiting for medical competence to be ready to do it by the end of time. Modernism and theology work systematically to use fabricated textual details to manipulate the missional and root out the inner canon and the adamic field and heart soil the MT and the KJV mediate. It would be too much to handle if people should know history and its theological Niphil Basar Almighty, the vicar and creator of the field of blood. Just like the well-known tendency of religion to be exterior and blind to self, is theology notoriously superficial, exterior and material, in its dealing with the textual and missional. Just like all the later repeated mosaic cycles, is theology blind to cause and effect. Adam's fall came out of the blue in Gen 3, and the field of blood became a murder scene without any sign or warning given before Gen 4. How modernist committees manipulate textual material belongs to the same old void of reason. The phrase, Let us go out to the field, is simply a serpent extension to Gen 3:1 making a continued cover-up to mask the story of the field "in" the garden, after Christ fabricating more textual details to continue the same self-protective manipulation. Vicar religion and textual and missional forgery in the early centuries AD, throughout history, and more extensively the last 200 years, is one long anti-Shem deception campaign.

One final detail in Gen 4:8 adds to the S-T and U-V unit-vector design. Notice how the KJV uses the first instance "talk…" about the veiled talkative Tamar as mediator of the under-world mafia and terror regime Cain as violent tiller of the ground became the first contributor to. In the superficial world of theology and modernism there is no difference or indication of any contextual change from G-d's first "and said" **ויאמר** in Gen 1:3, to the talkative terror regime in office with effect from Gen 4. If you check the NABRE, antichrist, the vicar of Christ, prefers this inquisitorial scene to appear with the same form of godliness as Gen 1. As soon as Cain became the speaker, copying the creational

author and speaker in Gen 1, things and bloody stuff from there would "come to pass", the corresponding phrase the modernists do not want to appear in print, as a cover-up of all the bloodlined stuff the KJV traces in full agreement with the Hebrew from Gen 4:3. Theology and modernism are blind to the real canon, and they do not want the details in print which refer to the tracing of That twofold canon. From the post-war RSV (1952) would the phrase saying that "And . . it came to pass" **ויהי** in Gen 4:3, 4:8, not be seen in print in translated form. If you read one of the modernist fabrications in print today, they will in full text or in a footnote, agree with the RSV. They have made a cover-up serving the talkative Cain, they have removed the tracing of the bloodline, came to pass, and they have uprooted the text from the inner field into an exterior field, which means that from here, actually beginning in Gen 1:1, 2:4, that the biblical persons are uprooted from their biographical garden and lifestory and they are only permitted to be superficial visitors in their own life. The most extreme will say that nothing in Genesis is about the persons in the story. Everything is theological, that G-d did reveal himself, and whatever person present is there for no other reason than to cover the required details provided to complete G-d's scene. This is the worthless, deistic and theological background to know where Calvinism's Total Depravity is coming from. Man is irrelevant and the Bible has nothing of relevant reformative value to communicate. In other words, there is no link between man's free will and reform in a theological translation. Whatever takes place, also after Christ, is blind determinism, and Tamar's temple veil rent in twain represents no real opening and conditional change from BC to AD. By its ideology is Calvinism proving the morally depraved mindset behind its own ideology as counter-reformatory mercenary. With the DSS, the Septuagint, and the RSV is Codex Satanicus more or less complete. Changes done after 1952, to complete the apostate 2020s and prepare for the final tribulation, are limited to minor details. In the concrete flatland theology operates has Gen 1-4 maybe something to say about physical fields and farming, but has nothing to say about the fallen man's heart soil where this first field of blood came from, which means that theology turns the Bible into fiction and a foundation for antichrist. Thus, in the same sense as the second Adam said that the kingdom of G-d is within you, would the first Adam have to confess that the field of blood is within.

KJV 4:8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

RSV 4:8 Cain said to Abel his brother, "Let us go out to the field." And when they were in the field, Cain rose up against his brother Abel, and killed him.

Gen 4:9 Here comes Luther's conscience and the revived meaning of alive trinitarian consciousness again. Why is the Lord locating Abel's blood on Cain's inner heart soil? Proportions of faith were scaled and already changing by the earlier question in Gen 3:9. Where art (thou) **איכה**? Gen 4 takes it to the next level. It is restated without a second-person pronoun, and with the subsidiary "smitten" כה link to Isa 53: Where **אי**? Cain will go on with the more explicitly convicting legislation of the heart soil, and with the need for a translation window into the Hebrew kernel of the missional canon.

KJV 4:9 And the LORD said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper?

Gen 4:9 וַיֹּאמֶר יְהוָה אֶל־קַיִן אֵי הֶבֶל אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי׃

ASV 4:9 And Jehovah said unto Cain, Where is Abel thy brother? And he said, I know not: am I my brother's keeper?

For more context, it is now repeated how theology formulates its divorce from the inner canon, and its blindness to anthropological issues of life. In the RV-to-ASV changeover the LORD became Jehovah, the G-d in person theology would never know. The post-RV/ASV industry is turning Exo 6:3 (and the four times Jehovah is found in the KJV) into a universal phenomenon just in time to veil the world and make all readers blind to the medieval path Laodicea's readers are set on in order to overthrow Philadelphia. The ASV1901 was the first step of Jehovah veiling of the masses. Next milestone would be 2020/2021 when Young's lexical trap is closing in and proving itself in the next step, in the Young update, the LSV2020, YHWH, and in the LSB 2021, Yahweh, next stone-hearted millstone to fulfil Laodicea's Agenda 2030. When Cain says that he does "not know" **לא ידע** and this is repeated in the ASV, LSV and LSB, they are conforming to the general trend of Jehovah blindness to the ups and downs of the mosaic heart cycle. Knowledge and the three instances "know" in Gen 3:5, 22, 4:9 are not random words but Gen 4 confirming the first mosaic cycle coming to its end with dynamics of change into absolute time, nighttime and darkness: Watchman, what of the night (cf. Isa 21:11). Christ is the light of the world, Cain the first ignorant representative of utter darkness. Cain's confirmation of ignorance in Gen 4 is a message about man in need of salvation. It is worth noticing how Issachar's statutory ח locates itself in their brotherhood **אחי** and how literally that pinpoints the issues of lived life **חי** on earth. In Gen 3:20 Eve is the "mother of all living" **אם כל-חי**, and the criminal malefactor is never far away. In Psa 133:1 the (plural) brethren **אחים** reappear, and in Pro 4:23 are the same (plural) "issues of life" **תוצאות חיים** repeated, and after more investigation, from the first paradigmatic לך phenomenon begins to unveil itself from Gen 3:11, it is later restated how B's inner canon is embedded in it, keep thy ך heart לב becomes לבך. Grammar can serve the purpose of taking קח the reader into the inner canonical book of life or may keep the reader lexically and grammatically isolated on the surface. If the canonical conscience is restored in Gen 4:9, then will **אי** have a binding effect on **אחי** and may potentially restore the domino of fallen statutes through the rest of scripture. Knowledge is now confirmed lost behind the temporal Gen 2 veil Tamar **תמר** lives behind while working out Thy singular target in Psa 133.

KJV 4:9 And the LORD said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper?

Gen 4:9 וַיֹּאמֶר יְהוָה אֶל־קַיִן אֵי הֶבֶל אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי׃

Gen 4:10 First and for background, question marks tend to be carriers of trouble. In steps from the first issue, Gen 3:1, 9, 11, 13, 4:6, 7, 9, 10. Gen 4:10 is the last in Gen 1-4. In Gen 3:1 it was an early omen of things to come, now ready to reap the fruits thereof.

Gen 4:10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

Ge 4:10 וַיֹּאמֶר מֶה עָשִׂיתָ קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי מִן־הָאֲדָמָה׃

Next step, THIS THAT THOU in Gen 3:13 is eventually producing its fruit for harvest. After much tilling is this the first fruit of the ground in Cain's self-harvesting dominion. THIS THAT heart soil in Gen 4 is the same but now the sprinkled version. The question in this form, What מה, did first appear in Gen 2:19, then in Gen 3:13, and here for the third time. Again the standard is that salvation is by definition, beginning in Gen 2:19. No HM הם entity will be available unless THIS THAT what מה question is answered. The point the reader must sort out at this stage is the implication of Cainesian economy, commodity, and vicar creation in this anti-Copernican, upside-down world. The critical issue to understand here is the question, what hast thou "done" עשׂית? . . developed in steps and stages from Gen 3:13-14 to Gen 4:10. This is the first creation, or making, in Gen 1 now converted into a vicar pottery עשׂ. The point is that in Cain's upside-down world did Abel's image not meet the vicar regime's behavioural design specification. It would be the same with all vicar pottery and Bn crushing when an inquisitor was sent to torture some poor creature to force them, or redesign them, to live according to the vicar regime's design specification. If they changed, and accepted the redesign forced upon them, fine. If not, they would be crushed or killed. Satan's agenda 2030 is about design. It means a total iron/clay pottery where antichrist as director of all design will recreate everything according to the vicar design specification, where "hate" speech legislation is one of the introductory creational instruments to redesign man's behaviour and get rid of all unwanted protest. All will be hammered to conform to the vicar creator's pottery, in steps pushing steadily more forcefully and violently for all to accept the new design Satan's globalist rulers want. Agenda 2030 is a rationalist design where the essence of history's inquisitions and pottery merge according to Cain and Lamech. The two ruling elements coming together as creational dominionists, called "done" עשׂ is a subsidiary form of justice with original sin as ruler. Sin was introduced at the door in Cain's realm. After many introductory steps with legal and economic warfare and forceful diplomacy, is war and military slaughter the potter's design instrument to more absolutely redesign the opponent to submit and behave as wanted. War is the ultimate form of competitive pottery where the surviving fittest brute struggles to become emperor of his creation.

Now it is also relevant to repeat how Adam אדם initiated Asher's bloodline דם and how that puts itself up against the מן preposition full of false "from" assumptions, and later, why it generally is so hard to understand Isa 53: Who מי will believe האמין the Min Amen report? These bloody brotherly דמי אחיך issues of life become a literal concept, and it is a must to return to Luther's conscience about the voice in Beth's inner garden בגן. With Tamar's blinding veil in place between the heart soil and the brain, is Cain unable to self-communicate any autonomous behaviour. Self-inflicted pain means for Cain's world to become the creational maker עשׂ and potter of his own dominion. He would not escape the fruit of his own violence but became a central contributor to the temporal pottery in Lamech's brass-iron/clay workshop, and a fundamental mediator of the point of no return and the need for an early chapter cut-off in Gen 4 and Mal 4, the corresponding end of time in 30AD in the fourth cycle, 40BC to 80AD.

Gen 4:10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

Ge 4:10 וַיֹּאמֶר מֶה עָשִׂיתָ קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי מִן־הָאֲדָמָה׃

Gen 4:11 Corporate curse ארור was instituted in stages, Gen 3:14, 17, 4:11, and now a general issue of life coming "out of the adamic" מן־האדמה heart soil producing the bloodline אשׁר. From start is "now" synonymous with "time" עת again mediating that vocalisation does not change the element meaning. Leah's blessed happiness when the end of time is coming is the reverse side of this-that corporate curse instituted by those that rejected collective reformation. Absolute time is a mental realm where guys like Naboth never were free from Jezebel's expansionist dominion, beginning in Gen 2-3-4. This fourth "now" in the KJV originates in Gen 2:23, without the same explicit Hebrew support but still the founding realm for expansionist flesh first manifested in Gen 2:23, in time making its way through Gen 3 and bringing forth the fruitful absolutes of time in Gen 4. Jesus said that he must go away before the Comforter would arrive. For the same reason will Asher's missional launch pad produce no real momentum before Naphtali's almighty administration is ended.

Gen 4:11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

Gen 4:11 וְעַתָּה אָרוּר אָתָּה מִן־הָאֲדָמָה אֲשֶׁר פָּצְתָה אֶת־פִּיהָ לָקַחַת אֶת־דְּמֵי אָחִיךָ מִיָּדֶךָ׃

As the prototype deist would Cain be cursed above all other deistic cattle in Gen 1-2, and he would be excommunicated from the inner canon and from trinitarian fellowship. All later beast-marked apocalyptic cattle conditions originate with the first marked Cain.

Gen 4:12 The malefactor in action. When thou "tillest" עבד the ground, remember the cursed Canaan, a "servant" עבד of servants, and remember why Jesus said, Ye cannot serve G-d and mammon. Canaan is a curse and a living Cannot disasater by definition, but this is of course a physical field and nothing but exterior agriculture in a theological framework, still the same after endless parables of man's adamic heart soil in NT. To be able to take in twofold reality in this verse, you should ask yourself why G-d's heavenly kingdom on earth would be based on free will, and would never become a reality under deterministic force and coercion like papist priests and inquisitors violently pushed for. Missional momentum would have to wait for the free will-based reformation. Farming and exterior agriculture is one small piece of the picture while the whole creation groans under the weight of apostate alternatives and absence of the truth on Adam's heart soil. From Gen 2 to Gen 4, the agricultural soil would bring forth no more healthy harvest than Adam's corresponding heart soil, the-garden-Thou.

Gen 4:12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

Gen 4:12 כִּי תַעֲבֹד אֶת־הָאֲדָמָה לֹא־תֹסֵף תֵּת־כֹּחָהּ לָךְ נָע וָנָד תִּהְיֶה בָאָרֶץ׃

For more context on Gen 4:12 and how the "fallen" נפל Niphil was developed from Gen 2 to Gen 4:6, the unifying N, the reward of whoredom, come with complementary expressions like "fugitive" נע and "vagabond" נד, characteristic for runaways enslaved by sin. In Cain's fallen economy is man's ruling paradigm formulated in terms of what the soil will yield "unto thee" לָךְ. As uprooted would Cain relate to the "earth" ארץ but not so much to his own personal adamic "ground" אדמה

Gen 4:13 First and for background, while cosmos is groaning in pain, the much "greater" story and punishment require sola Vau/And to be an address which includes the book of nature. What the eternal And says is much more than what the temporal Cain says. Cain is a fallen deist. The Word in person and print is alive, trinitarian, and with his own will, voice, and right to mediate his own text regarding man and his struggling vicar cosmos. Gen 4:13 is the first instance where Cain is tied to Christ, admitting that this burden is something needing assistance to lift off his shoulders. Both in a confessional sense and in deterministic terms, is Gen 4:13 one of the verses which most categorically initiates Cain's Eden exit and the exiled Lackland journey toward Christ and the Homeland.

Gen 4:13 And Cain said unto the LORD, My punishment *is* greater than I can bear.

Gen 4:13 וַיֹּאמֶר קַיִן אֶל־יְהוָה גָּדוֹל עֲוֹנִי מִנְּשֹׂא׃

Now after much timed processing must the first forced confession mirror itself in the meaning of the word "yield" gaining weight from Gen 1:11 to 4:12, and it must be taken into account that the target priesthood has all the providential means, the prophetic and

historical framework, and the redemptive potential Cain never had. And-Cain said. By subsidiary justice making its way through the first cycle is Cain forced to yield. Pottery conditions a stiffnecked man to accept his own need of salvation. Yield, from Gen 1:11 to Gen 4:12, is groaning under the weight of the carnal and selfish and may feel the pain squeezing out this confession. This logical Logos verse is not only important in terms of prepositional bias and false assumptions, but for predestination and the whole cosmos groaning in pain, literally the inflicted עוני burden נשׂא of sin becoming ruler, and the Cainesian foundation for antichrist's mammonite globalism causing the final cry for the Messiah. Like earlier "were" and "wear", is Cain's version and the effect of consonant weariness greater than he can bear. You should consider how meaningless this verse is with no mental and anthropological dimension, and no pottery working its subsidiary way through Gen 2-3-4 and in continuation under the heat of a smiting sun.

An extra detail in Gen 4:13 is that the English text is loaded with Hebraisms, in this case how the criminal malefactor, or ish-factor, is the universal punisher and self-inflicter of pain through history. As apostolic overseer the KJV uses the expressions which best and in most relevant terms will say what the essential story is about. In redemptive P terms Christ offers a correction of the banker's accounting balance sheet: P-un-ish-ment. It is relevant to read also first instance "undo" in Isa 58:6 in this context, and it is relevant to repeat how subsidiary justice is involved in pushing the first "un-to" in Gen 1:9.

Next extra detail is how to recognise mental scaling and proportions of faith or unbelief following the universal and most flexible Mem. The Hebrew Mem does literally say that one size fits all. Mem can be stretched in all possible directions and can incorporate all possible worlds in time and space. Mem's full flexibility is used to express things called, more than, greater than, better than, as a comparable element having the ability to match everything that can be scaled in proportions and compared, blown up, or scaled down. The two words "more" and "than" appear first time alone and together in Gen 3:1, where the text says that the serpent was subtil, "more than" מִכֹּל, an integration of the Hebrew preposition, more than, from, out of, etc., מִן + all, each, every, etc., כל. For reasons of comparative nature is the flexible Mem involved in scaling of the following expressions and impressions where deception and presuppositional bias are involved and where man is partly deceived and partly educated by his own processed deception. Mem is capable to make up a mixed match of anything that in many cases have nothing in common and in many cases would have no potential for unity:

Gen 3.1 . . subtil **more than any** ערום מכל

Gen 4:13 . . greater **than I can bear** גדול מנשׂא

Gen 4:14 The beholder's הן position in Gen 1:29-31 was objective on paper before it disappeared. When reappearing, first in Gen 3:22 and secondly in Gen 4:14, one detail is revealing. Before Cain's Eden exit step II he is somehow a believer. His earlier absent sense of reality in Gen 4:2 is growing to proportions causing him to know where he is

heading and from which background in the past. His beholder's position is retrospective in what Gen 1:29-31 said about the yet unknown and what Cain in Gen 4 says about his own awareness growing out of Gen 3:22, and later what the sola S competence party at the end of Mal 3 might say by having the redemptive means Cain never had. Purgatorial causation is required to understand the purpose with prophetic and historical alignment and why subsidiary justice is imposed for humanity to be reformed and benefit from the substitutionary. With no subsidiary justice to gain insight, the substitutionary atonement is of no effect. The true beholder's position must be in place for awareness of the final steps of cause and effect and purgatorial trials to be beneficial for salvation and rapture. The unsolved reformation war is still about purgatorial justice served on this or that side of death. For those conditioned and brought to awareness, the last tribulation will cause salvation surely to be by definition, no doubt. Awareness of the final if-exit causation is the premise for if-entrance. Post-death purgatory equals zeal without knowledge. Thus, after being conditioned to awareness by subsidiary justice is the beholder's new position situated to know salvation by definition, being framed by knowing the price to be paid for whoredom. The other way around N says how Cain came to that H knowledge. For the final, third generation in Mal 3:18, they must be made aware of the growing process of mental outcasting through Gen 3 and Mal 3, before passing the point of no return and moving into the much more troubled sphere in Gen 4 and Mal 4. The repeated issue was always that man mentally coming to the Kairos moment and the brink of Eden exit at the end of Gen 3 would still be in a state of rebellion by the early Gen 4, and would take no warning before full-scale Eden exit was executed. In steps, first the woke conditions and the mental Eden exit in Gen 3, then the exterior proof of it in Gen 4.

Gen 4:14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall slay me.

Gen 4:14 הֵן גֵּרַשְׁתָּ אֹתִי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה וּמִפָּנֶיךָ אֵסָתֵר
וְהָיִיתִי נָע וָנָד בָּאָרֶץ וְהָיָה כָל־מֹצְאִי יַהַרְגֵנִי׃

The next to verify is the second outcasting. First Garesh גָּרַשׁ in Gen 3:24, now second step, Gerash גֵּרַשׁ in Gen 4:14. Spiritual death precedes violent and murderous death. The two steps are, first the unstated first death, then the explicit second death. The point here is that Cain since Adam's first death continually is a vagabond on death row and is predestined for eternal death until he potentially might be saved and get off that train to hell by THAT deterministic SHALL pointer to Christ and AD. The inner Adam and his heart soil in Gen 2 is the Eden foundation for Gen 4 and for Cain to be the exterior tiller and murderer of people on a physical field. Cain is the first candidate to wallow in his own bloody mess gushing out of his own belly and becoming the field of blood. The imperial age of legislative brass in Gen 3 precedes the pottery to be the extremist age of iron and clay in Gen 4, and potentially and eventually the crushing of vicar ideologies and regimes if and when these days are shortened. The master paradigm begins with fall, deism, and man on death row from the first death in Gen 2 in transit to the second death in Rev 20. Cain's only hope is that Christ can get him off that train before it is too late.

Since THAT deterministic Cain/Christ connection is critical for the KJV oversight and OT/NT consistency, it is important to link Gen 4:3-8-12-14 together with Gen 4:7. In Gen 4:8 the critical-text XXX approach has been to use the Septuagint and other corrupt sources to mix up (in their words, to "reconstruct" lost text) the most critical foundation for the whole scriptural composition. The saying about Cain's condition and common events to pass after Gen 4:3-8-14 build the strict deterministic and prophetic foundation for NT and how to read the other books from Genesis to Revelation, while waiting for reconciliation. These verses explain the most critical OT/NT communication, important to understand the deterministic Bible and its plan of salvation, and for the reader to see that the Bible is composed as two in one. Also here Young laid out the trap and later critical scholars followed. While the KJV pinpoints original sin in need of salvation, Young drift around together with his relativist companions. BC/OT determinism and its prophetic foundation is disguised by textual and missional choice.

Repeat verse 8 one more time. What is the purpose with fabricating fictional text about visiting a field they have carried with them since Gen 2? This is like all the anachronistic ideas fabricated about the tabernacle. If the invitation, Let us go out to the field, should be added to the text on any reasonable basis, the place would be before Gen 3:23-24. That was the final transition point from the mental Adam to the physical Cain, and it corresponds to the last stage before the conflict at the end of Mal 3 becomes unsolvable in Mal 4. When they take the step out of Gen 3, they have developed the field of blood where the tiller and murderer operates from Gen 4:1. Man would stay in that developed field through the chapter and through the rest of history. After the cultural war against the mind in the third generation, conflicts are no longer limited to arguments. Historical steps beyond the point of no return and beyond all remedy would be a Bn specialty after the means of economic and legal warfare had been exhausted, and military means would be the next. The Bible industry is fooling itself and the readers.

Gen 4:15 About the price to be paid, the bill of divorce. In Cain's fallen, deistic world is tooth-for-tooth feedback man's alternative communication form after losing all sense of direction. Verse 15 says what to expect with Lamech's pottery from verse 22. One of the KJV details is first instance "whosoever" combined with "therefore", in this case, Therefore whosoever לכן כל, not about Cain but the person referred to as Therefore whosoever. Cain's paradigm and economy would be full of tillers when the first creation in Gen 1, confirming that it was so כן, had been taken into Lamed custody. After much subsidiary justice, and many instances, the same mix of words is final in Zech 11:7, where the same slaughter הרג in the canonical KJV is referred to as "even you" לכן.

Gen 4:15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

Gen 4:15 וַיֹּאמֶר לוֹ יְהוָה לָכֵן כָּל־הֹרֵג קַיִן שִׁבְעָתַיִם יֻקָּם וַיָּשֶׂם יְהוָה לְקַיִן אוֹת לְבִלְתִּי הַכּוֹת־אֹתוֹ כָּל־מֹצְאוֹ׃

In Gen 3:9 The saying “to him” לוֹ was, Where art thou? Lamed’s temporal objective is repeated in Gen 4:15, “to him” לוֹ , saying and preparing how a vicar biographical Vau image would be hammered out in Lamech’s brass-iron/clay office. Verse 15 offers some of the background for things instituted as a world order of vengeance by brass-iron/clay. From the golden and peaceful Pison, there is no rest around Euphrates. In this condition begins the pottery of the bloody field called There in Gen 2:8. His lost Homeland is now a personal, anthropological and biographical Wasteland for the LORD to set שָׂם a mark אוֹת upon. After fulfilled brass-iron/clay pottery will the repeated retrospective forming in Gen 2:8 have been fulfilled the Nth time. First the physical creation, then the mental creation. Until that is done must Cain live under much signs of time. Combined billing, tilling, and signs of time אוֹת point to the following murderous direct object marker כּוֹת־אתוֹ which links Cain to the smitten כּה Christ in Isa 53. In this scene of killing הכּוֹת is both the subsidiary and substitutionary instituted. In the extension to Zech 11:7 comes the sola S feedback to convert the first feedback pottery in Gen 4. Nothing would be changed from Lamech to Leviticus and Lamentations, and nothing is new by the time the printing press converts Levitical brass and fire into real sola S presence.

Here is the test case for Gen 4:15. Do you agree that epistemological evidence building up to the end scene and the eisegetical priesthood, means that you can remove the word “him” at the end? Do you agree that in process of time, the relevant issue is not that a person might find Cain and kill him, but how F, the order of things and the much longer perspective according to Num 32:23 means that the evidence surrounding him will find him, and will find out that Gen 4:14-15 is the first instance and the root of all “Find ...”, and to such a degree that finding and founding become confessional and constitutional? If you do KJV/XXX profiling, you should find that the KJV phrase the word “finding” belongs to is a part of the canonical and epistemological KJV, but nothing of such value in the non-canonical NKJV, NASB etc. Do you see how this corresponds to how the KJV addresses the prophetic WHICH perspective about the evidence pattern of original sin, where the modernists say WHO and go after physical persons and sinners? Notice how “any” (sin) in the KJV is converted to “anyone” (sinner) in the NKJV. The KJV is strictly following the Hebrew, any finding him” כּל־מצאוֹ where the pronominal suffix follows the “finding” מצא participle. Any כּל, all, or anything, does not have any such suffix about person or gender. In modernist form, it can be called uprooting or whatever may come when the reader and the text is removed from its inner canon. It will be seen time and again that Codex Satanicus and modernist translation is about removing both explicit details and indicators implicitly pointing to the canonical story. In Gen 4:15 you can compare the KJV with any modernist translation. The KJV deals primarily with sin and evidence of sin. The modernists go after potential sinners, and without due process and investigation of evidence. Do you see that ad hominem originates in the theological sphere of the inquisitors, and must reappear with the renewed denial of sola scriptura?

Gen 4:16 Deism and beast-marked conditions confirmed, next piece in the transitional puzzle from being a man to becoming a beast, and the first brute instance “in the land” of Bn-i-(Mn). From here is man more fully both in this world and of this world, saying what Bn-i (-Mn) must do before being restored as a missional guest in this world but not of this world. On the surface and in theological terms is “in the land” of Nod detached from Esau’s Edomite labour condition east of Jordan, and is only a geographical detail. This is required context for the past labour experience Ezekiel talks about when he from Eze 40 mentions the eastern gate of the court. Next detail is a timed lingual fellowship between the “eastern קדמ kidma and the prostitute labour experience in kadesh קדשׁ and how these things would be repeated when Naomi was forced out of her homeland and exiled, and again when Christendom’s landgrabbing pimps orchestrated Europe’s Lackland and Wasteland and the whorish apocalypse. The governing change in בארץ since Gen 1:1 is that the developing prepositional Beth B from here builds so much bias and is so full of false assumptions that all later generations would be cut off from their inner canon. Man is in this world and of this world and has no other perspective, just like the exterior Bible industry and its anachronistic field communication in Gen 4:8. In the NKJV, NASB, ESV, etc., the ending of Gen 4:16 has no more substantive meaning than the timed first word, which corresponds with the fact that the sola S timeline would have such limited historical value in theological circles.

Gen 4:16 And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

Gen 4:1 וַיֵּצֵא קַיִן מִלִּפְנֵי יְהוָה וַיֵּשֶׁב בְּאֶרֶץ־נוֹד קִדְמַת־עֵדֶן׃

Gen 4:17 The birth of a statutory ח symbol in person, Enoch חנוך, the self-made man and co-founder of his father’s city. Maybe he should be called self-mad. Do you see that the person referred to as “he” in this verse begins to build a malefactor succession which not necessarily should be associated with any name in this verse? Next, and for the same reason, do you see that the (redemptive) package coming with “his” possessive property rights and ready for sale at the end is a member of the same malefactor succession, now ready to continue the fallen version of the first “his” kind in Gen 1:11? Next, do you see that the beast-marked Cainesian economy in succession also means to introduce the first “build…” בנה as Bn brutaliser and universal building block ready to go on with all the billing of divorce to come through man’s anti-Copernican canon? Do you see that for Bn in particular is “his son” בנו is sola Vau instituted as a biographical companion and carrot right before his face. Bn’s building (process) is equally blinded as it is processed.

Gen 4:17 And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

Gen 4:17 וַיֵּדַע קַיִן אֶת־אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־חֲנוֹךְ וַיְהִי בֹּנֶה עִיר וַיִּקְרָא שֵׁם הָעִיר כְּשֵׁם בְּנוֹ חֲנוֹךְ׃

For more Bn-i context on man's self-made world order, Lev 26:3 is a fitting example of the statutory ח and how it serves as an intro to contrary walk in Lev 26. Beth B must go through his self-made statutory field תלכ walk, in "my" statute בחק. His first-person punishment becomes the OT version of the Baptist's Bar Mitzvah מצות ending in the washpot. Enoch is a capital and constutional element in the Mosaic cycle. In the unified English language, and with a Bible full of mothers, labour, and if-entrance or exit pain, Bn by Bn would be born as standard biblical building block, which makes it no big deal whether it is called pilgrimage, purgatory, pottery, or pregnancy.

Lev 26:3 If ye walk in my statutes, and keep my commandments, and do them;

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם׃ Lev 26:3

And it came to pass ויהי, that Enoch builded Being and builded בנה his own carnal city עיר. This is the first Sodom and the city of nakedness fill of born packages ready for sale and prostitution. In the sense of Cain being a believer before he is kicked out, the regained sense of reality is confirming ח and statutory קח opening of eyes. When ruling and eros merge in Sodom, is and the name שם of the city עיר defined and Enoch חנוך has become the chief statutory architect, builder and pimp at the capital centre of his own prostitute creation. For proper context on capital, crime, city making and deception, are the fruits of original sin framed by the serpent's subtle deception method in Gen 3. Original sin and the Ain essence made Gen 4 fulfil Gen 2-3.

Cain's "city" עיר vs being a "subtil" ערום deceiver

Here is a test case for Gen 4:17 (and Lev 26:3). Do you see that this first yellowish city creation points both to the candlestick in Matt 5:14 and to Dung hill? Do you see that the presence of Y there means no more light than it means confession? Do you see that Matt 5:14 is a twofold apocalyptic dimension awaiting unveiling? In other words, You should find that Jerusalem has no more saving value than the people being made aware of Christendom's apocalyptic Babylon and its deceptive value.

Gen 4:18 In time Gen 2:3 became Adamic work in need of Christ. These persons are prostitute members in Enoch's city. A vicar pottery was set up for all member images to be hammered out for conformity with this substitute design specification. As principal brutaliser would Bn conform to Lamech as the seventh fruit of Adamkind.

Gen 4:18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

וַיִּוָּלֵד לַחֲנוֹךְ אֶת־עִירָד וְעִירָד יָלַד אֶת־מְחוּיָאֵל וּמְחִיָּאֵל יָלַד אֶת־מְתוּשָׁאֵל וּמְתוּשָׁאֵל יָלַד אֶת־לָמֶךְ׃ Gen 4:18

Gen 4:19 One half of this verse is about Cain's capital city council, from here ready to declare all the creational counsel of man and to enforce man's self-will with educational effect. Lamech is the first grand inquisitor. By name he is really behind all the design of historical evils leading to the Homeland Lord of Lackland lords. Lamech is the first tiller and potter instituted and equipped with brass and iron instruments to execute malefactor business. He would "take" both wives and use them to do the closing of the alphabetical circle. The other side is that the female party would have to live with the malefactor as the surviving fittest brute in office to enforce his design specification upon them and all the world. The first to notice is that Lamech, in the temporal paradigm of Lamed, would be the initiator of the anti-Copernican dimension. As an obedient servant under Cain's capital self would Lamech orchestrate the self-gathering expressed from start here. How he took "to him" לוֹ, makes him the first in-office antichrist. Whoever would be the first ruling Melech מלך (king) in Cain's city, Lamech למך would never be far away. Long before Jezebel entered the scene and gave the competitive and expansionist spirit of time a name, would the fallen man and the spirit of time ruling his cosmos manifest the spirit of time as the surviving fittest spirit of violent competition, or anti-cooperation and anti-unity as a dominionist spirit in man's anti-Copernican world. By fulness of time, would Cain's absolute capital self and absolute capital crime be a part of the apostate story of the absolute powers and competition between Caesar and Christ to sort out characteristic kingdom criteria.

Gen 4:19 And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.

Gen 4:19 וַיִּקַּח־לוֹ לֶמֶךְ שְׁתֵּי נָשִׁים שֵׁם הָאַחַת עָדָה וְשֵׁם הַשֵּׁנִית צִלָּה׃

Here are the main elements you need to put face to face about creation, imaging, pottery, and design specification. Ada עדה must live with the named personal identity covering all the YaD ups and downs through history. Zillah צלה is named for the corresponding image of something first created in the "image" צלם of G-d in Gen 1:26, but under the hammer of Lamech to be crushed and reshaped to match the vicar design specification, and in the end maybe to resemble something true. Do you see that Ada is the prototype in retrospect to find that recycling and reuse equals prostitution? Do you see how this corresponds with Lamech as possessive pimp and potter assuming ownership over his harem property as commodity of sale or hire and reuse? Do you agree that Zillah covers the other, subsidiary half of such rental experience while some image is hammered out?

Here is a test case to understand the difference between non-canonical bastards like the NKJV and NASB vs the authentic Hebrew canon preserved in the KJV. Do you see that while hammering out truth and reality, the prophetic horizon of the first Zillah means another Zillah in the same sense as 1 Cor 12:9 is hammering out another faith under the deviating tutors in 1 Cor 12:1-2? The KJV puts canonical details in proper context. As already indicated, the KJV is full of directional hints the modernist crowd is blind to.

One more test on the inner canon in Gen 4:19 concerns how this verse is initiated. Do you see that the sola Vau/And phrase, saying, "And .. took unto him" ויקח־לו covers all possible forms of imaging and synergetic outcome, from the true Word in person and print, to antichrist, the vicar of Christ, perverting scripture to serve another gospel? So, whatever form Lamed's למך world takes, the paradigmatic ך will always reflect sola ו absence or presence. Whether it is called Lamech or his paradigm assumes the form of second לך or third לו person, makes no difference.

Now you have already been introduced to the editorial change regime in Dan 7:25. One of the points made by Lamech and Zillah is that two vs year vs change do partly share the same 2-numbered Hebrew root, שנ. More examples will come but for now the point is that another or the other Zillah on the horizon is a product of change shaped by going one direction or the other in a spectrum with Two extremes. Year, were, and the change coming with wear and tear, are time-related issues on the road to that another horizon to be fulfilled as indicated by processed imaging in Gen 4:19. Full immersion is the sola S version with much greater hope to find that healthy Homeland on the horizon provided for by the means they never had in the early Genesis, but made the same slaughterhouse under the dominion of the sola S-denying antichrist, the vicar of Christ.

Gen 4:20 Here constitutes the generational chain in the Mosaic cycle. This is the second instance "father" (cf. Gen 2:24). After abandoning independence, the first father and the principles in Gen 2:24, then will Gen 4:20 constitute inherited rights and divine right of kings etc., and the savage pottery is up and running. Now it is important to understand the fallen man's terminology when he has become a marked member of the beast and its cattle class, and the surviving fittest spirit of time has gained control with all affairs, and all subject persons become property and commodity for sale under the dominion of sin. Due to repeated Sodomite conditions, Gen 4 builds the basis for Abram's first rescue mission in Gen 14. Root terminology used about material and property acquired among those that *have* cattle מקנה repeats Eve in Gen 4:1 when she had gotten קנית a man from the LORD. Lamech's pottery would hammer them out, shape and brand them as fit for the desired application by the vicar creator. It would be impossible to understand the missional purpose of redemption without the historical savagery and how the priesthood of Satan and its inquisitors dealt with dissenters, opposition and sola S missionaries, and how slavery was industrialised and blessed by continents calling themselves Christian. Man's ruling ideology is religious and based on scriptural ideas colouring everything.

Gen 4:20 And Adah bare Jabal: he was the father of such as dwell in tents, and *of such as have* cattle.

Gen 4:20 וַתֵּלֶד עָדָה אֶת־יָבָל הוּא הָיָה אֲבִי יֹשֵׁב אֹהֶל וּמִקְנֶה׃

For more context must the whole redemption story be built from the fall. Poor Cain is a worthless child and material property from birth. Cain constitutes Cainesian buying and selling, pointing to Gen 17:12 (bought מקנת with money), and Paul's NT terminology

in Rom 7:14 and in 1 Cor 6:20, 7:23 when the Sodomite Corinth is peaking in 1 Cor 6-7 half-way through the story from prostitute indecency, to decency at the end of 1 Cor 14. Theological Christendom whitewashed much more than the Apocalypse to be able to set up the priestly pimps and make prostitution a decent worship form. Gen 4:20 is one of the examples where modernists like the NKJV and NASB seek conformity. In the KJV are the dwellers in tents not necessarily cattle owners. It depends on the comma-oriented sola Vau/And, but not so in the modernists where such has no value and all are required to conform to the ruling image. No dissent or protest is tolerated there.

Gen 4:21 Tooth for tooth and iron and clay must of course have a schoolmaster and a musical director. All Psalmist elements, true or in copycat form, must be in place. Jubal יובל would probably default and become the first Baal בעל worshipper. In the fallen world of Cain and Lamech there would be no reason to expect any other worship form.

Gen 4:21 And his brother's name *was* Jubal: he was the father of all such as handle the harp and organ.

וְשֵׁם אָחִיו יוּבָל הוּא הָיָה אֲבִי כָּל־תֹּפֵשׂ כִּנּוֹר וְעוּגָב: Gen 4:21

Gen 4:22 How Lamech's little malefactor family business makes the Cainesian economy constitutional. Before anything was written about it, Tubal + Cain תּוּבַל קַיִן provided the founding elements for Samuel to build point zero on in 1 Sam 2:8 when he said that, "for the pillars of the earth are the LORD's, he hath set the "world" תֵּבֵל (tebel) upon them". This Hebrew word would in time grow from meaningless to confusing to a more real value at point zero. Just as sola scriptura would and should be constitutional for the omega believer, would brass and iron be the founding alpha constitution. The difference over time is the change of redemptive means and the growing redemptive potential from an exterior pottery to full immersion when brass and fire had been converted to real sola S presence by the printing press.

Gen 4:22 And Zillah, she also bare Tubalcain, an instructer of every artificer in brass and iron: and the sister of Tubalcain *was* Naamah.

וְצִלָּה גַם־הִוא יָלְדָה אֶת־תּוּבַל קַיִן לֹטֵשׁ כָּל־חֹרֵשׁ נְחֹשֶׁת וּבַרְזֶל וַאֲחוֹת תּוּבַל־קַיִן נַעֲמָה: Gen 4:22

If you now read Gen 4:22 and this first terror and mafia regime in the context of the last tribulation and Satan's agenda 2030, it should be clearer that the final Tubal in Eze 39:1 is not about something of primarily geographical origin. It belongs to the Gogish end-time scene where antichrist builds the globalist terror and horror world order where Gog and Tubal make all brass-iron/clay real. Omega needs alpha for substantive meaning. In his pre-scriptural world, Tubalcain would be a prototype Bezaleel.

Here is the test case for Gen 4:22. If you read the story where Bezaleel is introduced in Exo 31:1-10, you should find that Bezaleel was called to work directly for G-d's 100% priesthood of believers, but as you move on verse by verse toward Exo 31:10, the story

is also pregnant with deception and a vicar priesthood moving in with a cap stone when all is made ready for it by the 100% strugglers in verses 1-9. In the case of Tubalcain in Gen 4:22, there is no such 100% dimension, only an element prepared to be a leadership seminar for the hierarchy of Satan. Exo 31 mixed with Gen 4 in a context with Lamech as legal guardian, would make Bezaleel the enslaved artificer, and Tubalcain the ruling instructor. If you are aware how Satan ordered the hierarchy of Levitical Christendom, it would be by the synergetic means stolen from Exo 31 to achieve the horror deviced in Gen 4:22. Christendom's Levitical continuation is an anachronistic, vicar design which not primarily goes back to Leviticus but to Lamech and to the Cainesian reign of terror Bezaleel was called to do redemptive work for the salvation of the world from. This first mafia regime in Gen 4:22 set up before any book had been written. Christendom's vain magistrates perverted the Bible and used it synergetically to impose vicar gospel horror.

Zillah is one of the Thummim צ members in this educational Elleh אלה school, living under the first serpent Nahash נחשׁ, absolute Jezebel time ח, and the full-scale statutory pottery, and instructor לטשׁ of every כל artificier חרשׁ of brass נחשׁ and iron ברזל.

Without being explicit, this is the basis for the 9-numbered iron pen עט used to record the bill of divorce engraved under the second-heaven roof. Just like combining all sides of pottery and tabernacle operations, must all instructors and artificers contribute to the framework around the later Bezaleel and Aholiab, while waiting for the truth to dawn and the readers to know that Bn's Beth-weaning must dissect all the primitive relations where Bezaleel and Tubalcain have been mixed for deception.

One final test is to repeat how pottery and predestination agree in this verse, saying how she "also" גם would bring forth the vicar objective, את־תובל קין and become the next mother of malefactor evil for good.

Gen 4:23 Notice the phrase, "Hear my voice". It was founded by the serpent in Gen 3:1, and would reappear as antichrist's breach mediator office trying to abuse 1 Tim 2:5. As the first possessive pimp ruling his prostitute property as owner of his harem, Lamech is the contrast to the best man in John 3:29. A life has no more intrinsic value here than in Gen 14:21. In steps the Bible argues the case for Abraham's redemptive rescue mission long before arriving there and long before providing the written means required to make it happen. The nominated Ye-party, "ye wives" נשׁי is the only instance in Gen 4. It adds value to the Ye/You objective in Gen 3:1-5. Do you see that the word "ye" in this case is no-less possessive than it is a provoker of jealousy? Hear my voice, would begin as a soft-spoken serpent lie, growing into a demanding and roaring lion.

Gen 4:23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

Gen 4:23 וַיֹּאמֶר לֶמֶךְ לְנָשָׁיו עָדָה וְצִלָּה שְׁמַעַן קוֹלִי נְשֵׁי לֶמֶךְ
הַאְזֵנָּה אִמְרָתִי כִּי אִישׁ הָרַגְתִּי לְפִצְעִי וְיֶלֶד לְחַבֻּרָתִי׃

From Gen 4:23 you should make this application. When the Pope has written his letters, or in spoken form has addressed his Dear Mr Schwab, saying, Remember the poor, it is esoteric code language for what the great taking and the reset-reformatory Agenda 2030 is about. In its deceptive, soft-spoken, wolf-in-sheep's-clothing form, it sounds like care for the poor. In its roaring lion form it says: I WANT NO MIDDLE CLASS! Hear my voice in Gen 4:23 is just as demanding and possessive in form and tone as the priestly pimps in Europe's Lackland 1.0, sounding like they do while preparing Lackland 2.0.

Those that did study medieval history know that all pieces were first put in place before the priesthood of Satan dropped the mask and showed its real aggression. Lamech must keep one eye on Leviticus and one eye on Lamentations while preparing the foundation for the mute Leviticus, and the later Levitical Christendom and its monstrous priesthood of unbelief. After some developing years, Gen 4:23 is the much more aggressive brass-iron/clay version of ruling headache in Gen 3:15, and it is the same wound reappearing in Rev 13. Again is terminology important. Pe and the rebellious priesthood of unbelief, never accepting sola scriptura, represent the bloody breach and the wound **פצע** caused by missing reconciliation. **פע** are the two ruling constituents in original sin, vicar Y/P, the patriarchal wound-makers and chief slaughterhouse ministers. Lamech is antichrist, the vicar of Christ, Abel the prototype eucharistic worshipper in the slaughterhouse, and Cain the first potential protester and reformer to be eliminated. It would take some time from the smiling (ecumenical) dialogue in Gen 3:1 until Satan did roar as a totalitarian lion and openly enforced Lamech's brass-iron/clay pottery.

Gen 4:24 With all pieces in place, the 7-numbered Bn-i-Mn pattern is complete. From here is vengeance **יקם** a statutory form. In its perfect or simplest grammatical form, its Qal version would more clearly say that "vengeance" **נקם** belongs to the department of the "fallen" **נפל** Niphil Basar. Wherever troubles would rise, it would be some form of N-related whoredom under the ruling headache rooted in Gen 3:15. The reason for the N-book called Numbers and the people living under exiled conditions, is that N is about the wilderness establishment and the ruling chiefs **ראש**, heads **ראש** becoming ruling headache-makers elevated to prominence. They did never have any other mission than to bring forth time, law, sin, vengeance, punishment, and the need for a Remedy.

Gen 4:24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

Gen 4:24 כִּי שִׁבְעָתַיִם יֻקַּם־קָיִן וְלֶמֶךְ שִׁבְעִים וְשִׁבְעָה׃

For more context on Gen 4:18-24, the early cut-off in Mal 4 for shortened days is done to save people from antichrist's absolute pottery in the last half of Gen 4. So, notice the order of things in original sin and deception and the step-wise structural shackling of the people. One half of the picture is that Cain's capital crime and Enoch's City became the foundation for divine rights, royal structures, and organised imperial pottery throughout history. Cain's original sin and imperial pottery represents Lamech's full counsel played

out throughout history. World wars were administered through Satan's slaughterhouse ministry. Gen 1-4 is the basis for all later reiterations. Abraham's early rescue mission in Gen 14 goes against the royal structures built by antichrist and Lamech's divine right. Later history and organised deception in Laodicea cannot be understood without Gen 4. Instead of scripture becoming means of salvation, the theologians rejected sola scriptura and reformation and made scripture a legalist instrument to manifest the curse of the law and things made seven times worse. Sola scriptura is continually twoedged and divided by priesthood. Universal tooth for tooth in Gen 4:23 and Exo 21:24 mediate one side of time and pottery. The other side is seen in Pro 4:23, Jer 17:17, Amos 3:3 etc.

For more context, is this dry side of the sevenfold sheba the reverse side of Abraham's wet Beersheba, בְּאֵר שָׁבַע, just like the Benjamite contrast in Jdg 21/Jos 21. Lamech's pottery is founded by Adam. Next step is Cain's murder of Abel, then how original sin is made constitutional and institutional from Gen 4:15, and finally given flesh and blood in Gen 4:22-24. This is how division is done and how the dry land in Gen 1:9 eventually would appear. It is the internal logic theologians and translators try to break when they isolate Satan from the priesthood of Satan. The so-called "evil one" the modernists have multiplied all over NT, found as a lingual combination of words only in Jam 4:11 in the KJV, is converted for a different lingual purpose, first in Matt 5:37, and belongs to the arsenal of self-protection and projection, one of the founding elements when people are blamed for their so-called public sins, projected from the pulpits and away from the root of organised religion, the sphere of the pulpit pimps it is coming from.

First in Gen 4;7, and repeated with the structure of flesh and blood needed for corporate grips, Gen 4:24 is the final if-entrance or exit example in terms of free will to repent and reform. Gen 4:24 and the universal model in Gen 1-4 say what would be recycled four times after the priestly pimpriarchate again had rejected sola scriptura in the early 1500s.

Here is the final test case for Gen 4:24. Do you see that the early Lamech is in charge of the ultimate brass-iron/clay pottery which makes the Bible infallible and in terms of the sevenfold Bn-i-Mn says, "truly Lamech" וּלֶמֶךְ, seeking nothing but error-free sola Vau image perfection? Do you see that absolute image perfection hammered out for nothing but bridal Bn authenticity is the reason for Gen 4:24 to be the first instance about truth? In other words, do you agree that Lamech makes himself the fulfiller finally forced to admit that the infallible Bible is the prophetically self-fulfilling Bible? It was a matter of the number of generational reiterations. The final tribulation has that point to be proven. Do you see that the missional KJV has the truth on target, but the textual NKJV, NASB etc., have a vicar story with endless time and terror? Do you see that where the missional KJV stays focused on a target-oriented purpose, are the modernists focused on a process without any such purpose? Do you see that as working counter-reformatory mercenaries, the NKJV, NASB etc., represent a Codex Satanicus objective, having no other plan than to deliberately miss the reformation target the KJV serves and protects? Finally, do you see that one of Lamech's lingual tasks is to align all purchase, purgatory, pottery, purity, pride, pain, pity, pre-, potential, psyche, patience, propitiation, post-, property, possess, perfection, peace, and preservation in Pison for organic lingual unity?

Gen 4:25 The two last verses are chapter cut-off and restart verses. Gen 4:1-24 may be read sequentially as history developed. Gen 4:25-26 must be read according to potential and expected changes coming with Mal 3:16-4:6, and must therefore appear somewhere between Gen 3:15 and Gen 4:6. With two family lines it begins as follows, meaning that while the fourth stage and generation were fading out, a new paradigm and a new first generation would be launched (squeezed out of the womb by the pushy powers that be):

Adamkind:
-Adam, Cain, Enoch, Irad, Mehujael, Methusael, Lamech (Gen 4)
Godkind:
-Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, Noah (Gen 5)

Seth שֵׁת is the first justified by faith, and the new appointed שֵׁת to be, For G-d, or pro-Godkind. Based on vicar affairs coming with the instead-of תַּחַת office of wickedness instituted in Gen 2:21, such horror serves as framing of the regeneration of Godkind. As Gen 3:1 would be scaled from Lamb voice to Lamech's roaring demand, the parallel is how communication with Godkind would be restored as indicated in Gen 4:25. The true G-d would not be in the roaring fiery speech of Lamech, but be the still small voice after that (and later referred to in 1 Ki 19:12). Whatever would come later would reiterate and expand on the basics put in place with the first cycle in Gen 1-4.

Gen 4:25 And Adam knew his wife again; and she bare a son, and called his name Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

Gen 4:25 וַיֵּדַע אָדָם עוֹד אֶת־אִשְׁתּוֹ וַתֵּלֶד בֵּן וַתִּקְרָא אֶת־שְׁמוֹ שֵׁת
כִּי שָׁת־לִי אֱלֹהִים זֶרַע אַחֵר תַּחַת הֶבֶל כִּי הֲרָגוֹ קָיִן׃

Everything in Satan's literal underworld תַּחַת below the second-heaven roof is non-confessional stuff under vicar control, or as in this case, it serves as a framing indicator for how to restore Godkind. The Hebrew Tachat תַּחַת is generally designed to capture the biblical mafia land where nighttime and darkness activities take place behind veil. N-A's bloody mess beyond Issachar captures everything under the firmament, and is the reason why the end of Rom 6 is not the end of sin, but Rom 7 must continue the same mixture until the breakthrough into Rom 8. This coded mafia land has much to do with another gospel. Whether it deals explicitly with Tamar's terror regime, or implicitly as in this case, another seed "instead of" תַּחַת will need its second-heaven breakthrough for reformation and liberation from the contrary, vicar administration with another gospel. First instance "instead of" was when THAT Woman was made in Gen 2:21. Gen 4:25 is the second instance "instead of" תַּחַת where one half of the story is told. The other half is the ideological replacement "instead of" following antichrist's reign of terror and the fallen Adamkind. Seth and Enos are the beginning of the early remnant, in the context of Gen 4 the purged remnant and the potter's refined outcome. Enos would be the first impoverished struggler under the ruling power of the capital self in Enoch's city.

Now must calling and creation be split. In Gen 1 was all creative calling unified. Now it is split in two, first carnal copycat calling קרא and creative City-making in Gen 4:17, then the defining calling קרא and naming of Seth, the beginning of a restored Godkind and remnant generation. In the replacement "instead of" תחת context is Bn-i-Mn being torn between Bn-i membership in this underworld and i-Mn not of this world. To save the world from the structures of original sin must "And Jesus" in Matt 24 tear down this type buildings made by guys like "and he" in Gen 4:17, by time and synergetic means growing into enormous temples of this world around guys like Solomon and Herod. Lamech's brass-iron/clay administration in Gen 4 would be the first rulers sending their children through the fire.

Now you can read any modernist translation. They have all derailed long before coming to the end of Gen 4, and they will stay off tracks through the rest of OT and NT. They are so completely off track that no reader is able to reconstruct the Bible's real story. As expected, the NIV is so far out on its synthetic field in Gen 4:8 that Gen 4:17 makes no more sense. If you repeat Psa 119:1-2, the modernist Gen 4:8 is a vicar heart engineering its own, self-made road and field project never existing in the original text. In Gen 4:17 Enoch's modernist city-building is a happening comparable to John the Baptist showing up in the context of Annas and Caiaphas in Luke 3:2. Modernism and theology will have no mirroring effect between them. Readers seeking a reliable Bible because they want to get into the biblical mystery of Christ, are cut off from the OT background required to substantiate the basis for it. You can take any modernist version and find that it is lost in space when checked against the truth as it is systematically translated and preserved for apostolic oversight in the KJV. This will be seen by much KJV/XXX profiling through the rest of OT. Readers of Young's speedy text in Gen 4:17 may need a stopwatch to track how fast he is moving forward not to miss the next event on the horizon.

Gen 4:26 Notice how predestination and nutrition is combined, first the sola Vau/And to Seth ולשת. Predestination by nutrition equals regeneration by nutrition, which is what redemptive providence and the sola Vau/And sceptre is about. Next step is how "also" is used to complete the first Hebrew "also" גם in Gen 3:6. Without proper nutrition, or in perverted form, Gen 3:6 is a temporal and prostitute relation until the sola S sceptre is established with sola S authority and jurisdiction as intended.

Gen 4:26 And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

Gen 4:26 וּלְשֵׁ֥ת גַּם־הוּא֙ יֻלַּד־בֵּ֔ן וַיִּקְרָ֖א אֶת־שְׁמ֣וֹ אֱנ֑וֹשׁ אָ֣ז הוּחַ֔ל לִקְרֹ֖א בְּשֵׁ֥ם יְהוָֽה׃ פ

Before continuing, the order of sons begins with Cain and "his son" בנו in Gen 4:17, which is the next commodity package immediately ready for sale. Like his father, poor Enoch would be groomed to inherit the enslaving burden of original sin, and to be a son shackled and unable to free himself from the possessive pronominal suffix, which owns him like the sola Vau bill of divorce. But with Seth and Enos in Gen 4:25-26, the story changes because it is another breed, in both cases saying that a "son" בן had been born. Seth and Enos are of another kind, Godkind, causing Gen 4 to make precedence and Moses later (Heb 11:23) to be referred to as a proper child, not a bastard of Bn billing.

Next step is to put this in context for today's readers, how the cursed generation living with Cain's capital self and under Lamech's inquisitorial pottery, would struggle to end the first cycle in Gen 4:26, as a reflection of the matured capital self in Gen 2, and how today's Gen Z in a very much comparable way is forced to struggle with debt, cultural problems, and war as the main leftovers after the selfish 68-generation. For Gen Z this repeats the W-Z matrix with the implication that Z inheritance = W. Members of Gen Z have much in common with Enos. They are the predestined, target priesthood with the mindset groomed to inherit the real Bible, and to do so in the framing the Bible requires in order to constitute itself. This means that Gen Z is predestined not to continue all the foolishness of former generations. Some will not prostitute themselves under the pulpit pimps, and some are predisposed to be the final generation of Protesters called to finish the unfinished reformation. They are predestined to be the target priesthood called with the will to calibrate the Bible eisegetically and epistemologically as-is according to their lived history, and their history according to the Bible, in that order. This means also a Gen Z clash between two groups, one activist party working to eisegetically recalibrate everything according to Adamkind, and a chosen group to do the authentic recalibration no-less eisegetically, but epistemologically back to the true Godkind. It will be repeated, but for now the point is that when sola scriptura constitutes itself, it follows the same order every time. Whether it was Moses or any later missionary sent for the liberation of the people, it would always be the same sola S pattern. Every time a bulk of books was written, it meant that G-d's redemptive mission took the same liberating sola S form, that the books and eventually the whole Bible constituted itself and its redemptive sola S mission in the historical context it was given when it was given, always a sola S rescue operation where the people needed redemption from some form of typically repressive imperialism. That is the redemptive essence every time, especially in G-d's final mass-rescue operation beginning with the printing press and translation, completed by the last tribulation. There is absolutely no need for the Bible to say anything explicit about sola scriptura. The true Bible is sola scriptura, and it is that in the same sense as the Word is the same in person and print. G-d is sovereign, and the Word is sovereign. Theologians represent history's moral depravity. They would never see the forest for the trees, and if they saw it, they would deny it. History is about bastards and ruling whoredom, but that may potentially end with Gen Z and Alpha predestined to be the proper children of G-d. In this constitutional context is one of the providential points with sola S jurisdiction and apostolic oversight that the authorized KJV translates BC text in AD context for G-d's target priesthood to read the whole Bible under no other guidance than the trinity.

With these details in place the systematic difference is seen. Readers should begin with Gen 1-4 because of the criticality of these chapters. The received text ending with the

KJV has a Lord-given mission. Modernist translations have no such mission. They have no story to tell except that a historical creation must have taken place. The 32-years path from 1982 to 2014 (NKJV to MEV) is also descriptive for Young's type of senseless journey. Because the NIV is a critical translation member of the dynamic equivalence family, and therefore is found distant in the periphery, cut off from biblical reality and building a sandy soil of lost determinism and prophecy, it is descriptive that conception and perception do no longer relate to each other in Gen 4:1, 17, and because it is about much more than having the right manuscript basis, the NKJV and MEV are of course no better. This type bibles has no story to tell, no perception of a prophetic horizon, and are completely random in how they deal with Hebrew building material demanding the true canon for concordance and consonance. How can a dynamic-equivalence reader perceive that the mosaic cycle is completed in Gen 4:26? With man's perception divorced from conception in Gen 1-4, later birth pains and travailing women in verses like Isa 42:14, Hos 13:13, and Rev 12:2 have no origin to return to for scriptural anchorage. The origin of destiny is completely lost in translation. Combined being/travailing coming to an end in Young's Rev 12:2 has only relativism to offer. One of the lessons learned is that the later story of dynamic equivalence and textual and missional relativism after World War II started in the 1800s as a lexical and grammatical trap professing to be literal.

Other details in Genesis must build on the foundation to be restored out of Gen 1-4. Just like Gen 1-2-3 and Mal 1-2-3 must face their own dead end and critical Kairos moment, must Abraham, Isaac, and Jacob repeat a growing need for Joseph's messianic remedy. Conditions when Cain killed Abel is repeated in how growing apostate fury became the threat to Joseph's life, both in his family and in Egypt. The final moral never to change and endlessly recycled and reiterated is that just like nutrition from Gen 2 to the end of Gen 4, would salvation by nutrition in Egypt be the founding parable to finally bring the message that Christendom's destructive theology somehow wanted the Word in person, but never the Word in print, never as nutrition in print, and never sola S jurisdiciton.

The longer journey from Babel to Babylon is one of the stories the devil's critical text likes to divorce from the translation concept in Col 1:13 and Heb 11:5. In order to make a land of bastards, the critical text removes the basic KJV apparatus to understand the lingual and national steps from Babel to Babylon, beginning in Gen 11:9, going through the exiles in the first-instance Babylon in 2 Kings 17:24 before arriving and ending in Rev 18:21. The end of Babylon is the beginning of the translated, lingual corner stone, the same stone used to crush the Babylonian image in Dan 2 and to end the wicked horn in Dan 7. Satan's critical, scholastic codex has been used to remove the connections for people no longer to understand how these elements are interrelated. This unify some of the deceptive concepts following the matrix diagonal from A-D to O-R with dominions from gold to brass and iron/clay:

Codex Satanicus	Means of Deception
Nihil Obstat	The end of sola scriptura and reformative protest
Urbi et Orbi	Agenda 2030 and Satan's globalist gospel
Take great care of the poor	I WANT NO MIDDLE CLASS
All roads lead to Rome	The ruling headache of the world in Lackland 2.0

These aspects are some angles how to complete the counter-reformation, break down all resistance and national borders, and fulfil the anti-Copernican order of the Great Taking. Step by step are all things prepared for self-worship and for Satan to be a (eucharistic) centre of whoreship and to take place in the "sanctuary" and be worshipped as god.

Now to recapitulate Gen 1-4 and the stages from gold to iron and clay, in Gen 1 is G-d the creator, caller and communicator, and only a gender model exists. That is still the same early in Gen 2, but after descent the gender model becomes flesh and blood. Adam appears in translated form together with Flesh Almighty, but so far it is a partly normal communication continued between G-d and Adam. Gen 3 institutes the mental warfare, and the breach office appears. Should Adam now listen to G-d or Satan? Before the end of Gen 3 all that is sorted, and in Gen 4 is G-d completely silenced. G-d leaves the scene when Adam is gone. The last trace of Adam in Gen 4:1 is that his heart soil has become the field of blood. Lamech is the vicar communicator in charge to issue all orders of life. After ending the mixed communication in Gen 4:6-15 is Gen 4:16 the definite Eden exit. In steps, genealogical rotation from Godkind to fallen Adamkind is done, from the sun-centred age of gold to the earth-centred age of iron/clay. When Seth and Enos define the conditions on earth and they begin to call upon the name of the Lord, has all reasonable communication decayed since Gen 2 when the fallen lump began to leaven.

In retrospect, things were still the same with the capital self reemerging again with the second generation, after Napoleon. Hegel's spiritual phenomenology would materialise in the 1840s with guys like William Miller, Karl Marx, and John Henry Newman. It is of much lesser importance to know the details of Millerism, Marxism, and the Oxford Movement, than knowing why such phenomena would appear in the same time period and why they would repeat the same old struggle between reformative progress and the counter-reformative initiatives following the capital self. John Henry Newman is one of the supreme infantilists strolling around in his diapers full of shit by the time humanity should have come to reason, should have got out of the diapers, should have grown up, and should have moved on by the time Daniel's timelines expected a grown-up decision on what could be done after centuries of social and cultural perversion. While the truth had began to dawn on some diagnostic minds, and the mental fog still was very much a ruling reality, the 1840s repeated the same capital self as a meeting point with persons like Miller, Marx, and others on one side, in diagnostic mode and in search of a grown-up solution to all the historical misery, while being contrasted by reactionary infantilists like John Henry Newman on the other side, still in their diapers and staggering around trying to learn how to walk. Also this part of the story must be taken into account as the same old driving capital self maturing while still in diapers behind the final tribulation and the reset-reformatory agenda 2030. Dung hill was founded by the diaper-generation Tischendorf, Westcott and Hort belong to in the 1800s. Nothing is more full of shit than Codex Satanicus. As an increasingly artificial, hybrid, and beast-marked organism is Gen Z just as full of GMO manipulation, Covid chemistry, and theological dung as the rest of Adam's fallen environment in the grips of Satan's Agenda 2030 establishment.

One final detail about the creation and its first cycle in Gen 1-4 is the one "We" instance in Gen 3:2. In the KJV has the word order been changed for the readers not to miss that

the subject “We” also is the creational and missional objective. In the RV/ASV is “we” made insignificant and the man-made, upside-down creation stands forth for the readers not to discover the central position We and the disciplinary W have in G-d’s plan. The textual RV/ASV can be used to trace Hebrew word order and the theological grammar game. The KJV mediates G-d’s creational mission, and the word “We” has been located in a position where it by syntactic default may make itself emphatic. In the RV/ASV the serpent’s choice is to do the opposite and make “we” a word the readers will more or less bypass without noticing what is lost and how G-d’s creation is sidetracked. Profiling reveals the reformative KJV and its sola S position, whereas the RV/ASV represents the counter-reformatory position working to downplay Man/Word integration and elevate the vicar priesthood. In the RV/ASV is the W partly masked and more or less bypassed for the same reason as theology is blind to the repeated mosaic cycles the disciplinary W was provided to end, and, secondly, the W is downplayed according to the unwanted disciplinary W coming with sola S jurisdiction. By word order, sentence structure and punctuation, the apostolic KJV is designed to guide the reader into the path the counter-reformatory RV/ASV and their later siblings are working to put out of sight. Also in this case is Young’s lexical trap influential, directing the final cycle of deception by means, working from the RV/ASV to Lucifer’s laureate NASB/LSB. The core phrase translates the Hebrew imperfect, first person common plural, “We may eat” **נאכל**, again the same vague may-be the theologians have instituted as rejected long after John 3:17 had been recorded and translated. W, We, and the Word became just as whorish and worthless as the eucharistic vanity the theologians invented as a deceptive substitute and weapon used to suppress the truth.

KJV 3:2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

וַתֹּאמֶר הָאִשָּׁה אֶל־הַנָּחָשׁ מִפְּרִי עֵץ־הַגָּן נֹאכֵל׃ Gen 3:2

RV 3:2 And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat:

Gen 5:1 First things first. Here and in the much longer sola S framework, certain things are repeated. First Gen 2:23, This is now bone of my bones. Then Gen 3:13, What is This-*That*-Thou hast done. Gen 5:1 continues: This זה is Adam's bill of divorce and the written book about it to become means of reconciliation. The Hebrew ZeH works as an adjective, so it describes the nature of man, his fall, and his need for a remedy. This זה is the standard masculine form beginning as a feminine This זֹאת in Gen 2:23, 3:13, 14. On the surface is This a presentation of a physical object. In the longer story of Adam and his fallen generations it is a character witness. Adam is not primarily a physical person but comes into the translated picture in Gen 2:19 to describe flesh and fall ready for deception. This is the reason for repeating things in NT, not about physical persons but primarily dealing with the first and the second Adam as spiritual and organic matters of sin and salvation. This fallen (spiritual) domain, named Adam, is later referred to in Rom 5:14, 1 Cor 15:22, 45, and later why 1 Tim 2:13-14, Jude 1:14 primarily refer to G-d's anthropological and mental creation and formation. Man is shaped in sin and by sin. Gen 5 continues This mental, malefactor, post-fall and creation journey founded in Gen 2. Gen 5:1 is the first time it is called a book. In the anthropological KJV it is about the nature of Adamic generations. In theological translations it is about the genealogy of physical persons. In the KJV from plurality of generations in Gen 5 to the one singular generation of Christ in Matt 1:1. In theological translation it is from OT genealogy to NT genealogy. Theology has no redemptive accounting from Gen 5/2 to Matt 1.

Gen 5:1 This *is* the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

Gen 5:1 זֶה סֵפֶר תּוֹלְדֹת אָדָם בְּיוֹם בְּרֹא אֱלֹהִים אָדָם בִּדְמוּת אֱלֹהִים עָשָׂה אֹתוֹ׃

Some implications of first-principle S and integrated Lordship and Wordship is that, for so loved the Lord the world, that it became a love letter called Sepher ספר. Second implication is that it is primarily dedicated to the creation of the Benjamite Wife, Barah ברא in creational continuation from Gen 1:1. The whole Baptist Bible is a creational Bn-i-Mn story requiring immersion of Adam אדם and Anthropos. Third implication is that Bn-i-Mn is the only son and pilgrim that have done Bn's full day-by-day journey, here called Beth iom ביום. So, it is unthinkable that the Bible should be anything but a sola S declaration ABOUT person and priesthood. No person was more experienced in bewildering, off-track roundabouts than Benjamin. Bn-i-Mn indicates distinctly that this plurality of Adamic generations end in the singular generation of Christ in Matt 1:1. No character would better fit the picture, saying, "in the likeness" בדמות than Benjamin, and no person would be more severely "made" עשׂה a subject and product of pottery than Benjamin. The objective and the phrase, saying, "made he him" עשׂה אתו would soon turn into a war between clay and potter, and who is the maker of who.

Now you should ponder the inner scriptural relation between the English Book and the Hebrew sepher and conclude why the unregenerate priesthood is self-protective and non-missional. Regeneration precedes the xx-i-Mn Bond of perfection and man's emotional infrastructure when the Bible combines the personal and the missional for unity of faith. Priesthood differences mark the Baptist watershed. Absence of the emotional element of Ezekiel's heart in the constitution of faith is synonymous with a dispassionate, platonic marriage, which explains the nature of the priesthood of unbelief. Benjamin and Bohr's atom model have much cosmological in common. Bn-i-Mn needs the inner story in B. To get there, B needed the pottery and the subsidiary justice produced by original sin in the making עשׂה of Bn-i-Mn, also reasonably known as Bn-y-Mn. How this is done is one of the reasons why the priesthood of unbelief always projected its own inquisitorial persecution and its perverse purgatoral power into the afterlife, to escape the temporal blame game of original sin. The remnant was purged by the devil's army. The typical conundrum where proportions of faith are limited is preachers rejecting head knowledge and arguing that things should be by heart and rejecting the emotional component in that constitution required for authenticity and unity of faith. The "book" ספר has from start no more value than the final product of creational pottery "made" עשׂה at the end. Man is by subsidiary justice conditioned to mirror his own image in the book. This is also the reason for another English preposition and syntax check regarding "of" bias. Seen from two sides coming together in reconciliation, the Book was Lord-made but has limited value until it becomes the product of the conditioned generations thereof. Gen 5:1 needs all pieces in the lingual puzzle from beginning to end, and needs the authorized English syntax designed to bring out all the Hebrew elements. Again the one-sided issue made by theology is that the subsidiary and the conditioning of man were irrelevant and would never be allowed to do its part "of" the redemptive equation. Just like Gen 3:13, man's theology is non-canonical and does not interpret the subjective This in respect of That objective. This subjective mindset uprooted from That framing canon means that man on his own is lost in space. Cases like this are revealing about the theological mindset in general and the anti-KJV mindset in particular, insisting on the need to know G-d's revelation in its original form, and at the same time being blind and rejecting providence and G-d's authorized English oversight. The reformation and its two main achievements, sola scriptura and the authorized KJV, are defining for the meaning of rebellion and for the meaning of the Word in providential print as the main stumblingblock.

Gen 5:2 Partly Cain's malefactor payback to his mother Eve after her "gotten" קנית man in Gen 4. The general story would be that man would acquire female property. All females would be possessed commodity. Male זכר and female נקבה created he them.

Gen 5:2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

Gen 5:2 זָכָר וּנְקֵבָה בְּרָאָם וַיְבָרֶךְ אֹתָם וַיִּקְרָא אֶת־שְׁמָם אָדָם בְּיוֹם הִבָּרְאָם׃ ס

While the story in Gen 5:2 repeats the first creation and brings in the deceptive elements in Gen 2-4, it is also a Benjamite perspective on life in Cain's brute economy. After the 6000 years of history, man's retrospective moral in Gen 5:2 should be that the objective and how to sort out man's personal identity, called "their name" אֶת־שְׁמָם would only be done before the sola Vau/And mirror of self as it is modelled in this verse. And is the creator, And is the blesser, And is the caller of everything truly known.

For more context on Gen 5:1-2, it is the place where the modernist Bible industry must repeat that this is the creation of fallen Adamkind. First Gen 1:26-27, next the rejected "generations" in Gen 2:4, then Cain becoming a prominent member in Gen 4, and now here in Gen 5:1-2 where the textual and missional purpose is restated. Since Laodicea's Bible industry is a counter-reformatory promoter of medieval conditions, it will promote Jezebel's surviving fittest spirit with inequality, vicar lordship, patriarchal hierarchies, and the tendendy to reduce women to property and commodity. Gen 5:1-2 in modernist form continues the vicar story of fallen Adamkind in Gen 1. As a mother of pain is Eve a female contributor and carrier of her own curse. She is ever pregnant with the reverse of blessing this verse speaks of. In plain text and in the calling and naming convention of Adam, this verse speaks of the day when they were dragged through the mud to be formed and become finished clay.

Here is the test case for Gen 5:2. Do you see what the rephrased version mediated in the NKJV and NASB has to do with theology being a one-eyed ideology without subsidiary justice and with no story of the self-made man? Notice that the KJV follows the Hebrew syntax the modernist NKJV and NASB deviate from when they fabricate their typical vicar story that the Bible is that G-d did reveal himself, and everything in a theological Bible is about him and his creation. While the theologians are occupied with their own creation, they deny how the true Bible mediates the twofold creational spectrum where both the Lord-made and the man-made are present. In essence, this is why theological translations never will be biographical and never will put up a reasonable mirror of self before the face of the reader. The translated story was still, "Male and female created he them", in the RV and ASV, also in the RSV, but throughout the post-Vatican II era did the boost of theological and scholastic ambition derail from the actual story. Modernist use of capital pronouns as seen in the NKJV and NASB mirror man's vain imagination. Do you see that one of the modernist by-products following and fueling today's gender dysphoria is a vicar, transgender creation called a "female he" in the ESV? When man's transgender transition is completed, the ESV establishment may also remove the comma after "female" in Lev 3:1, 6.

Gen 5:3 This verse is the next referenced to Gen 1:26-27 and the vicar realm beginning after Gen 2:4. Gen 5:1-2-3 mediates important steps about the self-made Adam and the subsidiary side of G-d's anthropological creation. These verses are also important on the eros dominion where Satan rules the adamic body and all vicar imagery created in time. How the war on worship is executed between Gen 4:26 and Gen 5:3 needs also Gen 3:1 for context together with the two named identities in Gen 4:26. Does Enos belong to the periphery, and the Lord to the creational centre of the garden, or is Satan able to swap

them together with the relocation of the two trees in Gen 2:9? This needs to be sorted in order to make sense of all things turned upside down in this man-made world, to know the steps and growth of sodomite self-worship through Rom 1, and how Satan's priestly pimps managed to make themselves religious rulers of the world in the apocalypse.

Gen 5:3 And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and called his name Seth:

Gen 5:3 וַיְחִי אָדָם שְׁלֹשִׁים וּמְאַת שָׁנָה וַיּוֹלֶד בִּדְמוּתוֹ כְּצַלְמוֹ וַיִּקְרָא אֶת־שְׁמוֹ שֵׁת׃

The first test case for Gen 5:3. In seven KJV steps, And Adam, is a sola And statement in Gen 2:20, 23, 3:8, 20, 4:1, 25, and here: Do you agree that man's self-identification would have to be put on hold until the written sola S means of identification had been provided? Do you see how the one NT instance in 1 Tim 2:14, And Adam, reflects the fabrication of means of deception in 2 Thes 2:3, manipulating what the reader needs to know about the same need for written means of self-identification beginning in OT?

Next, is the KJX/XXX test case for Gen 5:1-3. If you compare the KJV with some other versions, like the NKJV, NASB or ESV, who is "he" in verse 1, repeated in verse 2 and 3, and what has that to do with subsidiary justice and theology being blind to biblical substance and creating its own god in the image of self? KJV/XXX clarity is required in these matters of anthropological syntax. Since Christendom generally is a vicar pottery, you should be able to detect the link between the vicar "he" in these three verses being active in brass/iron/clay operations and with inquisitorial energy hammering out all the wanted details of "his" human property and commodity. As history has proven, what the theologians would do to Christ and the Bible, would they also do to the poor masses. If you repeat the profiled "We" case, the same nature of Satan's hierarchy in Gen 5:2 will elevate itself above G-d and above his creation. Modernism provides the evidence how the reverence of He hypocrisy is working from start in Gen 5:2. You may apply all the historical trends how savage theology dealt with G-d and man, framing the upside-down creation modernism makes from start in Gen 5:2 and in the same "fathering" in verse 3. In terms of vicar creation is nothing changed from "he" in verses 1-2 to "his" in verse 3.

The next element to be aware of in Gen 5:3 is how this chapter introduces the concept of "years" שׁנה and "change" שׁנה , in this form, the same consonant and vocal idea. Be aware that all manipulation of scripture done in the making of means of deception is a way of manipulating man's sola S biography for the reader not to be able to recognise his own life story. All were, wear and tear, are matters of change taking place in a world where truth and reality are mostly unknown. While the priesthood of Satan exercised the AD change regime predicted by Daniel, and did wear down the saints, they alienated the whole world from the Bible as creational biography. In terms of subsidiary justice, the two forms, years and change, are synonymous. Gen 5:3 outlines life on earth in Adamic conditions. Man would be occupied with the devil's business and would create all kind of vicar stuff for the glory of Satan while wearing himself down in his own vain mission work. Scriptural means AD would only be synergetic fuel for more of the same evil.

Gen 5:4 Completing the case of Adam. Created commodity at the end of this verse is the product of the days of Adam from start. In the KJV this continues the redemptive sola S story. In a theological framework it is physical creation, and as seen in versions like the NKJV, it is time keeping and ordering of a physical genealogy. Just like text in mission, you must know where bastard texts and ideologies come from in order to know what they say and why they say it. KJV readers have reason to pick up the noted change speaking of the days of Adam after . . . , which in the NKJV is limited to a number of days. It is the same with "years" in theological versions. It refers only to a number.

Gen 5:4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

Gen 5:4 וַיִּהְיוּ יְמֵי־אָדָם אַחֲרֵי הוֹלִידוֹ אֶת־שֵׁת שְׁמֹנֶה מֵאֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃

Gen 5:5 After the verses on death and dying in Gen 2:17, 3:3-4, Adam is the person first to die and get out of the picture. Here is the tunnel of life. All the days **ימי** of life **חי**. This is also how Adam institutes Asher's lifelong bloodline. That specific Adam is the bloodline through all history. In terms of Lordship and Wordship, the autos and bios of life is revived when Jesus says about sola S, that except ye eat the flesh of the son of man, and drink his blood, ye have no life in you (John 6:53-54). The classical eucharist is a lie used to avoid the required scriptural priesthood of believers. It should make sense that Adam is the one that institutes daily death, and does so by the real-presence means where it becomes death by sola Vau/And nutrition, saying, "and he died" **וימת**. This is a part of the sola S essense in the primarily mental Hebrew and KJV, but it makes no sense in theological texts where the story is limited to the exterior and physical. While the KJV provides the primarily mental, And substantive story with means whereby man may die, is the sola S-denying NABRE converting it to a timed "lifetime" story, Then he died, also how the NKJV will do it as a counter-reformatory mercenary. Theology lives on the surface and in the exterior, and only a timed physical death is relevant.

Gen 5:5 And all the days that Adam lived were nine hundred and thirty years: and he died.

Gen 5:5 וַיִּהְיוּ כָּל־יְמֵי אָדָם אֲשֶׁר־חַי תְּשַׁע מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיָּמֹת׃ ס

For more context, repeat Gen 3:14, "all the days of thy life" כל־ימי חייך. The end of Gen 3:14 needs the preceding words. In a theological framework this is a summary of a time period. In the anthropological canon it says that days are products of life, just like doing time is an issue of life. Like the need of salvation makes a scriptural sum, is the end of Gen 3:14 a causal conclusion of the whole verse. If you check the NLT ending of this verse, it reveals the mindset of theology. Textual changes are done by a mindset not in touch with the canonical and missional intent. Again, the only difference in "formal" translations is that the method used hides the time-keeping position of theology.

Here is the test case for Gen 5:5. Do you see that the phrase, saying, “And, lo, I am with you alway” in Matt 28:20, originates with sola Vau/And present as the Word in person and print from start in Gen 5:5? Do you see how annoying it can be to read irrelevant translations like the NKJV and NASB, and even more the senseless NABRE? The KJV gives each word distinct meaning, explaining why Adam’s And biographer And defence advocate must follow all the steps of That specific Adam through his lived life story.

Gen 5:6 Now how blood and issues of life are reimbursed in Seth. Verse 5 indicated the Adamic slaughterhouse and how the priesthood of unbelief made the bloodline. Verse 6 says how things are reversed and may be revived beginning with the remnant priesthood of believers. Seth שֵׁת would regain his life by the death of Adam. In Gen 4:26 the final worship form is brought in by the priesthood of believers. It is important to see why the cyclical story of Moses repeats itself and why the end of Gen 4 is unable to conclude on the void (of reason) in Gen 1:2 until Gilgal has rolled out all stony layers making up the road toward Rev 20. Then begins true worship and communion for a fulfilled Gen 1-4. Lamech’s eucharistic slaughterhouse is kept running until Lordship equals Wordship. In this case is the NKJV and the NASB taking away the sola Vau/And defence advocate Seth needs. How the NKJV and NASB remove the vital sola Vau/And in Gen 5:6 must be read in the context of the triple sola Kai/And in Rev 22:19, reduced to two instances in the critical text fabricated by the modernists?

Gen 5:6 And Seth lived an hundred and five years, and begat Enos:

Gen 5:6 וַיְחִי־שֵׁת חָמֵשׁ שָׁנִים וּמְאַת שָׁנָה וַיּוֹלֶד אֶת־אֱנוֹשׁ׃

For more context, repeat how the AND conjunction produced light in Gen 1:3, and there was light ויהי ־אוֹר, then how real-life וחי communion is instituted in Gen 3:22, and now what Gen 5:6 is waiting for to be prophetically fulfilling. The end of Malachi needs to conclude how Lamech directed the worship of self and its creation in Gen 4.

Now to the other side of being and doing time through Gen 5:3-4-5-6. The Hebrew form dealing with the process of time and things “that/it came to pass” ויהי, first translated in Gen 4:3, is one of the forms the grammarians call Vau-consequtive. It is important to know where the sola S timeline comes from in the Hebrew text and how the KJV phrase “it came to pass” in a variety of forms makes the Hebrew basis for continual redemptive development. First from Gen 1:3 before the fall, saying that it was created and was So, but later and in the fulness of time and in the subsidiary framing of that timed process how things in continuation would “come to pass” but by standard deviation never would be SO. Man would never come back on track. By replacing the original form of being in the Vau-consequtive form in Gen 1:3 – ויהי – with the fallen or lived form, to be alive takes another form of “being” which equates doing time - ויחי - through Gen 5:3-4-5-6 moving back and forth between two Vau-consequtive forms. How “were” implements wear and tear, says that even if Seth was revived he was still living in a dominion where he had to do time and being continually moving along the same sola S storyline in OT.

Verse by verse is Gen 5:3-4-5-6 switching between two forms saying how man “lived” or “were” living in conditions of time and issues of life. Verses 3-4 about the life of Adam is the time condition of Adam, coming together in the joint expression in verse 5. In this timed and processed context, is the first “came to pass” in NT in Matt 7:28 set up to be G-d’s confirmation of his educational journey through the canon. With no canon is Matt 7:28 a theological expression of Jesus revealing WHO the father is, but inside the context the canon brings forth is this a confirmation of canonical creation. THESE to know THAT would be those canonically and eisegetically conditioned for T’s target. To speak things into existence did not end in Gen 1 but continues to the end of his creation. Since salvation is by definition, is it really essential that a distinct response of the people in Matt 7:28 makes up T’s canonical target, but in theological form it is a lexical crowd elevated to “the” crowd or multitude mixing The required with the senseless? Readers of the KJV must expand this local saying with THESE canonical sayings and actions in continuation since Gen 2:4. In theological translations, with no canon, is is no more than local sayings and local fragments of scripture divorced from the canon they belong to.

Gen 5:7 About nominals and living objectives beginning with the birth of Enos.

Gen 5:7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

Gen 5:7 וַיְחִי־שֵׁת אַחֲרֵי הוֹלִידוֹ אֶת־אֱנוֹשׁ שֶׁבַע שָׁנִים וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃

For more context on Gen 5:7, it is relevant to study Gen 1-4 + 5 on verbs vs nominals. Pre-fall calls in Gen 1:5, 8, 10 are verb-oriented executive and energetic calls. Post-fall calls in Gen 2:19, 23 are noun-oriented calls (ref. Sardis). As Gen 5-6 would develop, it would consume people and exhaust their energy level but would bring little constructive fruit. Do you see that everything about recycling and reset at the end of Gen 4, and about having and holding in the Benjamite marriage dimension begin with the first post-Enos story, living happy ever after in Gen 5:7?

Gen 5:9 Each person would be born with a given, named objective. Predestination and verses like Eph 2:10 are founded in the early Genesis. Notice again that the modernist NKJV rejects the sola Vau/And premise given to make sense of life on earth, and how the NASB did the same until at least partly it began crawling back to agreement with the Hebrew and the KJV in the updated 2020 edition. Next, G-d’s missional objective did reappear in Matt 16:1-3. Read together with the ending of Gen 4, Enos’ named life story, and his son, Cainan, reflect man’s living condition on earth. Cainan would be one of the struggling birthright salesmen, losing or gaining something in the Cainesian economy.

Gen 5:9 And Enos lived ninety years, and begat Cainan:

Gen 5:9 וַיְחִי אֱנוֹשׁ תִּשְׁעִים שָׁנָה וַיּוֹלֶד אֶת־קֵינָן׃

Gen 5:12 Here is Eve’s self-gotten property problem again. The three forever salesmen, Cain, Canaan and Cainan קינן will forever be known for acquiring all the flesh needed

to satisfy Lamech and Lucifer's worship. Cainan is a later property derivative and one of the formless and confused night-shift workers that never had any Nun on his path, or alternatively, that he was one of the predestined bodies forced to work out his salvation and salesman affairs by fear and trembling. Also here the case is that the NKJV (and the NASB up to 2020) rejected any sola Vau/And advocate and Nun enlightening.

KJV 5:12 And Cainan lived seventy years, and begat Mahalaleel:

וַיְחִי קֵינָן שִׁבְעִים שָׁנָה וַיּוֹלֶד אֶת־מַהֲלַלְאֵל׃ Gen 5:12

For more context on Gen 5:12, here is some profiled amusement on how the apostolic and missional KJV provides oversight where the modernists over the latest decades did come to scholarly consensus against the KJV. Notice the difference in vocalisation from Cain קַיִן (pathach a vowel) to Kenan קֵינָן (tsere e vowel), and the change from C to K. In the KJV the purpose with apostolic oversight is that the missional trumps the textual, here making the point that Cain, Cainan (and Canaan) are grouped by name and reason providing systematic knowledge in the reader's mind. Notice that in the NASB, NABRE and most other modernist translations today, is Kenan a lexical/textual idea coming with the counter-reformatory RV/ASV as a reasonable change done by the editorial Lackland establishment using this type lingual opportunities found in the Hebrew text to mask the unified story Cain, Cainan, and Canaan represent as nominal struggler in continuation under the Lackland priesthood of Satan AD. As sola S protector of the reformation, the KJV provides what the reader needs to know also about the devil's textual business and how means of deception are fabricated to hide the real story. In the Hebrew and also in the apostolic KJV, first principle and first priority is to translate the missional intent and translate the reader into the realm where the textual details have their relevance, but in the superficial textual modernists are lingual details conveniently used to mask reality. This is literally how the KJV provides in agreement with Psa 133:1. No group called C can be more united in truth than they are united in their understanding of deviation.

ASV 5:12 And Kenan lived seventy years, and begat Mahalalel:

One more test of Gen 5:12. Do you see that in order to make their choice as seen in the published text, the modernists are so fueled by anti-KJV hatred that they are willing to make vowels more important than the consonants? If the commitment was about textual accuracy, they would have to say Keinan or Keynan, but the competing committees are so totally driven by their lust to dethrone the KJV that the drive to provide an alternative translation overrides all other concerns, meaning that also in the devil's another-gospel business does the missional trump the textual. Get the picture? It is not about what the text says, but how the modernist Bible perverters are willing to manipulate details and use them to get what they want from it. In other words, in the KJV grouping of Cain, Cainan, and Canaan, the KJV is transparent about the reason why the missional trumps the textual, but the competing modernists will not offer any such transparency in doing the same but by a different motive behind means of deception. In the KJV is the unified capital C-message speaking for itself. In modernist form the alternative text does not offer such insight and is designed to deceive according to Gen 3:1 and 2 Thes 2:3.

One final element in Gen 5:12 is the absurdity of today's text and translation committees and how they repeatedly boost of their scholarly commitment to the original languages, and the original autographs as the only texts considered truly inerrant and authoritative. What is the point with this senseless commitment to the original autographs when they are willing to use the later vowels they profess never were a part of the original text, but now used to trump the consonants that were a part of the original text? Such absurdities coming out of the modernist guild are endless. Even the Greek Septuagint some profess are better than the Masoretic text, says Kainan with a iota vowel. (Καιναν). Modernist text manipulators are really selective, and will use the Septuagint against the KJV when it fits their agenda, like NT "quoting" OT, but as seen here it does not fit the modernist agenda and cannot be used, and is therefore not mentioned in any modernist footnote. How these guys operate in their lust to beat the KJV by textual accuracy is so fantastic that it is far beyond the hilarious.

Gen 5:21 Time ח, doing time and bringing forth the end of time, the intro to verses 22-24. When time and slavery have done the confinement, it produces integrity and liberty.

Gen 5:21 And Enoch lived sixty and five years, and begat Methuselah:

Gen 5:21 וַיְחִי חֲנוֹךְ חָמֵשׁ וְשִׁשִּׁים שָׁנָה וַיּוֹלֶד אֶת־מְתוּשָׁלַח׃

Gen 5:24 Enoch חנוֹךְ the principal, blameless No-man **אין** in Gen 2:5 before the fall, before the arrival of Niphil Basar Almighty in Gen 2:21, and before tilling had started. Instead of good and evil it might be said good and tilling. Enoch was one of the first anthropologists on earth, before the theologians had turned קח into a 5% portion חק. If you check the NIV, NLT, NET, MEV, CSB or NABRE, you will find that the written canon from No **אין** tiller in Gen 2:5 until he "was not" **אין**, is confirmed in Gen 5:24, and belongs to the text details in theological versions turned into timekeeping. Theology turns a trinitarian statement of being into a "lived" time period. Compare with John 8:58 and consider why ideas like now and then are misfits in Gen 5:24. This verse in the KJV is about alive being and Johannine Comma recording. In the rest it is timekeeping.

Gen 5:24 And Enoch walked with God: and he *was* not; for God took him.

G 5:24 וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת־הָאֱלֹהִים וְאֵינֶנּוּ כִּי־לָקַח אֹתוֹ אֱלֹהִים׃ פ

Now G-d's missional No-Man **אין** needs some defining support. The peacemakers later referred to in Matt 5:9 find their prototype in Gen 2:5, 5:24. This type non-tiller is what G-d looks for in 2 Chr 16:9, the same search reference in Eze 22:30 when the outcome is, "found none", or "And not found" **ולא מצאת**. No-Man referencing will reappear regularly in OT, it is the story in John 3:29-30, and the defining reference for Eze 22:30. This leads to the next, about enmity with G-d, Cain's Eden exit and deistic life story on death row in transit to the second death. It is a story about alive death until the written redemptive means would institute their value as redemptive nutrition provided for daily

death. Man's fall and deism vs redeemed trinitarian relation says how history gravitates around BC/AD. The two sola Vau/And instances in Gen 5:24 are equally important for the reader of scripture to understand how life would be conditioned before Moses and before any written redemptive means had been provided, and also by subsidiary justice in continuation as soon as the theological establishment AD had perverted G-d's mission and instituted their perverse eucharistic slaughterhouse practice as a worthless substitute while hindering G-d's real sola S presence to fulfil its intended mission. People will not understand the redemptive missional point with the Word being the same in person and print, and the missional implications of that, until they have become so gluttonous that they discover the physical effect of real sola S presence on the reader's body and mind, and especially how reading reflects reconciled respiration with the trinity in residence.

Based on Gen 5:22-24, here is a test case for Gen 1-5 so far. Since the canon gravitates around BC/AD, things Before and After, it is time to check how the word "after" is used in that transitional pre- and post- context, before or after things ongoing. In the KJV the word "after" **אחר** appears first in the pre-fall context in Gen 1:11, 12, 21, 24, 25, 26, and indicates that whatever kind, Godkind, Adamkind, afterkind, aftercare, and afterlife must have some pre- and post- essence in common which depends on man's BC/AD transition. Conversion requires that convergence point where unity of all is constituted. Next instance is Gen 4:17, then Gen 5:3, 4, 7, 10, 13, 16, 19, 22 etc., as given aspects of life lived in rebellion and misery or happily ever After. Do you see that the prophetic outcome following the variety in how the word "after" is used in context in these verses are aspects of the same two-fold BC/AD reality reappearing in Matt 6:19-20?

Gen 5:22 A necessary read together with Gen 5:24.

Gen 5:22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

Gen 5:22 וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת־הָאֱלֹהִים אַחֲרֵי הוֹלִידוֹ אֶת־מְתוּשֶׁלַח
שְׁלֹשׁ מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃

Gen 5:25 Next step after Enoch and Methuselah, Lamech, one of the early 7-numbered reformers named to reverse the worship form coming with the first Lamech. This is the parallel genealogy of Adam splits into the two branches, Cain and Seth. First Lamech in Gen 4 is the number 7 after Adam, then the second Lamech in Gen 5 with a 7-numbered life story, as the father of Noah, number 10 after Adam in Seth's line. G-d's reformation with social reset and baptism would follow Seth's line. Again the NKJV is one of many counter-reformers unwilling to translate sola Vau/And. Gen 5:3-25 has many examples which makes the NASB accuracy hoax so absurd. There is no "father" in this chapter.

Gen 5:25 And Methuselah lived an hundred eighty and seven years, and begat Lamech:

Gen 5:25 וַיְחִי מְתוּשֶׁלַח שֶׁבַע וּשְׁמֹנִים שָׁנָה וּמְאַת שָׁנָה וַיּוֹלֶד
אֶת־לָמֶךְ׃

Gen 5:15 After Enoch the order is clearer, Cainan, Mahalaleel, Jared, Enoch. In Gen 4 the story of Lamech and his son and brass/iron worker, Tubalcain, was inserted before the birth of Seth and Enos. Jared is a match for Tubalcain. How the innocent Enoch was brought up in Gen 5 is comparable to the terror surrounding Seth and Enos in Gen 4.

Gen 5:15 And Mahalaleel lived sixty and five years, and begat Jared:

Gen 5:15 וַיְחִי מַהֲלַלְאֵל חָמֵשׁ שָׁנִים וְשִׁשִּׁים שָׁנָה וַיּוֹלֶד אֶת־יָרֶד׃

Gen 5:28 A statement of singularity. In endless numbers the other persons listed acquire a plurality of sons and daughters **בנים ובנות** to be members and commodity in man's cattle class, but the straight singular Bn is reserved for Gen 4:25-26, 5:28. Noah is one of the very few examples of male factors called to make an end of story. Set appart for a reformative mission is the "a son" in Gen 4:25-26, 5:28 about a singular objective. His son in Gen 4:17 is about property and commodity, some of the general background for predestination and calling from the womb (cf. 1 Sam 1:20), and later why predestination gravitates around the Baptist and the first a-son in NT in Matt 1:21.

Gen 5:28 And Lamech lived an hundred eighty and two years, and begat a son:

Gen 5:28 וַיְחִי־לֶמֶךְ שְׁתַּיִם וּשְׁמֹנִים שָׁנָה וּמְאַת שָׁנָה וַיּוֹלֶד בֵּן׃

Gen 5:29 The first comforting Nun on the cursed path of Canaan and Cainan. Time is imposed to provide the end of time in Noah **נח**. His comfort **נחמ** is instituted. Do you see where the idea came from that even the works of named identity would be a saying speaking louder than words? Do you agree that Noah's act lives in the extension where "he called" does no have to say anything more since man has become his own mission called by name? Do you see that the word "same" seeks missional authenticity and unity with the "same" from Gen 2:13 to Matt 3:4 and John 1:2, sent to avoid the last "same" in Rev 14:10? If you now go back to the first "same" in Gen 2:13, do you see that Gihon would serve the starting point the Calvinists might use as their twofold categorical and double predestination if they were consistent with their TULIP ideology?

Gen 5:29 And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

Gen 5:29 וַיִּקְרָא אֶת־שְׁמוֹ נֹחַ לֵאמֹר זֶה יְנַחֲמֵנוּ מִמַּעֲשֵׂנוּ וּמֵעִצְּבוֹן יָדֵינוּ מִן־הָאֲדָמָה אֲשֶׁר אֵרְרָהּ יְהוָה׃

Here is the test case for Gen 5:29: Do you see what the struggle to shift G-d's "saying" from "he" to the "name Noah" in person and action has to do with the same struggle to establish sola scriptura, speaking in his own right, and the struggle to establish the 100% priesthood of readers the 5% breach mediators never wanted? Do you see that Gen 5:29 is recommended to move away from Gen 5:28 in accordance with Gen 2:24, and also in accordance with the now well-known historical claws of ruling patriarchal infantilism? In other words, do you see why the temporal Lamed in Gen 5:29 wants to preserve the

verb, to “speak” אמר as a lame noun living unaware of his personal named identity and calling? The missional objective follows “his name” אֶת־שְׁמוֹ. Gen 5:29 equates man’s gifting with his naming? Do you see that in the same way as history gravitates around BC/AD, does Noah’s life, the flood, the ark, and the meaning of full Baptist immersion gravitate around mission destroyed by episcopal infantilism? Do you see how these two merging elements, naming and gifting, depend on salvation by definition equated with mission by definition, and how that framed by a realm of faith, restored sense of reality, and meaning and responsibility, are extra elements put in place by man’s revived sense of meaningful definition? If you are able to answer these questions, you will also sort out how the surviving fittest party in 1 Cor 12:1-2 was able to disempower and subjugate the masses and the rest of that chapter. Do you agree that how this Hebrew verse ends, says that the Lord is cursed in the same sense as he is grieved in Gen 6:6. The greater “curse” ארר, the more distinct redemptive meaning of the homeland objective and the suffixed feminine directional ending ה֫ horizon added to this Hebrew word.

Gen 5:30 If you now repeat and retrace the meaning of “after” through Gen 5, do you see that Seth’s line is contrasted with Cain’s line in Gen 4 where the word “after” is not found, in the same sense as arriving in 1 Cor 15 with faith happily ever after, or in vain? Do you see why a real Hebrew “after” אחר does not begin in Gen 5:3, but in Gen 5:4 for the same reason as the need to cut off patriarchal infantilism in Gen 2:24, 5:28?

Gen 5:30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

Gen 5:30 וַיְחִי־לֶ֫מֶךְ אַחֲרֵי הוֹלִידוֹ אֶת־נֹחַ חָמֵשׁ וְתִשְׁעִים שָׁנָה וַחֲמֵשׁ מֵאֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃

Here is the test case for Gen 5:30. First you have to implement the meaning of “curse” from verse 29 as a driving element of being, were, wear and tear, following the “years” of change having effect on all persons in Gen 5 and thereafter. Here is the historical test case: Do you see how patriarchal infantilism worked and how the theologians and their wicked inquisitorial affairs would work with judicial effect on the masses, while taking themselves out of the redemptive equation in agreement with Lamech’s brass-iron/clay pottery in Gen 4 where “years” of change are absent and would have no application?

Gen 5:31 Lamech makes the basis for the seven-numbered Beer sheba, and he is named according to the 7-numbered pattern of history under the temporal Lamed. Do you agree that those denying history’s sola S timeline do not need the biographical sola Vau/And?

Gen 5:31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

Gen 5:31 וַיְהִי כָּל־יְמֵי־לֶ֫מֶךְ שֶׁבַע וְשִׁבְעִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה וַיָּמֹת׃ ס

Gen 5:32 Reformation and Baptism, the shift to Noah's post-flood generation. These are the sons of Noah at five חמשׁ hundred מאוֹת years שׁנה. Later reform movements repeat the first. Noah and Shem make the general reference for the gospel mission to push back on anti-Shem and the vicar ideologies going against Gen 1:1. Even not seen in translation in this case, the sola S message normally translating the Vau-consequtive says that it came to pass ויהי. After 500 Bn years Noah was weary, and he had not yet started on his official building. Like Moses, he would need a long detour and probably to be at least partly worn out before beginning on the ark.

Gen 5:32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

Gen 5:32 וַיְהִי־נֹחַ בֶּן־חֲמֵשׁ מֵאוֹת שָׁנָה וַיּוֹלֶד נֹחַ אֶת־שֵׁם אֶת־חָם וְאֶת־יָפֶת׃

Gen 6:1 And it came to pass. Vau-consequtive and the drama of Being and Nothingness continues from Gen 4:3, 8, not about true Being but Niphil alive-death in progress. Now is the soil becoming a Wasteland and אדמה is not translated ground but earth. Those uprooted from the inner ground and moving beyond the state of a functional conscience repeat the translation dilemma between Gen 2:5 and Gen 1:25. The KJV maintained "earth" from Gen 1:25 until it became "ground" from Gen 2:5, but after the fall it turns back to be about the "earth". Cain became an earthly tiller on the surface while the inner soil developed his own mental wasteland. Gen 2:5 did the earth/ground changeover later confirmed in Gen 4:14.

Gen 6:1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

Gen 6:1 וַיְהִי כִּי־הֵחֵל הָאָדָם לָרֹב עַל־פְּנֵי הָאֲדָמָה וּבָנוֹת יֻלְּדוּ לָהֶם׃

For more context on Gen 6:1, prophetic determinism resumes its activity present in each new generation through Gen 5. So, "it came to pass" and the "face of the earth" describe the earth-centred version, in the Psalms becoming the Lord's Pe accounting of Adam's pilgrimage in the flesh. Again, the KJV describes the specifics of events, while typical drifters like Young and the RV/ASV are passing by without noticing, neither knowing where they came from, nor where they are going to end. Just before Cain was finally kicked out in Gen 4:14 was the constitutional changeover sealed, from the face of true Pe to the face of the earth. Be therefore aware of the unfinished cycle in Gen 4 and how continuation means to confirm and continue the first void (of reason) in Gen 1:2. On the great Wasteland in Gen 4:14, and again in Gen 6, is the KJV translating אדמה earth. Due to the literal mismatch of earth and ground, the sequence, Gen 1:25, 2:5, 4:14, 6:1 is the reason why later generations would say: If the foundations Be destroyed, what can the righteous do? Theology is disjointed from the anthropological canon and is steadily adding details to the divorce from the inner Beth B in Gen 1:1. While Vau-consequtive

mediates a growing redemptive sola S story and its prophetic timeline, is theology doing exterior timekeeping according to the twofold Beth B in Gen 1:1.

Gen 6:2 The same twofold constitution in another form. Verse 2 describes how Eros constitutes the first Sodom after first principle S has lost all intrinsic value and human beings are reduced to cattle and commodity. Niphil Basar Almighty and his Sodomite eros foundation in verse 2 contrast G-d's agape foundation and what he saw in verse 5. The first yellowish rainbow gets its founding characteristics from start in Gen 6. From verse 1, it came to pass, here converted to statutore time ח, they took קח them wives of all which they chose בחר. The sons of G-d are reconstructed with Luke's genealogy in Luke 3:38, covering both branches in Gen 4-5. Maybe it was in Gen 6:2 Darwin found his basis for natural selection and the survival of the fittest? Also verses like 1 Sam 16:7 build on elements taken from Gen 6:2.

Gen 6:2 That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose.

Gen 6:2 וַיִּרְאוּ בְנֵי־הָאֱלֹהִים אֶת־בְּנוֹת הָאָדָם כִּי טֹבֹת הֵנָּה וַיִּקְחוּ לָהֶם נָשִׁים מִכֹּל אֲשֶׁר בָּחָרוּ׃

Now must Gen 6:1-2 be contextualised together. Gen 6 is not a narrative in continuation after Gen 5, but parallel reading with Gen 4:17-22 and Gen 5 coming out of Gen 4 as two dna lines, Adamkind and Godkind, unbelief and faith, whore and remnant. A key to understand this chapter and the Bible, history, and the Apocalypse, is the scientific concept called entropy, and how that relates to anthropos and the anthropological Bible as scientific. This means to contrast the first fountainhead, the "beginning" in Gen 1:1, by the takeover beginning to build a vicar fountainhead by this instance, "began" הֵחֵל. Instead of reading "began to multiply", it makes more systematic and scientific sense if read as the "beginning of entropy". How things would leaven the whole lump, is in the science of entropy saying that one small drop of something colourful into a big bucket filled with clear water, would soon colour and destroy all clarity. As a lingual form with power to colour, change, and take over everything from the "beginning" in Gen 1:1, this early "began" is synonymous with repeating the first confusion, or void of reason, stated in Gen 1:2. How these things "began" חל to backslide, decay, or rot, long before Gen 6, makes this the next example of a Hebrew root not changed by vocalisation. Here it says "began" חֵל (חלל) combined with "multiply" רב, the structural grips of Resh/Rosh headache. With some vocal bias, it says "profane" חֵלֵל in many instances in Leviticus. While waiting for restored borders and distincting in Mal 3:18, to end all this mixture, entropy indicates the need to put difference between the holy and "unholy" חֹל as stated in Lev 10:10. A change in vocalisation causes no change in consonant root meaning, only how things are biased to establish a certain perspective or angle on a common root. In repeated generational cycles from order to disorder, is entropy key to understand how the same would be repeated after the first century AD and again after the 1500s. Jezebel

would never respect any border, but would overrun Naboth. Carnal ideas would always begin to infiltrate the pure. Protestantism would not make any real reform, but would be another form of the fact that Catholicism, and theological Christendom in general, is the fallen man's religion. Imperialism, also in its religious form, would develop according to the scientific principle of entropy, until Dung hill has become a pontifical monument over the fallen man's destructive, globalist vanity. For the remnant it would be a constant struggle to stay clean and avoid the sneaking pressure of entropy again to infiltrate and pollute the cleansed sheepfold. Time and again until the total chaos coming with agenda 2030, entropy is key to understand the fallen man's mind and his mixed state of affairs never able to stay pure. How men first "began" חל to call upon the name of the LORD in Gen 4:26 is an unsolved mixture the theologians always would prefer to be kept an unknown mixed mystery of iniquity. Satan's filthy business depends on masses living in ignorance of the fallen man's worship structures. While slicing off and isolating sense from sense in their dictionaries, the scholastics want no connection between root cause and how things "began" חל to "profane" חל and make everything "unholy" חל.

Now it should also more literally make sense, sense, sense, how the OED and the KJV were providentially grouped to mirror each other as a twofold lingual provision for the missional, target priesthood. For the same reason is it partly true that the KJV as providential overseer of the Hebrew and Greek, and protector of the sola S reformation, partly must supersede the original texts since the theologians have proven themselves to be so ignorant of what the Hebrew and Greek actually say that they are not even able to understand the KJV and why it says what it says according to the original texts. It would be necessary not to stop with the Hebrew and the Greek, but as a redemptive missional necessity to bypass the theologians and their magisterial pulpits and provide a finished product and put that directly into the hands of the target priesthood of readers. You need to know this also in order to understand the ongoing warfare between Philadelphia and Laodicea, and the gnashing scholastic teeth building up wrath since the Jesuit Council of Trent began the search how to reverse G-d's providential reformation.

Here is the first test of Gen 6:1-2. Do you see how the distinct meaning of Hebrew and English words is the unlocking key confirming the anthropological KJV, and the other way around, how the senseless flow of uprooted and meaningless words and syntax in theological translations do not have any such connection with the underlaying text? The KJV translates G-d's anthropological creation. Theology is the substitute ideology, how the theologians created their subjective god in their own image, revealing and projecting itself, and explaining how theology always would drift around on the surface and never would be in touch with man's foretold, sola S history. Gen 6:1-2 is one of the indicators of theological text having no connection to the real canon and its missional meaning.

Here is the next test case for Gen 6:2. Do you see what the word "fair" טבת (טוֹב) has to do with women as commodity being endlessly exploitable and abusable according to 1 Cor 13:4, and how the Nephilim and their narcissist dominion would seek out the most "fair" party also in terms of being the most easily exploitable in the realm of the unfair?

If you trace the process of backsliding and uprooting, the RV/ASV did still say “fair”, the same in the RSV, for multiple OED-sense reasoning. But from the 1970s, the text is changed to “beautiful” reflecting that the shallow-minded has no other part in mind than the strictly exterior and physical as seen in the shallow NKJV and NASB. Gen 6:2 is the first instance “fair” in the KJV. Since “fair” primarily is an evaluation of character done by Godkind, it would still at least partly reflect things considered “good” טוֹב in Gen 1. It is the same, primarily judicial evaluation of the inner man/woman, the same righteous outcome called the “fair” daughters of Job in Job 42:15. It is not primarily about their exterior appearance, but their inner judicial character brought forth when Job’s process of justification by faith is ended. From Job 1 to Job 42 it is a judicial journey beginning with hedonist pleasure and playful party-girls, spoiled, selfish and beautiful, and not so much fair, and ending with restored righteous and judicial fairness in Job 42. Shallow modernists like the NKJV and NASB will fool their readers to pick up nothing but the exterior part of the picture. Reading word for word through Gen 6:2, the NKJV and the NASB represent the eros-driven Sodom narrative pushing people to the end of Rom 1 and to the end of Laodicea, published just in time to fuel today’s vain order of things building up around Dung hill. Modernist translations are representative for the exterior mindset of theological Christendom, historically proving how eros and the capital self substituted agape and the intrinsic value of life. One last test case: Do you see how the selective WHICH switch in the KJV is biographical about “they” and their mind, but is dead and does no longer have any functional value according to Gen 1:7 in the modernist versions of Gen 6:2? Do you see how that contributes to words having distinct meaning with biographical value in the KJV but nothing such in the NKJV, NASB etc.?

Gen 6:3 Next example where the apostolic KJV provides canonical oversight, and the modernists only a lexical translation. In Gen 3:22 the frist “for ever” לעלם was about the tree of life (later the book of life) as means to avoid mosaic recycling. Gen 6:3 is the second instance. Sola S would be received as means of no value, and would therefore be evidence of recycling. So the cycle is called, not “always” לעלם. With the two verses put up against each other, the combined story says how each paradigm would begin as a revived, forever, but would decay toward man’s deistic death confirmed four generations later. As a matter of sola S synergy would the cycles after the 1500s cause steadily more casulaties by more effective weapons produced around Christendom’s slaughterhouse and sacrificial priest denying the means to avoid it. Life on earth would never reach any higher value than the sola S value the theologians “forever” rejected.

Gen 6:3 And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.

Gen 6:3 וַיֹּאמֶר יְהוָה לֹא־יָדוֹן רוּחִי בָאָדָם לְעֹלָם בְּשַׁגַּם הוּא בָשָׂר וְהָיוּ יָמָיו מֵאָה וְעֶשְׂרִים שָׁנָה׃

With a repeatedly dis-continued Moses, this verse and the mosaic cycles need to be read together with Gaussian statistics in Gen 2:9 and the generational moving back and forth

between centre and periphery. After four generations and repeatedly ending in a social and organisational wilderness in the periphery, would violence and war be needed reset medicine to bring things back to the given simplicity at the sola S centre. Gauss moves between G-d in Gen 1 and the slaughterhouse of vicar lordship in Gen 4. From stage 3 and from third generation would ruling theological legalism and the judicial conditions follow. G and Gad are part determinists. Dan and lady D follow their collective journey. Strife דוֹן denotes the judicial conditions Dan is named for, growing to the absolute in Gad's fourth generation, also meaning that Gog and Armageddon are modelled on the first cycle ending in Gen 4. This reflects G's condemnation growth in Rom 1, and from Rom 1 to Rom 8. For more context on the canon, must flesh, basar בשׂר in Gen 6:3 be combined with the "fallen" נפל Niphil, called giants or nephilim in Gen 6:4, later to be the reason for equating the bloodline and the striving soul נפשׁ with Naphtali נפתּלי. Niphil Basar in redemptive struggle constitutes the dis-continued cycle in Gen 6:3, and builds reason into the sola S timeline given by the Vau-consecutive present in this verse.

One extra detail is the Hebrew part saying, "for that . . also" בשׁגם (ב ש גם) as an essentially Benjamite combination supported by bountiful predestination in Psa 119:17. This makes itself a literal M+ test case for purgatory and Lamech's inquisitorial office and pottery in Gen 4. "Deal bountifully" גמל begins its apocalyptic purgatory with the first "also" גם in Gen 3:6 to be developed from that simple man-woman relation to the prostitute "deal bountifully" גמל where a male- and tail-factor has made room for its serpent Lamed office and terror regime. If you move to the other end, the last instance in OT, saying vau + "also" וגם in Mal 2:9, that verse outlines the historical sola S way the theologians always rejected. It is a double "and-also" statement how all history was blueprinted as foretold, but the theologians would come up with all other ways and vicar alternatives while rejecting the one true way of life and tree (book) of life. Sola S is the literal biography and history called the book of life. Predestination and mosaic Bn-i-Mn recycling would continue until sola S is given its proper value. In three grouped elements is Beth B and the Benjamite way coded as strife "with man" באדם, "for that . . also" בשׁגם, he is "flesh" בשׂר. In Beth B's recycled context it is relevant that every time the apostolic KJV provides oversight and insight into the biographical Bible the purpose is to be informative in accordance with the free sola S. In its lexical form the historical oversight alternative means a textual translation as means of inquisitorial horror under legalistic relativism by the dictatorship of theology. From the days of the RV/ASV was the anthropological "not always" in the KJV changed to the theological "not . . forever" where the counter-reformatory establishment today's NKJV and NASB support would find protection in a text no longer mediating the recycled fruits of rebellion.

The concluding element in Gen 6:3 concerns the (counter)-reformatory conflict between Philadelphia and Laodicea, between the apostolic text and non-apostolic copycats, and between London and Rome. This will be clearer in NT but for now is Gen 6:3 one of the early Genesis indicators of the war where the KJV provides for the reading remnant, and the modernist committees profess obedience to the KJV translation line while they actually are realigning the modernist "protestant" translations with the Douay-Rheims translation and ideology. In the Coverdale/Tyndale 1535 Bible it said "not allwaye", the same in the Matthew 1537 Bible, in the 1560 Geneva Bible "not alway", in the Bishops' 1568 Bible it said "not alwayes", the same in 1611, and "not always" in 1769 when the process of spelling standardisation was finished. The point to be repeated is how man's striving in rebellion manifests itself in the text. When the closet papists, Westcott and Hort and the OT/NT committee they were a part of mutilated the text, it was a counter-reformatory mission to realign the text with the papist Douay-Rheims where the text in Gen 6:3 says, "not . . for ever". Protestant rebels like the NKJV, NASB, ESV etc. are "protestant" traitors working as mercenaries in agreement with Vatican II and the papist NABRE to restore the textual and missional conditions as they were before 1517. In the KJV the apostolic text provides true oversight and mediates the cyclical Bible as-is. In bastard translations are these things uprooted and are drifting around on the surface in agreement with the non-apostolic Vatican and the traditions of men where the Bible has lost its sola S value. Theology and theologians represent this substitute and superficial ideology striving against G-d and the truth as stated and profiled in Gen 6:3. Uprooting and bastardisation of the text is the background for understanding the present, more or less universal consensus on "not . . forever" in the modernist competitors united against the KJV, against the textual reality, and against what this text says about how rebellion manifests itself in theology and among theologians. Gen 6:3 is therefore relevant for the understanding of the war between London and Rome, with England as the reformation stronghold, and why the two primary targets to be destroyed by agenda 2030 are the two protestant areas, UK and USA, and why it is important to have these two areas moving against Israel for instrumental use against the Jews until Armageddon might finish the unfinished regarding holocaust. Those pulling textual, missional, and ecumenical strings behind the scene will favour this proxy to appear as a total Protestant and Jewish self-implosion for a total counter- or reset-reformatory victory.

Here is one final test case for Gen 6:3. Notice the KJV phrase, "for that he also *is* flesh", as an expression of the twofold Bible. Do you see that after collapsing and merging the twofold KJV into one uprooted story in the NKJV, the alternative text can have no other meaning than a modernist effort to revive or give a deistic carcass life support? In other words, do you see that the counter-reformatory mission the papist NABRE promotes and the NKJV serves as a mercenary is a deistic enterprise trying to hinder trinitarian revival and the restored twofold Bible?

Gen 6:4 The untold part of the story in verse 3. Recycling requires some ruling powers and headache-makers. Gen 6 must implement Niphil Basar's office in Gen 2:21. Fallen flesh, Niphil Basar Almighty, was first introduced in Gen 2, then taking effect in Gen 4. Gen 2 supplied the basics about the Nephilim, or giants in the KJV in Gen 6:4. Now the

vicarious instead-of and in-his-stead position must be added to fill the void and the host vacancy the Nephilim would exploit in absence of true lordship. For canonical oversight the KJV says "giants" **נפלים** comparable to Goliath and Gamaliel, about the influential power all Nebats and Niphil Basar rulers would have in their fallen dominion as gods in a vicar worship universe. To put them in D-G context, Num 13:33 and Jos 13:12 are fitting examples. Whatever G would say or do, would generally be a collective outcome. Here is more stuff for Darwin to fuel his theory of natural selection and the survival of the fittest. Through this verse, from "giants" to the "mighty" in the KJV, it says how the succession of original sin would be maintained as the fallen man's dna. Notice how the KJV again uses the word " same" to express predestination, the fallen man, and his dna of unbelief while waiting for Abraham's redemptive mission.

Gen 6:4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

Gen 6:4 הַנְּפִלִים הָיוּ בָאָרֶץ בַּיָּמִים הָהֵם וְגַם אַחֲרֵי־כֵן אֲשֶׁר יָבֹאוּ בְּנֵי הָאֱלֹהִים אֶל־בְּנוֹת הָאָדָם וְיָלְדוּ לָהֶם הֵמָּה הַגִּבֹּרִים אֲשֶׁר מֵעוֹלָם אַנְשֵׁי הַשֵּׁם׃ ף

Gen 6:4 needs "dispensational" support. From the fall to the flood, partly including the extension from Noah to next "dispensation", beginning with the transitional period from Abraham to Moses, the first 2000/1656 years may be called the "dispensation" of the Nephilim(s), just like the wrestling Naphtali represents the next, troubled 2000 years. Together, Gen 4-6 builds the dispensational age of long-lived giants reaching Abraham. The giant's dispensational baton is delivered for change to come with the dispensation beginning with Abraham, actually Moses. Shem overlaps with Abraham. Before that, Gen 6:1-6 builds the same Niphil Basar grief repeated with the wrestling Naphtali, the next dispensation. Giants (Nephilim) represent the continuation of Adam's fallen soul, explaining the mosaic dis-continuation in Gen 6:3, and why the Nephilim(s) must face the same end in Noah's water baptism as Naphtali in Asher's Jordan. If a false apostle, or a false To Be, should find his mirror, it would be this corrupt version of Being, **היו** as a fallen and corrupt version of statutory being **ויהי** in Gen 1:3 and Eze 1:1. Giants in Gen 6:4 belong to the deterministic nighttime party before the conjunctive sola S light is switched on (in Gen 1:3). If Nebat, the Nazarites and other influential members have a merit to report, the mirror of all such giants is Gen 6:4. It may be helpful for the overall understanding and the KJV OT/NT oversight to read the combined Hebrew/English in Gen 6:1-6 for a full picture of fallen giants on Baptist road in Gen 6:4. It is helpful to see where the giant rulers in 1 Cor 12:1-2 have their strength from, and Paul's struggle with comparable dispensational Goliaths lasting to the present day. Niphil Basar power in Eph 2:8, contributing to G-d's grief in Eph 4:30, and ruling principalities in Eph 6:12, govern the fallen man's universal dispensation throughout Satan's master paradigm. In Ephesian form, GOD's uppercase grief explains that the Spirit in Eph 4:30 originates in

Gen 6. This is one confirmation of the KJV brotherhood. Joseph's 1611 uppercase text says My Spirit and Giants in Gen 6:3-4, Benjamin's 1769 response is to confirm the dispensational and share the dis-continued, grief of GOD in Gen 6:5. For continuation, since NT says that the last days came early, and antichrist has been present on the scene since the first century, the arrow of time points toward the last tribulation and the final brass-iron/clay dominion under antichrist seated in the sanctuary and demanding to be worshipped as god. The ultimate antichrist is the vicar of Christ, Niphil Basar Almighty. Mental bias causes man to be deceived and think that His Carnalness is His Holiness. Everything must come together in the change of priesthood. Man's ability to recognise T's singular target in Rev 20 is no stronger than the ability to identify how N nominated history from the first in-his-stead office to the final vicar of Christ, antichrist, the pagan pontiff and Pimpriarch of the West, eventually cast out of that place, beginning with the sanctuary, then the rest of society.

Here is the test case for Gen 6:4. Do you see that this perverted form of Shem's heavenly identity, called men of "renown" שֵׁם, or to have made a name for themselves, would in its ontological sense never be more than a nominal Sardis equivalent? Do you see that these abnormal giants would try to force Noah to do the first walk of Canossa?

Gen 6:5 First instance heart. This verse may be said to be constitutional for all the books and the whole canon of scripture. It will be repeated later, but time ח, doing time, and all heart issue of life are the reason for pottery even before the statutory heart is presented. G-d saw that the thoughts חשׁב of man's heart לב was evil continually. In billing and building of divorce material is statutory time ח synonymous with heart issues of life. In retrospect is change of heart a statutory change which equals change of how to deal with scripture and how to read scripture. G, Gimel and what Daniel calls intelligence mean that the end of all such wickedness is a required change of heart causing man to regain G-d's perspective on good and evil for unity between Mal 3:18 and Gen 6:5. Gen 6:5 puts the statutory Cheth, the maker of time, before the face of the twofold Lamed. Put before the mirror, every "thought" חשׁב is a matter of "heart" לב. For G reasons where G-d's great grief is a matter of heart and intelligence, the KJV translated G-d יהוה in this case instead of the lexical LORD in most other translations. As finishing preserver of Westcott and Hort's ASV legacy, the LSB translates Yahweh, Jehovah in the ASV.

KJV 6:5 And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

Gen 6:5 וַיַּ֣רְא יְהוָ֔ה כִּ֚י רַבָּ֣ה רָעַ֣ת הָאָדָ֔ם בָּאָ֖רֶץ וְכָל־יֵ֣צֶר מַחְשְׁבֹ֑ת לִבּ֥וֹ רַק רַ֖ע כָּל־הַיּֽוֹם׃

ASV 6:5 And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

Here is the test case for Gen 6:5. First you need to verify that the Word, and for Man to become the word in person, is the benchmark everything is measured against, and the lense everything is seen through. Do you see that sola And is the same benchmark here and in Matt 24:24, rejected in the NKJV and NASB, and converted into a time-based alternative? Do you agree that the KJV initiates Gen 6:5 as a qualitative matter of grief instead of the time-based NKJV and NASB?

One more test case for Gen 6:5. Do you see how the Hebrew Resh is used to mediate that Gen 6 is a realm where the ruling headache is perfected? First much or "great" רב "wickedness" רע , then the perfected form, saying, "only evil" רק רע. In other words, before G-d initiated his first redemptive rescue operation with Noah, it was argued that redemption and reform belong to a semantic family of R-words enriched and unified by the ruling grips of original sin in structural form.

Now the concluding test case for Gen 6:5 while moving toward the first Baptist brink in Gen 7. Do you see that the creative and creational conflict between G-d and Man as two actors with creational power, but with conflicting creational wills, became a war between the first created "form" יצר in Gen 2:8, before man's fall from Pison, and man's lust to recreate everything in own image according to man's own vain "imagination" יצר after the fall? Gen 2:8 and 6:5 are the first two instances of this Hebrew "form" or fashion. Do you agree that the implication of the survival of the fittest spirit of time on earth since the fall, indicates that endless evil in an unbroken chain throughout history is the reason for the succession of original sin fueling the word "continually" in Gen 6:5 with a power much stronger than the recycled dis-continued "not always" in Gen 6:3? Do you see that bastardisation of the Bible means that "continually" in Gen 6:5 and "forever" in Gen 6:3 were equated and aligned as a fixed temporal continuum with such forceful effect that everything dis-continued, not always, was wiped out of the text and all repeated Kairos moments were choked by the primitive brute in office? Do you see that the same dna in office today pushing agenda 2030, cannot be expected to respond to reason even if the whole world should stand up in the now increasing protest around the world?

Gen 6:6 The sixth of six constitutional verses at this stage. If "earth" could be translated soil or ground, or Adam could reflect his adama, this verse might instead say, made in heaven. Is this grief a matter of creation or location? It must be read literally about man uprooted and living on the surface and on the earth instead of in the earth and instead of in agreement with Beth B in Gen 1:1.

Gen 6:6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

Gen 6:6 וַיִּנָּחֶם יְהוָה כִּי־עָשָׂה אֶת־הָאָדָם בָּאָרֶץ וַיִּתְעַצֵּב אֶל־לִבּוֹ׃

Here is a profiled KJV/XXX test case for Gen 6:6. Do you see why the anthropological and creational KJV says that this regret is a 2x prophetic "it" case reflecting Gen 1:4, not the same in the theological focus on the LORD as person in the NKJV and NASB?

Do you see that G-d's grief related to the 2x prophetic "it" in the KJV means a deviation in created outcome benchmarked with the sola Vau/And design specification? Do you see that sola S means used synergetically against the intended design specification and to serve another gospel also synergetically would increase G-d's grief?

For more context on Gen 6:1-6, these six verses are key to understand G-d's creational anthropology and the whole canon from the Hebrew Adam to the Greek Anthropos. The statutory implications of time ח, enslavement and confinement are presented in steps, first that G-d caused Adam to become a living חי soil נפשׁ, then that life became the foundation for Moses and the dis-continued cycle, that The spirit רוח shall not always strive with man, for THAT he also is Niphil Basar Almighty, and finally that life itself became a statutory heart issue until the end of time. It is obvious what Nahash נחשׁ in terms of souls, persons, and host bodies, has to do with all the conflicts between deism and the trinity over property rights throughout man's redemptive history. With Lord and Lamech and the basic Nephesh rotation in Gen 1-4 in place first, the story leading to the flood makes more sense. From Gen 1:2 the terminology is put in place for how Nahash would exploit things without form in "darkness" חשׁך. It is indicated from start in Gen 1 that man's subsidiary pilgrimage, justification by faith, is about pottery and formative clay. How the spirit relates to darkness and void of reason in Gen 1:2 repeats itself in Gen 6:3. Without saying it plainly, time is in place from the beginning in Gen 1:1 and it is the twofold story of biblical baptism beginning with the creation of heaven and earth.

With Gen 6:1-6 made statutory by heart, it is even more important to know why the KJV says "not all-ways" about the repeated cycle in verse 3, while in most of the modernist translations this becomes a one-time event, and after that why the KJV says GOD about the evaluation of emotional intelligence in verse 5, while the other versions say LORD. The KJV is doing its work as OT/NT overseer with many instances of Lord GOD to be translated יהוה אלהים but GOD for יהוה this Benjamite 1769 instance in Gen 6:5. First God in 1611, then GOD in some versions after 1611 and in 1769. This instance of GOD in Gen 6:5 was in place in the Bishops' 1568 Bible. Vicar versions of Gen 6:3, 5 contribute to the mix-up of the Mosaic cycle by using other sources than the Masoretic.

Gen 6:1-6 About the NT malefactor and its OT background in original sin. Malefactor is a word of Latin origin and has nothing to do with gender. Male describes a person guilty of wrong (doing) or simply a criminal. How to interpret Male-F and its place in the KJV is working only if directly transliterated and assimilated into English as a male factor. This must begin with the atonement and how the malefactor was led with "him" in Luke 23:32 and the same man/male issue being projected in John 18:30. In Gen 6:1-6 it is a male factor story verse by verse, going back to first instance "sin" in Gen 4:7 where the KJV says "him" according to these things rooted in Beth B from start and how the Vau builds the male-factor bill of divorce. Modernist committees refuse the canonical picture and say "it" at the end of Gen 4:7 on the same basis as being gender-inclusive in Gen

1:26 and through OT and NT. The KJV builds the real canon according to sin becoming a male story from start about the iniquity of the fathers and the organic wickedness of pagan patriarchs in position to increase the pain on earth. In terms of original sin, is the canonical program strictly a rationalist drama where the KJV mediates root causes about the royal malefactor as a male element and a structural element laid out verse by verse from start in Gen 6. Committees professing literal equivalence in Gen 4:7 make fiction. It should be noted that the generally beast-marked Cain from start partly is an original sinner on autopilot. He is partly an enslaved ruler not in control of his own self. If you read the whole story in Gen 4:7, there begins Calvinism's denial of free will, the denial of plain text. If you return to the 1500s, this is the theological free desire not to will well, instead refusing even the most clear passages on free will to reform or refuse the deterministic offer of salvation. In Gen 4:7 it is important to notice that first instance "sin" show up with Cain and with free will, not with Adam and not by birth as totally depraved determinism, and most important, that today's readers have the enlightening means of redemption to know Cain's choice as a warning not to follow his example. The Calvinist position is to deny the difference of having the means Cain did never have and the whole historical plot, and still deny that there a written difference was made AD. Like Roman Catholicism, Calvinism, and theology in general, do not want to accept the sola S advantage of having the means to know what Cain did not have and did not know in Gen 4, which means that theology denies the redemptive role G-d gives sola scriptura. Theology sidetracked scripture in favour of the expository pulpit and continuous blind determinism independent of providence and redemptive means. Later scriptural portions about providence being turned into means to give strength to original sin, begin with the free will to do otherwise in Gen 4:7. In all portions like this it is important to evaluate the redemptive growth potential and how Christendom acted and proved Christ to be of no more effect than in the days of Cain when they had no written means of redemption. Christendom's priestly pimps became a breed of the same fallen Adamkind as the evil-doing malefactors in Gen 6. Later history should have continued the Christ-gathering, as in Acts, but the religious patriarchs returned to the acts of the self-gathering, multiplying malefactors in Gen 6, meaning that the earth-centred cosmology outlined in Gen 6 would not change with Copernicus and Galileo. Theology's anthropomorphic ideas invalidate the Bible and make it impossible to turn the world back to normal order.

Gen 6:7 After the first cycle in Gen 1-4 and now after Gen 6:1-6, this verse is preparing for the spewing out or vomiting of inhabitants after providing the constitution for it, and it is important to read word for word. The basis for creation is the basis for destruction. After the fall and after uprooting man from the inner canon, the physical and superficial "earth" is the foundation for man's vicar creation, now becoming the root of destruction. Man rebelling and on his own is not created from the inner canon but from the face of the earth. Man's vicar creation locus becomes the locus of destruction. The question is, what is the meaning of "whom I" and "that I" in creative authority in this pottery since the fall? Again is deism a mirror of antichrist's temporal dominion. True and vicar power do not coexist. And now in retrospect with all books in print, sola Vau/And is the same Word and Lord in person and in print. So, the four first words may be punctuated accordingly: And, the LORD, said, . . . which is punctuation according to John 1:1.

Gen 6:7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

Gen 6:7 וַיֹּאמֶר יְהוָה אֶמְחֶה אֶת־הָאָדָם אֲשֶׁר־בָּרָאתִי מֵעַל פְּנֵי
הָאֲדָמָה מֵאָדָם עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמָיִם כִּי נִחַמְתִּי
כִּי עֲשִׂיתִם׃

Extra on Gen 6:7. Due to the nature of the twofold Bi-ble and the canon will Beth B and its Benjamite terminology from the beginning bereshit bara govern how to read and how to interpret the B-words in general. With B on the road to A and to unity (cf. Psa 133), it is a journey from twofold diversity to singular unity. In Gen 6:7 is "both" in its third instance (Gen 2:25, 3:7, 6:7). This is some of the authorized bonus acting independent of grammar and lexical value but is governed by the twofold nature of B and the canon. In Gen 6:7 the nature of B says that xxx will destroy "both man" but only one beast to make a difference between the trinitarian breath of G-d and deism in general. A beast is a deistic beast, but man has the potential of becoming a trinitarian soul. If this twofold premise is seen and accepted, one of the ways to verify "both man" in Gen 6:7 is to read the same in Matt 10:28. To distinguish between a first and a second death is applicable for man but not for the beast. "Soul and body" in Matt 10:28 equals the two, "both man" in Gen 6:7. The closer to the redemptive centre of the twofold Bible, where words like "both" and "but" appear, the greater validity of the twofold Beth B semantics. Repeat first instance "both" in Gen 2:25. By fall is man both physically and mentally naked and he needs a remedy both for the first and the second death. On death row, in transit to the second death, he has already lost his first and his real life, only one is left. Notice the lost distinction between trinity and deism when the NKJV committee removed the comma separating "both man" from "and beast" in Gen 6:7, and notice how that reflects theology's typical tendency to uproot the reader from the inner canon and relate only to the material, physical and exterior. Read the twofold "both" in Gen 3:7, later saying, having eyes but no seeing, and having ears but no hearing, both, both (cf. Pro 20:12).

From Gen 2:5 to Gen 3:19 were textual details implemented from the first No-Man and no tilling, to tilling until or "till" **עד** , reappearing in Gen 6:7 as YaD ups and downs for the sake of manifesting the recycled nature of creation and destruction. Do you see how the Hebrew text outlines recycling as paradigmatic backsliding from a trinitarian man until and till he becomes a deistic beast? All the rest is destroyed out of his deism. During each cycle man returns to his deistic dust in agreement with Daleth in Psa 119.

Gen 6:7 .. **both man, and beast,** . . and the creeping thing, and the fowls of the air ..

Gen 6:7 . . מֵאָדָם עַד־בְּהֵמָה ... עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמָיִם . .

Gen 6:8 Now is the twofold "both" implemented by nothing "but" Noah. Functional eye-sight means to close the breach between the mental and the physical, and between the inner self and the exterior canon. Secondly, but still in the same twofold B context, must

Noah integrate the "beholder's" הן position with "grace" חן in order to substantiate his eyesight. Time and the arrow of time capture everything prophetic and deterministic. Cheth appeared first in Gen 1:2 where the struggle between the spirit and nighttime power was founded. How Noah נח found grace חן was a matter of time and doing time echoing the first instance of spirit רוח and darkness חשך in Gen 1:2. Another syntax check is required on whose eyes this verse is talking about. What does it mean to have regained a functional eyesight and the Lord's perspective on things? Noah has no other Beth B to return to than the original "in" space in the beginning in Gen 1:1. Restored authenticity is necessarily a restored higher Resh and Rosh dimension and perspective beginning with the original observatory in Gen 1:1.

Gen 6:8 But Noah found grace in the eyes of the LORD.

Gen 6:8 וְנֹחַ מָצָא חֵן בְּעֵינֵי יְהוָה׃ ף

Gen 6:9 First how THESE אלה labouring generations repeat Gen 2:4 and 5:1 but with some difference. Just צדיק and perfect תמים make a (filthy) background for Noah's thummim צ character put face to face with its elaborated form, called thummim תמים.

Gen 6:9 These *are* the generations of Noah: Noah was a just man *and* perfect in his generations, *and* Noah walked with God.

Gen 6:9 אֵלֶּה תּוֹלְדֹת נֹחַ נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדֹרֹתָיו אֶת־הָאֱלֹהִים הִתְהַלֶּךְ־נֹחַ׃

For more context on Gen 6:9, first the No-man אין in Gen 2:5, then Enoch חנוך in Gen 5, and now Noah. If Noah was a really well-qualified architect, he would first cover the city-building Enoch in Gen 4:17, then the personification of grace in Gen 5:22. Later guys like Bezaleel and Aholiab would surely have done some subsidiary operations to sharpen their skills before they were called to do the tabernacle.

Another detail, first in Gen 5:22, 24 then Gen 6:9, and eventually in Mal 4:6, is how the direct object marker is designed to work from start in Gen 1 until time and signs of time become confessional reality and the unknown marker turns into a translated preposition. For man walking in darkness without G-d and hope in this world is את no more than an unknown and non-translated sign convention, but after closing the breach between the exterior and the inner canon is the direct objective becoming known reality. First without G-d but eventually becoming that restored No-man אין with G-d את־האלהים as stated in the case of Enoch in Gen 5. Also Noah is perfected and restored to match the pre-fall No-man and his Pison world order in Gen 2:5. Matt 16:1-4 is a corresponding NT case of void of reason regarding signs of time and missional objective. A reasonable end of OT is made in Mal 4:6 when man no longer can escape the power of conviction

before the earth potentially is smitten with **את** a curse. The direct object marker and the prepositional and missional objective must unveil the unmistakable options, do or die, and the text is forced to yield its translated value without presuppositional bias. OT ends with making signs of time prepositional, a known objective to be unveiled in its time, but theology in continuation is unwilling to give **את** any translated value. You need to see why "with" at the end of Mal 4:6 is the basis for man's potential change in this verse and why man walking in continued darkness and without G-d and hope in this world is the reason for Christendom's rebellious continuation beyond signs and fulness of time standing out in Mal 3-4. Readers of the anthropological KJV have a text in Gen 6:9 which models Godkind surrounded by the evils of fallen Adamkind "in" his generation but still preserving a stature of being just and perfect. The meaning of the Elleh **אלה** school in Noah's life and generations requires these tests and trails to be "in" place.

Gen 6:10 Noah's male family. According to the Ark and the Tabernacle model, Shem denotes a predestined seedtime character, Ham a timed flowerer, and Japheth a harvest character supported by sola Vau/And. Nothing is new in the 3x40 years biography of Moses which is not covered by the 3x300 years of Noah.

Gen 6:10 And Noah begat three sons, Shem, Ham, and Japheth.

Gen 6:10 וַיּוֹלֶד נֹחַ שְׁלֹשָׁה בָנִים אֶת־שֵׁם אֶת־חָם וְאֶת־יָפֶת׃

Gen 6:11-12 Noah and his perfection in verse 9 is not real without the contextual verses 11-12. More statutory time is imposed on Noah. Corruption **שחת** and violence **חמס** are full of Jezebel time (corrupting the way and making it his own in Psa 119:1). Noah would experience the first Hamas **חמס** reign of terror.

Gen 6:11 The earth also was corrupt before God, and the earth was filled with violence.

Gen 6:11 וַתִּשָּׁחֵת הָאָרֶץ לִפְנֵי הָאֱלֹהִים וַתִּמָּלֵא הָאָרֶץ חָמָס׃

Gen 6:12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

Ge 6:12 וַיַּרְא אֱלֹהִים אֶת־הָאָרֶץ וְהִנֵּה נִשְׁחָתָה כִּי־הִשְׁחִית כָּל־בָּשָׂר אֶת־דַּרְכּוֹ עַל־הָאָרֶץ׃ ס

Since nothing is new in NT, be fruitful and "fill" **מלא** in Gen 1:22 vs "filled" **מלא** in Gen 6:11 is OT background for the twofold Bible and the need for two fruitful harvest groups in Gal 5:19-23.

First test in Gen 6:12 is how KJV/XXX profiling in this case relates to Psa 119:1. In the KJV is the translation done according to third person malefactor singular, and how man had corrupted "his" way. In modernist form it deviates into "their" way together with the rest of self-made road-building in Psa 119:1 and gender-confused ideas in Gen 1:27.

For additional context on Gen 6:11-12, subsidiary justice and destructive corruption will integrate the "corrupt" שׁחת with the underworld תחת terror and mafia. In the longer run would corruption be unable to avoid its own disaster but will at some point be taken in its own craftiness. Since this is also a repeated reformation phenomenon, it is relevant how the beginning and the end of the 3x70 weeks are interrelated and why the nature of a corrective must come with certain specifics. Now the parties in this turmoil need to be divided into their respective groups in the main camps about providence and perversion.

The providentially received and preserved TR/Majority vs Codex Satanicus
The providentially translated reformation Bible vs Laodicean copycats
The remnant and sola scriptura vs chief rebels in the scriptural corruption party

A set of circles around a common centre is drawn up with multiple groups and divisions, from ignorant masses in the periphery, then smaller groups of contributing corrupters closer to the centre, then even smaller groups of translation committees and finally, the root and the axe laid at the centre, a tiny group of chief corrupters in no way willing to accept any true reformation, since the 1500s having worked to reverse everything. The closer to the centre of corruption, the more explicit is the corrective direction of the text in describing the ruling theological evildoers working corruption and deception from the centre, throught the other committees, and to deceive the blind masses in the periphery. Gen 6:11 mediates the fruit of scripture perverted and turned into another gospel and how people in the end would find themselves in an even worse condition and under a no-less fundamental threat than Noah and those never having any scriptural remedy. These theological evildoers, fabricating text and working out missional manipulation from the corruption centre are the primary target in corrective messaging, and all the rest seeing the implications to be equally charged. The fruitful order from centre to periphery works the same way as from "corrupt" to "violence" in Gen 6:11, and it works the same way in Adam's garden reoriented from the tree of life to the tree of knowledge. Another gospel means that man was nurtured into violent rebellion against G-d. Just like forces working in the process of time and in dynamics of change, the reader must work his way through Gen 6:11 just like through the chapter, Rom 1. Corruption brings forth violence. Notice how even a constant condition in the first half of Gen 6:11 will cause a dynamic growth of boiling fury without end in the last half. Just like a little leaven in a lump in Gal 5:9, will the fruitful growth in retrospect reveal why it did not say "full of violence" but that the text mediates a timed order of human nature overthrowing his own social realm. For a theologian is Gen 6:11 a message about man's fallen condition with no direct relation between the textual and the anthropological development. In other words, a theological translation is prescriptive for the same reason as theology is legalistic. Theology has no descriptive elements mediating G-d's creation of humanity, other than prescriptive ideas about obedience to (vicar) laws. This is the reason why "must" did show up in Gen 4:7. Remember also that Christendom's long history of totalitarian and inquisitorial religion forcing people into submission to antichrist, the vicar of Christ, is the history of religion in its prescriptive form, much law but no real gospel. Void of reason turned scripture into a legalistic slaughter instrument, and the descriptive element disappeared. Replacement ideology, preterism, and a magisterial orders with ruling, prescriptive power became the

end of the descriptive Bible and the end of the sola S timeline and roadmap. Gen 6:11 is repeated time and again in the apocalypse but that has no relevance in the replacement mindset of theological and preterist religion. This explanation is also helpful to decode how post-reformation Calvinism continued classical and medieval Catholicism and how Catholic preterism and Calvinism's predestination and Covenant theology compare in their allegorical approach to reality and the isolation of apocalyptic history over the last 2000 years. Whatever took place was not described, or was out of man's control. You simply have to pair Gen 6:11 with Jezebel's mantra: We cannot save ourselves. In this context you should discover the link from prescriptive theology to the ruling modernist committees spewing out endless translation updates in a world where all connections are lost between the descriptive Bible and its protective lingual and cultural mission.

Gen 6:13 About the self-fulfilling dimension of the prophetic and anthropological Bible. First you have to apply the mix of signs and a direct object marker on one side, and the use as preposition "with" the other side, and from there evaluate the redemptive growth potential from having only signs of time and no written remedy, to having everything. Everything in this verse is universal and no less relevant today than in NT days of Noe. With everything realigned, the ending of Gen 6:13 and the ending of Mal 4:6 combine the totality of mental and environmental conditions in the end when the definite direct object marker **את** no longer can be separated from the "with" **את** preposition. Man's deviating objective and the final warning about it in Gen 6:13, Mal 4:6 says how man's creational life and deeds on earth became a self-fulfilling objective to self-destruct. This verse repeats the YaD cycle about "both man, and beast" and everything else in Gen 6:7. In agreement with the overall patriarchal, malefactor issue here and in Mal 4:6, the core phrase says, "end of all flesh" קֵץ כָּל־בָּשָׂר as nothing but masculine grammar. It is the same with the violent "hamas" חָמָס, nothing but masculine, malefactor grammar, reflecting the organic essence and structuring where "before me" **לפני** reflects a vicar patriarchal organism where violence is a patriarchal "issue out of them" **מפניהם**. Read in combination, there is nothing new of organic patriarchal stuff in Mal 4:6, and nothing new in how Christendom's episcopal infantilism continued the same vanity. Both cases end with man forced to face the object-marked outcome of this own vain objective.

Gen 6:13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

Gen 6:13 וַיֹּאמֶר אֱלֹהִים לְנֹחַ קֵץ כָּל־בָּשָׂר בָּא לְפָנַי כִּי־מָלְאָה
הָאָרֶץ חָמָס מִפְּנֵיהֶם וְהִנְנִי מַשְׁחִיתָם אֶת־הָאָרֶץ׃

For more context on Gen 6:13, this is first instance "through" in the KJV. The first to do with this word is to read it in the context of evil committed under the second-heaven roof while waiting for a break-Through. The next is to compare this word with "by" to contrast the temporal and the eternal. In time, Flesh Almighty is a channel for things to

be done through, not by him but through him. Later, in NT, the word “through” could be used instead of “by” to describe Jesus and what he did. Since modernism and the idea of a historical Jesus appeared, certain ideas were integrated with the counter-reformatory Bible industry, now using the Bible to say that Jesus is not a part of the eternal G-d and creator, and things are not done by him, as G-d, but he is reduced to a created, temporal person for things to be channeled through, and he is thereby made a malefactor and one of all the rest where things could be done through instead of being done by him. Here is the word “through” presented and put in context. Gen 6:13 confirms that adamic flesh in Gen 2 became the agency where-through the serpent could deceive and execute all evil, and it indicates what the result was when Tamar was veiled in Gen 2 and how the world would go on under the second-heaven roof until man is reformed and reaches the needed break-Through. This is simply the nature of the master paradigm with veiled flesh as the primary channel Satan executes evil through without the involved party being aware of causes and effects only indicated in modernist form. The word “through” in this verse is helpful to decode this verse and the journey so far from Gen 2. Be aware of the Hebrew details of the vicar patriarchy involved when the earth is filled “with violence through them” חמס מפניהם. The rest of verse 13 repeats how (vicar) facial acts of the earth already is preparing for this in Gen 4:14.

Gen 6:16 Graphical amusement about square-cubit language. Things moving up and down and realities above and below must obey the designer’s ם writing style. Salvation is from above and is by definition. ת is veiled by locus. ה is potentially liberated from such locus and is fitted with a window on third floor. Instead of saying, ye must be born again, Jesus could say that Nicodemus must be raptured up to a room with window and insight. Noah’s Ark builds three stories in height into G-d’s third heaven, while Moses’ Tabernacle presents a horisontal design into the corresponding holiest of holy.

Gen 6:16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; . . . *with* lower, second, and third *stories* shalt thou make it.

Gen 6:16 צֹהַר תַּעֲשֶׂה לַתֵּבָה וְאֶל־אַמָּה תְכַלֶּנָּה מִלְמַעְלָה וּפֶתַח הַתֵּבָה בְּצִדָּהּ תָּשִׂים ... תַּחְתִּים שְׁנִים וּשְׁלִשִׁים תַּעֲשֶׂהָ׃

The most important difference from the anthropological Hebrew and KJV to modernist, theological versions is how the KJV translate man’s pilgrimage with T’s target horizon to finish above. In the theological NKJV and NASB the story is limited to how Noah is instructed to build a physical building without any parable value. With the picture of the heavenly ladder and stories in place, modernist ideology made a replacement story with a limiting “roof” instead of the true window, as seen in the ESV, NIV, CSB, NRSV-UE, NET Bible etc., the same as Jezebel’s second-heaven roof laid to hinder a breakthrough. Why this repressive idea and willingness to put a limit on G-d’s infinite omnipotence? Anti-KJV advocates move along the path of replacement translation ideology. Some of the groups and committees most aggressively working to replace the KJV, offer the most

restricting versions of Gen 6:16. This verse does literally capture the conflict between Laodicea's cloaked deception and Philadelphia's transparency. These three stories make the background for deception and vicar story-telling. Tamar's lower תחת entity makes itself synonymous with Satan's underground mafia landscape, and therefore is that vicar level the place of deception and ex-positional story-telling. Lower (preterist) areas under the second-heaven roof have no window to gain true insight. Before restarting the four verses, Gen 6:14-18, the anthropological story in the KJV is about the 4x Thou instances in this verse bringing forth T's target finish by the fourth Thou at the end.

Before moving on you need this test case on the first eight KJV words in Gen 6:16. Do you see that these eight words with a window into Paul's third heaven model a mediator office, or channel of revelation, and a target incentive to become that window in person?

Gen 6:14-18 Now some typical KJV/XXX profiling of the differences between G-d's providential Philadelphia and man's rebellious Laodicea. Verses 14-18 are useful on the growing redemptive conflict between Christ and antichrist, and between G-d's creational anthropology and man's theological paper-god. These verses profile some of Lucifer's modernist accomplishments from 1881 to 2021, from the RV/ASV to the NASB/LSB.

Gen 6:14 Here is the KJV translating word-for-word according to the Hebrew, beginning with "make thee" עשֵׂה לְךָ. Notice how "Make thee" vs "Make for yourself" model the two parties lined up for 100% Copernican reformation vs 5% counter-reformation, the same in anthropology vs theology. As already indicated, in the anthropological KJV the primary creation is about G-d's making of man, Thee, where the ark serves as a place of workout, in its theological form a prostitute creation, outsourced and limited to the physical ark. In its real form this is a subsidiary justice workout with fear and trembling, saying, "make" עשֵׂה thee, intensified under the hammering hand of the temporal power of Lamed and Lamech's brass-iron/clay office.

Gen 6:14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

Gen 6:14 עֲשֵׂה לְךָ תֵּבַת עֲצֵי־גֹפֶר קִנִּים תַּעֲשֶׂה אֶת־הַתֵּבָה וְכָפַרְתָּ אֹתָהּ מִבַּיִת וּמִחוּץ בַּכֹּפֶר׃

For more context on Gen 6:14, the canonical creation says that while Noah is making the ark, the ark is making him, Make Thee, literally using the ark as saving and redemptive means to be exercised therewith as-is according to Ecc 1:13, 3:10. In the LSB it is about an exterior building project. The first to notice about the KJV translating BC text in AD context is the need to bypass the temporal Lamed the theologians do not want to bypass but says, make for yourself. They want to protect their breach office working on behalf of . . , where lingual outsourcing serves everything coming with such replacement ideas and syntax. Lamed's temporal capacity to do outsourcing of the creation in continuation AD corresponds to the people prostituted in the apocalypse. The KJV translates the text according to AD and Heb 1:2. The LSB serves the outsourcing, BC pulpit and Heb 1:1.

The KJV strengthens the anthropological dimension with the ark used as a parable story about himself. The LSB is one-sided, theological, and blind to G-d's actual canon and creation. Next, notice how the anthropological KJV puts the personal Thee and Thou as close to the centre of the creational program as the English syntax permits, thee/thou vs make, and how the theological LSB breaks up the wording and divorces the person from his creative action, since the mental has no role in the creational in theology. In the LSB is the product in his making theological and limited to something exterior and material Noah is asked to make for himself, not about himself. His building is outsourced from his person. Theologians search the text to find what it says about G-d, and there is no room for what it says about man beyond following a presumed prescriptive command. In the theological mindset is the creation(s) limited to the first two chapters, Gen 1-2.

Here is a test case for Gen 6:14. Do you see that in the Hebrew and KJV, where creation is about the personal Noah, Thou, the implication is that "pitch" כפר serves the role of anointing, but no such implication can be assumed in the theological LSB? Next step is more of a curiosity. Do you see any reason why the inner faith story with sola Vau/And support says, "and shalt pitch" וכפרת as a verb of executive action, but the exterior part and story of unbelief is an ever-unfinished, lame (Bn) noun called, "pitch" כפר? In other words, do you see how Christendom's exterior vanity reflects 2 Tim 3:7? Even if the anthropological exercise and pottery around Christendom's sacrificial priest and slaughterhouse after the printing press became even more absolute, did the theologians still reject descriptive sola S reality, and continued in their vain, prescriptive legalism.

The next test case for Gen 6:14 is about the biographical and anthropological Bible, and follows the target mission and incentive to be and become the word in person. Do you see that the KJV builds its redemptive syntax accordingly, to make the reader aware of the Bible's inner and internal landscape: Turn thyself into an ark of gopher wood. With that priesthood message established in the KJV, it is easier to detect how the NASB and LSB serve another gospel and BC conditions in continuation, and use Lamed and "for" to protect the breach position the theologians want to preserve "for" themselves. Verse by verse profiling of KJV/XXX details unveils the syntactic tension between the Bible's anthropological, biographical, and creational syntax, and the theological syntax working as means of deception breaking up the true syntax for restored medieval conditions.

Next test case in Gen 6:14. Do you see that expansionist ideas coming with Jezebel and Jabez (cf. 1 Chr 4:9-10), and Isaiah's field-to-field warning in Isa 5:8, might fuel their inspiration partly from Gen 2:5, and also from the middle section and from the personal Thou making room for whatever would be in Gen 6:14? In other words, do you see that the theological version of the Bible, limited to exterior materialism, in itself offers much more deceptive stuff than the modernist designers of means of deception could imagine?

One final test of Gen 6:14. Do you agree that if Christendom's exterior materialism was the true and finished product in G-d's creation, it would make more sense if NT and AD were done first, and BC, OT, and the physical Ark and Tabernacle were the final story. Do you see how this makes up the grandiose mismatch manifesting the Apocalypse?

Gen 6:15 Now should verse 14 have laid the foundation for how to read verse 15. First, do you agree that if things would change, and ever learning . . eventually would come to the knowledge of the truth, then the three KJV words in verse 15, "make it of" convert themselves into a conclusion what T's target party will "make of it" with hindsight? In this KJV context, do you agree that since Gen 1:4, Thou vs it, means to put man before the sola S mirror of self? Next, do you see that since the confronting this-*that*-thou issue was presented in Gen 3:13, it became a redemptive need to pair the malefactor "this" זה with the sola Vau/And remedy, as sin and confessional solution grouped from start here? Do you agree that This is the most pressing issue in need of its sola Vau/And defence advocate, saying that Without sola Vau/And ye can "do" no thing? Next, do you agree that the KJV's selective WHICH switch targeting Thou, has no more strength than the confessional And-This ability to convict according to Gen 3:13? In other words, do you see that "done" עשׂ in Gen 3:13, and "make" עשׂ in Gen 6:15 are partly united in their subsidiary pushing of T's target substance in a convicting and constructive direction?

KJV 6:15 And this *is the fashion* which thou shalt make it *of*: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

Gen 6:15 וְזֶה אֲשֶׁר תַּעֲשֶׂה אֹתָהּ שְׁלֹשׁ מֵאוֹת אַמָּה אֹרֶךְ הַתֵּבָה חֲמִשִּׁים אַמָּה רָחְבָּהּ וּשְׁלֹשִׁים אַמָּה קוֹמָתָהּ׃

Here is the first test case in Gen 6:15. Do you see that "fill in the blanks" is not so blank but corresponds to fill in the historical blueprint called, sola S. After a careful study of the first Hebrew phrase, saying, And this וזה (*is the fashion*) which אשׁר thou אתה shalt make תעשׂה it of, do you see that "fill in the blanks" (in italics) actually says fill in the capital T tradition as all the capital crime and inquisitorial punishment that made up the deviating and violent sola S history in continuation AD, filling the Hebrew phrase with substantive reason regarding This historical bloodline? וזה אשׁר תעשׂה אתה. Do you see why the modernist committees did not want to continue the KJV phrase in italics, which outlines the priesthood of unbelief as a clerical *fashion*, or justice in robes? Do you see how this KJV phrase indicates that the theological and exegetical priesthood of unbelief would be educational for the anthropological and eisegetical priesthood of believers, which for the final, target priesthood makes it even more important to convert the phrase "make it of " into a concluding "make of it"?

RV/ASV 6:15 And this is how thou shalt make it: the length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

Next test case for Gen 6:15 concerns the changes from the reformative and apostolic KJV, to the counter-reformatory RV/ASV copycats and later siblings published today. Do you see that since theology is not anthropological, and therefore has no substantive reality built up for Heb 11:1+, there is no reason or desire to preserve the italics in this KJV verse, including the "*of*" preposition in italics (1769) at the end of the first phrase?

Next, notice that only the word "*fashion*" was in italics in 1611. Do you see how the Benjamite Blayney expresses his lingual mockery of the vanity of robed deistic splendor by expanding the italics part, "*is the fashion*", about those using fancy or gay clothing to compensate for the lack of authenticity, real presence, and the alive trinitarian IS in the priestly host? Do you see how Blayney completed his editorial amusement by changing also "make it of" (1611) to "make it *of*" (1769)? In conclusion, do you see the relevance of apocalyptic issues of deistic beastly substance that is but still not IS in Rev 17:8, 11?

Next, here are also some smaller adaptions done to fit the English syntax beginning with the anthropological "which thou" אֲשֶׁר אַתָּה. Another important detail is how much labour pain would be imposed on the "mother" אֵם dimension to stretch conception and proportions to fit the needed square cubit אַמָּה measure (cf. Eph 3:18). Man's capacity to comprehend, conceive, and bring forth concepts in proportion grow out of a mental faculty inspired by motherhood. Here can the reader replace "*fashion*" with *behaviour*. The same motherly model of if-entrance or exit conduct is the behavioural basis also for Matt 3:8. Theology is no more in touch with the labour pains imposed to bring forth the biblical terminology in Gen 6 than in Matt 3, but tends to abort the missional realm of the canon and thereby stay wrapped and unraptured.

As a final KJV/LSB profile of Gen 6:15, the KJV repeats verse 14 and the "which thou" spectrum in making, always close to the creational centre, while the LSB is cementing the concrete, exterior architecture set off by vicar ideology in verse 14, now trying to explain how something must be done in an exterior fabrication of something material. The LSB does not have the mental connection the KJV readers can pick up. If you sink into the modernist state of affairs, you run the risk of being so occupied with the material details in the text that you will lose sight of the fact that there is a person involved, just like theology always was blind to suffering masses. If people were blind to the lingual "which thou" making while still having and reading the KJV, what would be the chance of rediscovering that in the depraved, concrete cement made by the modernists? Notice the change from the KJV's descriptive, personal Which Thou, to the prescriptive LSB's vicar ideology saying how you shall do it. Notice also how the LSB, like a numbering taxation regime reduces textual meaning to a vicar economy of strictly numerical value.

Gen 6:16 While the LSB works more like the repressive reporters in Num 11:27, the first phrase in the KJV says: Would G-d that all were prophets with insight from third floor and from the third heaven. The LSB offers no such window into the Hebrew kernel but is busy with materialism and physical architecture. Gen 6:16 in the KJV continues the creational design of T's target party: Thou making and becoming that in person.

Gen 6:16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it.

Gen 6:16 צֹהַר תַּעֲשֶׂה לַתֵּבָה וְאֶל־אַמָּה תְכַלֶּנָּה מִלְמַעְלָה וּפֶתַח הַתֵּבָה בְּצִדָּהּ תָּשִׂים תַּחְתִּיִם שְׁנִים וּשְׁלִשִׁים תַּעֲשֶׂהָ׃

Some more tests in Gen 6:16. Do you agree that in the same sense as converting verse 15 into a concluding "make of it", is finish it "above" a processed end "by rapture"? Notice that in the KJV the four steps, "thou make", "thou finish", "thou set", and "thou make" must grow into a gulf opening an increasingly measurable distance between the KJV and Lucifer's LSB version. Do you see how the NKJV, NASB, and LSB use their relocated word, "shall" as a meddling busybody imposing itself between "thou" and "make" and through this verse destroy T's authorized lingual creation providentially made? Be aware that the missional purpose in G-d's creational pottery is to "make" עשׂה a human vessel a creating performer where the phrase "thou make" is expected to become an executive performer in person. Named Noah, his identity is inseparable from his gifted calling to execute as named. To make the ark has no other true missional outcome than the alive being and becoming of the ark, the tabernacle, and the word. KJV/XXX profiling in four steps to the end of Gen 6:16 must lead to this profiled gulf between three real stories and replacement story-telling, in the NKJV and the NASB/LSB cemented as three physical decks. First store and story would be self-made and subjective, second store and story a twilight zone, and third story would be objective according to the missional objective. It was still three more or less real "stories" in the RV/ASV, but from the post-war RSV it became decks, and the "window" of insight became a physical roof (the same in today's ESV, NRSV-UE, NIV, CSB, and NET Bible). Do you see how the LSB manifests the lingual inconsistency, professing to have a window into the Hebrew kernel but using the temporal Lamed in BC context to close that window. In the KJV it is designed as a real window into and "to the ark" לתבה but in the LSB it is a work on behalf, as something made for ל the ark תבה by outsourcing all substantive meaning and taking the person out of the creation. As seen here again, multiple elements are perverted by theology as a replacement ideology destroying the true Bible and G-d's anthropological creation. If you read Gen 6:16 one more time, you should find that the counter-reformatory means of deception are fabricated for the masses to stay in the swamp and never to make it.

Here is a critical Hebrew test how the ark even if designed with three stories, still works mostly as a twofold creation with the second heaven as a twilight zone between the first and the third story. Readers of KJV English must partly fuse store and story, and how the "lower" תחת or subjective area would be in the grips of Tamar's underworld mafia and terror regime even if they had been rescued into the survival level at first story. The only story of objective and ontological value is the third story. As seen in other passages is the two-numbred "second" שׁנים the area troubled with the dynamics of change and in need of the reformation Lev 26/9 and Heb 9 speak of. It reveals the critical statement that in order finish the course, or "to make it", man cannot stay and be satisfied with the subjective first and second store and story-telling but is for his own safety recommended to make it into the third objective. Lucifer's Bible is the liar's store and story.

Gen 6:16 . . . . *with* lower, second, and third *stories* shalt thou make it.

Gen 6:16 . . . תַּחְתִּים שְׁנִים וּשְׁלִשִׁים תַּעֲשֶׂהָ׃

Gen 6:17 Here is KJV/LSB profiling establishing the fact that theology has no potential beyond Bn-i existence on the physical surface of the earth, never comprehending being and the mental in man's fallen condition. While dealing with the material through these verses, theological versions find nothing of value to translate which for the reader might contrast the mental Noah and his ark with the fallen misery in Gen 6:1-6. It is practical details only, about something physical and exterior Noah and his family would be saved from. While the Hebrew and KJV anticipate full immersion and John the Baptist to show up at some point, there is no such story-level in the concrete cement the modernists and materialists mediate, no reason for a modernist reader to associate any convicting latter rain with this verse, and no reason to pick up that sola Vau/And is the fuel required to nurture the beholder's Nun position. As indicated here, the only really safe space would be the third story-level, above the firmament which separates G-d's true sheepfold from the under- תחת -world.

Gen 6:17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die.

Gen 6:17 וַאֲנִי הִנְנִי מֵבִיא אֶת־הַמַּבּוּל מַיִם עַל־הָאָרֶץ לְשַׁחֵת
כָּל־בָּשָׂר אֲשֶׁר־בּוֹ רוּחַ חַיִּים מִתַּחַת הַשָּׁמָיִם כֹּל אֲשֶׁר־בָּאָרֶץ יִגְוָע׃

Here is one of the typical details through the books. Man's mental condition of being "in" the earth is changed to be "on" a physical sphere or floor, and no distinction can be made between Noah's family and the rest. Modernism makes no difference regarding sin and salvation. Profiling of life in/on the earth בארץ repeats the distinction between anthropological/mental space and theological timekeeping from the beginning in Gen 1. Theological translations are not designed to keep track of Beth B's redemptive canon.

Another detail in Gen 6:17 is how the KJV with its explicitly direct and target-oriented language makes it simple for the reader both to see what the text says and here how the modernists in their editorial clumsiness mess with the textual details and that clarity. As the Baptist model of full reformative immersion, to bury Adam is to destroy all Niphil Basar, but as seen in the NKJV, the unauthorized editors must mix up the providential text and turn clarity into muddy waters. It cannot be said more clearly, word-for-word in agreement with the Hebrew, "to destroy all flesh" לשחת כל־בשר. There may be no other reason for the clumsy NKJV editors deviation from the Hebrew syntax, than their need to produce a certain number of changed reading in order to claim a new copyright.

So, before leaving Gen 6:17, you should verify how the transitional NKJV works as one of the mercenaries in the ongoing counter-reformation. Notice first how the KJV divides the elements according to the Hebrew, then how the NKJV substitute mixes the one true source from above with antichrist's vicar life-source from under heaven? Do you see that the NKJV design, to be means of deception, is messing with the authorized text and the need to cut off all alternative life-sources which for a variety of reasons want to mix up the message of root cause and cut-off the reader needs to know? If you read this verse as

a banker's redemptive balance of life and death with a solution from above to cut off the vicar ideas and life sources from below, with a Debit side and a Credit side, you cannot transfere any detail from one side to the other without messing with the Baptist balance. The only good part of the NKJV is how it in its editorial clumsiness is one of the best to reveal the vicar craftiness and will to preserve a vicar, under-world life source.

KJV 6:17 . . . a flood of waters upon the earth, to destroy all flesh, |||| wherein *is* the breath of life, from under heaven;

Gen 6:18 By the first eight LSB and ESV words is Calvinism, theology, and monergism combined in a way which makes the reader blind to creation, anthropology, subsidiary justice, the inner canon, and to what has been ongoing since verse 14 where the KJV set T's creational and missional target, finally specified with clarity from start in verse 18. The LSB combination of words from start is not only typical for theology but brings the main pieces together in how theology is blinding itself and the reader, and presents the textual evidence how the window into the kernel of scripture is closing in Laodicea. The LSB lines up the elements in how the theologians created a god in their own image. It is all about G-d revealing himself, what he is doing in a theological, monergistic world and Calvinist universe, where total depravity reduces man to a deterministic puppet with no free will and no synergistic capacity. Why should Noah build anything if everything was strictly monergistic? Beginning in verse 14, the KJV/LSB profile builds a growing stress between anthropology and theology, and between the inner canon and the superficial, seen when the abstract anthropological KJV and the concrete theological and materialist LSB are compared. The LSB is a deceiver's translation, professing a mediator window into the original kernel it clearly does not possess. It does not represent the state of art in deception since KJV/LSB profiling clearly brings out the conflict between providence and the copycats. Regarding deception, modernist means of deception, and man's mental changes providing the conditions for the great falling away and the world to be deceived by theology and theologians, these verses should be used on the level of comprehension the KJV offers compared to the mental flatland the theological LSB represents, and the background for this type superficial translations to find a mass market and make sales.

KJV 6:18 **But with thee will I establish my covenant**; . . . and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

Gen 6:18 וַהֲקִמֹתִי אֶת־בְּרִיתִי אִתָּךְ . . . וּבָאתָ אֶל־הַתֵּבָה אַתָּה וּבָנֶיךָ וְאִשְׁתְּךָ וּנְשֵׁי־בָנֶיךָ אִתָּךְ׃

RV 6:18 **But I will establish my covenant with thee**; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

Before the apostolic syntax given in the KJV, its intro, saying, nothing but with thee, is the only way into the saved realm, also supported by nothing but sola Vau/And entrance. T's target priesthood does not stand alone but with its defending sola Vau/And entrance advocate. The RV/ASV came with the reordered syntax which has no other mission than to retrace the Hebrew word order. Now to the reason why the KJV syntax is different and why it says what it says as a reformative matter of BC text in AD context.

In the KJV text and mission is G-d involving man in his justification, with thee. In the RV/ASV is man left out of it. The RV/ASV is strictly monergistic and deterministic and free will has no place in the story. You should sniff out the twofold application, "with," first in the KJV, with thee, in person and in practice, then in the much more bombastic "I will" in the RV/ASV where "with" is reduced to zero translation value, maybe with thee in theory but not in practice, then next step when antichrist's RV/ASV mindset has entered the pulpit as interpreter and mediator of scripture, and the masses in the pew are left out of the message. Christ came to save, serve, involve and engage all his member mass. Antichrist came to be a theological ruler. In portions like this is the KJV taking its apostolic stand against Laodicea's copycat committees doing things they were neither called nor gifted to do, proven by use of textual details to pervert the missional. Bastard committees do not distinguish between BC text and AD translation, neither between an early mission and the completing mission. The KJV brings the text and the reader to the door in Laodicea, and the modernists drag people back to the historical swamp for vicar interpretation. So, notice what apostolic authority and redemptive growth have to do in bringing the text up to standard with the end-time reader ready for harvest, and no-less important, how theological committees present translated versions of the BC realm they favour, and how the text is exploited to make room for the vicar ideology. Regardless of mission is the text adapted to the mission the editors behind it want to mediate. Focused on the two words, "with" and "covenant", the KJV uses "with" about G-d's invitation of man to become an active participant and partner in G-d's embodied gospel mission on earth, living in that executive "covenant" relationship. In its modernist, theological, and legalistic form, it is a textual version where a (vicar) lord is elevated, the human party is downtrodden, and the two words "covenant" and "with" outline 5% contractual legalism with signing of papers under theological supervision. In modernist form, nothing is truly executive and the body of Christ is never assigned any (100%) role. By its reordered and apostolic syntax, the KJV describes how G-d lifts man out of the swamp the theologians never wanted the masses to escape from, but use scripture as their instrument to shackle man in a legalistic Lackland under theological control. Gen 6:18 is a most practical case of BC text in AD context where the KJV provides for 100% body involvement "with" the true G-d in missional execution on earth.

For more context on Gen 6:18, the word "establish" awaiting man's active involvement, standing up depends on man to rise up according to Abraham's missional calling, which also in Gen 13:17 says, "arise" קוּם, walk through the land . . repeating the dimensional picture of faith and mission in Gen 6:15, leading to established standing in Gen 6:18. It cannot be much clearer indicated why the KJV reordered the Hebrew syntax to involve the missional army standing invited, involved, and committed "with" G-d. For consonant apostolic reasons, long before Matt 1:23 and Eph 6:14, the KJV anticipated T's target priesthood to respond in agreement with the Gen 6:18 invitation the theologians want to keep unknown and tuned down. It is integrated with the missional objective in Gen 6:18 that the preposition "with" and the definite direct object marker at some point would merge by unity of faith and commitment.

Now some test cases for Gen 6:18. First the repeated element in the KJV which makes it full of Hebraisms and the best illustrated children's book designed for the target readers. Do you see that the KJV builds a redemptive sola S growth potential from the first early tabula rasa to Ezekiel's restored heart table, covered by the word "establish" as the only way it will be done, also in agreement with how it is foretold to be done by sola S? Do you see how everything is tabled with Debit and Credit according to the Baptist banker balance outlined as a malefactor, Hebrew ish-table to be established according to Pe?

Due to the given substantive meaning of words in the KJV, also fueling the first instance "establish", each word is loaded with redemptive meaning the modernists are glossing over when they insist that no such explicit wording was preserved. Therefore, do you see how the confessional substance fueling the word "establish" contributes to argue the KJV case for confessional reordering of the syntax, indicating how the theologians took themselves out of the confesssional equation together with their self-made syntax?

Next, and with the reason for the explicitly meaningful change of syntax in the KJV to build this covenant connection between the (later) written text and Noah's executive deeds. Do you see how the KJV stays on target with its apostolic syntax, in contrast to how the modernists always were drifting around on the prescriptive, textual surface with no ability to make any descriptive connection between the prophetically foretelling sola S and its actual historical confirmation? Do you see that the KJV long before arriving in today's world was providing for the end-time reader "with" plans for the missional body of Christ the modernists have only a legalistic, covenant paper-work approach to, drifting around on the surface in today's Laodicea and presenting a vicar story-telling with no link between the foretold and the confirmation staring the Bible-perverting establishment in the face with its fruitful outcome around Dung hill?

Gen 6:19 An intro to verse 20. After Niphil Basar has mixed up everything creational in the first chapters of Genesis, is Gen 6:19 and the first reformation preserving the gender model in Gen 1:27, 5:2. Gender confusion would be a repeated indicator of man's sense of state and being. Two שׁנים of every מכל belong to the group of years and change, as a repeated phenomenon to do-again and be done again and again. Compared to how the first "years" שׁנים are coded in Gen 1:14, 5:6, 14, and in the dubious silver, second story in Gen 6:16, are also verses 19-20 repeating how lexical senses will grow out of a common consonant foundation where vocalisation does not change the element kernel. Two of every sort, or kind, are numbered by the same standard of years and change. It is especially important how silver in the second level is constantly exposed to the times, and again is the prepositional phrase, alive "with thee" אתך, indicating that the definite direct object marker and the missional objective are united.

Gen 6:19 And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

Gen 6:19 וּמִכָּל־הָחַי מִכָּל־בָּשָׂר שְׁנַיִם מִכֹּל תָּבִיא אֶל־הַתֵּבָה
לְהַחֲיֹת אִתָּךְ זָכָר וּנְקֵבָה יִהְיוּ׃

Here is the profiled test case for Gen 6:19. Do you see that the anthropological Hebrew and KJV are task-oriented, where the theological NKJV and NASB are occupied with person, You. The KJV stays with the grammatical Hebrew text, shalt "thou bring" **ביא**, a second person singular wording, continuing how the KJV said, "thou make", but the NKJV and NASB relocate and divorce "You" from its mission. If you read verses 18-19 together and in continuation after Gen 6:14+, the KJV says, "thou bring" in matters of synergistic, reformative meaning, but changes the text to say, "thou shalt come" into the ark in verse 18 as a predestined, providential and monergistic matter, the same about the monergistic Godkind "thou shalt make" it of in verse 15. Ark entrance and homeland entrance are modelled on entrance by sola S nutrition specified by first instance "shall" in Gen 1:29. The KJV is just as jot-and-tittle inspired as it needs to be in order to serve its target priesthood of readers. In endless cases like this the modernist NASB accuracy hoax reveals itself as explicitly inaccurate in contrast to the specifically accurate KJV. Since the ordo salutis details about Noah and the Ark, Moses and the Tabernacle, and Benjamin's Baptist washpot at the entrance gate, are so critical for how the inner canon of scripture are modelled, the details in translation reveal the accurate relation between text and mission in the authorized KJV, and how the modernists fabricate their deviating textual ideas used to pervert the missional Bible.

Gen 6:20 Repeat the serpent and the belly in Gen 3:14, and the comforter and the cursed ground in Gen 5:29. In modernist bibles there is no sense of creational purpose, only storytelling detached and drifting away from intent. Long before coming to a modernist, rationalist, and historical Jesus in NT, the detachment had been ongoing since Gen 1, and since the field and the cursed ground were mixed up and shifted from Gen 2:5 to Gen 1:25, there is no keeping track of his kind in the ground. When modern translations call it "its" kind also in Gen 6:20, the general detachment from purpose is continued.

KJV 6:20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the **earth** after **his kind,** two of every *sort* shall come unto thee, to keep *them* alive.

Gen 6:20 מֵהָעוֹף לְמִינֵהוּ וּמִן־הַבְּהֵמָה לְמִינָהּ מִכֹּל רֶמֶשׂ הָאֲדָמָה
לְמִינֵהוּ שְׁנַיִם מִכֹּל יָבֹאוּ אֵלֶיךָ לְהַחֲיוֹת׃

RV 6:20 Of the birds after their kind, and of the cattle after their kind, of every creeping thing of the **ground** after **its kind**, two of every sort shall come unto thee, to keep them alive.

A modernist verse 20 has even lost touch with purpose in the closest, verse 19, while the KJV keeps track of purpose even in lost form. Reading "his kind" in the KJV and how that deviates in modernist bibles, it is important that the social and cultural identity is a male identity issue always following the fathers. It is a repeated issue in judgment and in the flood that this geneological foundation is mixed up, which demonstrates that the modernist industry has no sense of missional purpose in reformation and salvation when they start meddling with person, gender and identity from start in Gen 1:26-27. His kind and fallen adamkind and the gender drift between them are the same story. Niphil Basar

Almighty's fallen, anti-Copernican masses will worship antichrist's mother god, one of the indicators how the modern industry perverts the Bible. Even that suits the projection of biblical details to avoid male responsibility. His kind in Gen 6:20 is one of the strong indicators of the total social and cultural mix-up from Gen 2 to Gen 6 to be manifested under the yellowish rainbow. Now the ground goes back to being earth when the rescue mission takes place. Since the serpent and Lamech got in charge, is "of every creeping thing of the earth after **his** kind" מכל רמש האדמה למינהו forced to follow the cursed serpent soil going back to be of the earth instead of Adam's ground. After that is "his kind" linked to the "two" under the elements of time and change. Modernist bibles have lost track of purpose with "his kind," and its kind or fallen Adamkind goes on even into the ark on their day of salvation. After the serpent cursed the ground (Gen 3:14, 5:29), Adam's soil is no longer translatable into "his" kingdom and must go back to be earth. Just like Gen 1:25, 2:5 do the modernist translations follow only a lexical and grammatical pattern. If male identity is no longer the blood-lined pattern, then is the patriarchal story in Mal 4:6 no longer the essential drama, and the criminal malefactor in Luke 23 and John 19 is only a coincidence. Male identity and continued recrucifixion make the essential criminal plot that man crucified Christ and contined to do the same since theological legalism never had a real interest in the gospel. Continued malefactor whitewashing of Adam and "any kind" done by modernist scholastic committees add to the story that theology would never be confessional. This is captured by groups calling themselves evangelical but producing non-confessional bibles with whitewashed details on male and malefactor issues and how gender and general change are interrelated.

KJV 6:20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the **earth** after **his kind, two** of every *sort* shall come unto thee, to keep *them* alive.

Gen 6:20 מֵהָעוֹף לְמִינֵהוּ וּמִן־הַבְּהֵמָה לְמִינָהּ מִכֹּל רֶמֶשׂ הָאֲדָמָה
לְמִינֵהוּ שְׁנַיִם מִכֹּל יָבֹאוּ אֵלֶיךָ לְהַחֲיוֹת׃

RV 6:20 Of the birds after their kind, and of the cattle after their kind, of every creeping thing of the **ground** after **its kind**, two of every sort shall come unto thee, to keep them alive.

For more context on male and malefactor identity and responsibility, you should now retrace the preposterous RV/ASV basis in the present versions of Gen 6:20 and see how scholastic committees insist on being in touch with the ה definite "ground" אדמה and the personal MiN מין heart soil of the story while rejecting the malefactor tiller of that ground. The KJV describes Adam's veiled conditions and the professing vanity of the modernist establishment producing vicar stories they live in rebellion against. Classical re-storying is that carnal Christendom is professing sainthood and not to be of this world while behaving as a brute Babylonian beast producing violent tilling of the ground and primitive harvest of the heart soil and is continually projecting self-defence and making translations where preterism is veiling the gospel and the real story. It is vital to see that the repeated mosaic cycle is about his male kind and the tilling of that ground in vicar

bibles, officially professing what the establishment behind veil rejects, and it is vital to see how Christendom's anachronistic re-storying did shipwreck the canonical Bn-i-Mn. The most superficial translations are neither of the earth nor of the ground but project beasts moving around upon a physical surface with no anthropological parallel.

Here is a test case for Gen 6:20. Do you see that in the anthropological KJV is the word "*them*" at the end primarily mental and primarily an idea founded by the first instance "them" in Gen 1:14, but in its theological form an unknown idea dying with the physical "*them*"? In other words, do you agree that the textual can have no more value than the missional, or in alternative form, that the Bible divides itself into the two groups called textual deism and missional trinity? Do you see that the final "them" in Rev 22:9 speaks of them that kept that idea and the missional horizon alive? Do you agree that the first "them" in Gen 1:14 is the same implicit "them" in Heb 12:1, about the explicit "*them*" in Heb 12:9 referring to the same alive idea at the end of Gen 6:20 and Heb 12:9?

Gen 6:21 More Vau-consequtive, והיה and the sola S timeline from beginning to end and until everything is fulfilled. Sola S is setting T's target, the singular thou, thee and them. Scripture has almost endless ways of mediating sola scriptura. Notice the KJV's explicitly direct language combined with second person singular grammar in contrast to the lingual byway the NKJV and NASB make of it by outsourcing stuff and substituting "for" for the direct. For anthropological reasons must the KJV partly distinguish between means in the last half, and the missional end in the first half, not so in theological form.

Gen 6:21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; **and it shall be** for food for thee, and for them.

Gen 6:21 וְאַתָּה קַח־לְךָ מִכָּל־מַאֲכָל אֲשֶׁר יֵאָכֵל וְאָסַפְתָּ אֵלֶיךָ וְהָיָה לְךָ וְלָהֶם לְאָכְלָה׃

Gen 6:22 According to the Bible's prophetic perspective is the KJV by mind and syntax task-oriented and follows the Hebrew syntax as far as the English syntax permits and according to the need to translate the missional point. Modernists like the theological NKJV and NASB are focused on person and deviate from the Hebrew syntax. From the first to the last word is this verse in the Hebrew and KJV united in order and obedience. The idea that the NASB is the most accurate Bible translation is just as much a lie as it is a market strategy in the war against the KJV. With the 2020 NASB, the deviation has grown compared to the earlier editions.

Gen 6:22 Thus did Noah; according to all that God commanded him, so did he.

Gen 6:22 וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים כֵּן עָשָׂה׃ ס

Gen 7:1 Noah is arrived at the point of his salvation. Alignment of salvation and reform means is indicacted by the object marker and the missional objective in agreement, which says that "for thee" כִּי־אֹתְךָ have I seen righteous in this generation. The great challenge is a generation of malefactors doing "this" זֶה developed since Gen 3:13.

Gen 7:1 And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

Gen 7:1 וַיֹּאמֶר יְהוָה לְנֹחַ בֹּא־אַתָּה וְכָל־בֵּיתְךָ אֶל־הַתֵּבָה כִּי־אֹתְךָ
רָאִיתִי צַדִּיק לְפָנַי בַּדּוֹר הַזֶּה׃

A test case in Gen 7:1. In the KJV this is a moment of saving grace and invitation of man into the ark. Do you see on what basis the Calvinist ESV and LSB can change from a simple missional “come into” the ark, to the much more explicitly synergistic, textual “enter” the ark? Do you see that there is no connection between the man-made doctrines of Calvinist grace and what the Bible says about man’s life at the brink of salvation?

Next, tthe totality of the canon must put Gen 7:1 in context. First, Gen 7:1 must be read together with the mutual confirmation of choice in 1 Thes 1:4. Next, must the covenant marriage contract and the wording “to have and hold” be applied to the KJV words, for “thee have I.” Seeing is believing. Noah is the first saved believer. The point when that first salvation is modelled, it is not a theological theory about salvation into an afterlife but salvation out of real earthly conditions and into missional execution on earth. Thus, the mutual agreement is the same in Gen 7 and First Thessa. To “have Christ” and have the trinity was not limited to Pauline ideas (cf. Rom 5:1, 11, 8:9 etc.). The KJV captures the canon and its purpose by choice and order of words, nothing but beth B. It requires KJV words to be biased and bent to meet the redemptive requirement with scripture as means of reconciliation. In the KJV is Gen 7:1 a substantive sola Vau/And invitation. In the NKJV, NASB, ESV erc., it is a timed alternative.

Next point in Gen 7:1 is the three layers and the 3x2000 years of progressive redemption and reformative action in G-d’s overall rescue operation to save his people and even the world. To understand the 1500s canonically requires Erasmus, Luther and Tyndale to be standing on the (Rabbinic Bible) shoulders of Nehemiah, him standing on the shoulders of Noah. For counter-reformatory apologists it is important to discredit Martin Luther as a troubled monk full of personal and doctrinal confusion, and the whole reformation as an accidental disaster. The same does not only apply to the no-less confused Nehemiah and Noah, but how Christendom’s unbelieving priesthood projects its own confusion and its own confused preterist obscurity onto the whole Bible and the prophetic prediction of history. This is the basics you need in order to decode Christendom’s notorious exterior religion and vain worship form. Theology and its continued exterior vanity before and beyond the 1500s goes back to the same vicar dealing with first layer in Gen 7:1. In the true, inner canon is nothing of redemptive providence changed from the first ark to the final sola S solution. You should therefore notice that those generally rejecting sola S in the 1500s and today, typically occupied and obsessed with their exterior ritualism, also translates Gen 7:1 strictly limited to Noah’s exterior entrance into a physical ark. There is no eternal dimension and Noah is never translated into the kingdom of heaven. Thus, modernist translations like the NASB, ESV and NIV have no other dimension than the exterior, physical and material. All covenant having and holding is gone, and modernist versions have only a physical entrance, which explains why these modernist bastards are designed for a counter-reformatory mission and to protect the establishment that never

would have any contribution to get out of their Babylonian swamp. Just as Christendom is cemented in concrete pagan ritualism, is the perverted 1500s and the printed Bible standing on perverted shoulders of a perverted Gen 7:1, limited to have no more than a physical reality. Christendom's Babylonian mindset brings the evidence that Christ was made of no effect. Having scripture represents no more redemptive potential than those never having such means. Antichrist would reject sola scriptura, and was best served by materialism and the ritualistic forms Christendom is known for. With the RSV came this counter-reformatory reset from a personal relation back to physical entrance. KJV/XXX profiling unveils Christendom's ideology, cemented in exterior, ritualistic paganism.

Here is another test case for Gen 7:1. Do you see how T's target singularity, saying, "come thou" (nothing but thou), builds background for the narrow gate in Matt 7:14? Do you see that the vicar gate the NKJV and NASB fabricate in Gen 7:1 is more like an open unqualified floodgate? In other words, do you see how the KJV distinctly provides for personal entrance of the target priesthood, while the theological competitors provide for corporate masses the theologians see themselves as rulers and administrators of? Do you see that the reason why no modernist want to diligently follow the Hebrew syntax, saying, "come thou" בֹּא־אַתָּה is partly that they refuse the KJV's ability to express the grammatical second person singular, and do not want to expose their lack of ability to have a valid alternative translation? In three steps, thou, thy, thee, make a triple case of second person singular the modernists try to avoid with their inaccurate grammar.

Gen 6:9, 7:1 and Gen 15:6, 17:1 Two versions of synergism and prevenient grace before and after the flood. Man was created with will and will-power beginning to direct his justification journey before the actual moment of salvation in Gen 7 and Gen 17. By his free will and G-d's prevenient grace man may move and reform himself in the direction of his salvation, but the actual moment of saving grace is monergistic. Notice how the rebellious NKJV and NASB reject the sola *And* means of perfection the KJV did put in place by italics and apostolic oversight. This is a case of valid italics, in contrast to the odd cases of unauthorized italics in the NKJV.

Gen 6:9 These *are* the generations of Noah: Noah was a just man *and* perfect in his generations, *and* Noah walked with God.

Gen 6:9 אֵלֶּה תּוֹלְדֹת נֹחַ נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדֹרֹתָיו
אֶת־הָאֱלֹהִים הִתְהַלֶּךְ־נֹחַ׃

Gen 7:4, 12 First instance "rain" מטיר was Gen 2:5. Second and third instance supply definition of early and latter rain, first Gen 7:4 when it still may be called "early" and the same Hebrew word from Gen 2:5 is used. But the retrospective, latter rain גשם is of another form, when conviction of sin is brought in with full weight. The definite end of projection and scapegoating is called geshem, saying that Shem no longer can separate THEM from THERE. Adam's origin of destiny caused projection and scapegoating to be immediate after Gen 3:9. There the LORD G-d asked the question, where art thou?

That specific thou is THEM and it is THERE. After a convicting shower can person and place and Them and There no longer be separated into different, isolated categories, and which land equals which thou. Shem's adamic ground turns into the place and the name of the same agricultural heart soil. Man is again rooted in the watered soil in Gen 2:5. Anti-Shem from start in Gen 1:1 begins with man and self drifting apart and man being in conflict with the reason why he was created and put on/in earth.

Gen 7:12 And the rain was upon the earth forty days and forty nights.

וַיְהִי הַגֶּשֶׁם עַל־הָאָרֶץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לָיְלָה׃ Gen 7:12

For more context on Baptist road from Gen 2-4 to the flood in Gen 7, the dispensational program with 3x2000 years must be repeated. First no writing and (no) priesthood, then some means and Levitical priesthood, and from AD and from the reformation, all means and a universal priesthood. That is real canon. Now the point is to split Gen 2-4 into two layers, with and without scripture. There was Satan's theological department ordained. Lamech's mixture with administration of brass and fire and iron and clay may be called slaughterhouse ministry or purgatory. The point is that Baptist Road must be separated into its two constitutional versions, without and with scripture (cf. Eph 5:26). Purgatory is the reverse side of sola scriptura, just like the Copernican era from AD to Y2K should have been a sola S reverse and upside-down version of the past when they had no means of reformation and salvation. One of the founding absurdities in papist ideology is that they continually denied that sola scriptura declares itself, while arguing that purgatory is found in scripture, when the actual issue is absence or presence of scripture. You should try to capture the proportions of ignorance manifested in this conundrum. If you see this hopeless mixture, you have the potter's answer why sola S denial in the 1500s makes an explicit pointer to purgatorial brass and fire and iron and clay in Holocaust. When these guys try to push purgatory into the future, beyond death, it must logically follow their denial of sola scriptura. In the absence of scripture begins the purgatorial and Levitical dimension with Lamech in Gen 4. When all books have been provided for all reading members of the priesthood of true believers, is Lamech's purgatorial dimension in Gen 4 reversed into real sola S presence. This is simple. Eph 5:26 describes the sola S version of purgatory given full purgatorial effect by full immersion AD after converting the fire and brass department BC. THAT is the completed redemptive program when all readers by means of salvation reconstruct the dry purgatorial basics from Gen 2-4 when they did not yet have the wet provision Eph 5:26 speaks of for valid scriptural baptism. Be also aware how all the later forms of Dispensationalism, Covenant theology, Preterism etc., continued Lamech's purgatorial deviation. For theologians in general, scripture is never means-and-end and would never reach intrinsic value, and is no more than a sidetracked attachment to purgatory. Sola S reformation will not reach its truly liberating intent until Lordship becomes Wordship. If sola scriptura is a lie and a great absurdity, then is also purgatory a great absurdity. They are the same in two forms. To defend "purgatory" and deny sola scriptura is not only an impossible dichotomy but one of many anachronistic absurdities manifested when traditionalists and papists dragged the brass altar beyond the washpot and into the tent section of the Tabernacle. This must be kept in mind when

Christendom repeats the days of Noe and still is living with a purgatorial curse and still is no better off than those that never had any saving means. Lamech is the beginning of brass and iron and eucharistic slaughterhouse ministry, and the beginning of Laodicea coming up with "better" scriptural ideas than Philadelphia's providential, final solution. Sola scriptura is the Baptist's converted, wet version of dry purgatorial brass and fire, just like free-will sanctification of clay is a continuation of the old forced, deterministic purging by law. BC/AD is THAT gravitational centre for brass and fire to be turned into its scriptural remedy. Priesthood is twofold, and purgatory is twofold, but for protective reasons did the papists project a fake reality and manipulated the idea of purgatory and pushed it into the afterlife while ruling their inquisitorial slaughterhouse on earth as the actual purgatorial BC in continuation AD while denying the true sola S purgatory, even if Eph 5:26 so clearly outlines purgatorial immersion AD as the authentic. It is up to the target priesthood in Rev 20 to restore the true purgatory and depose all the theological evildoers together with their evil ideas. Now is the time to investigate how geshem in Gen 7:12 targets the origin of destiny, first from Gen 4 to Gen 7 with no scriptural means, then from Gen 4 to Rev 20 with all redemptive means provided. History and the divorce between man and self follow the divorce between person and place, between which land and which thou, and the divorce between the text and its intended mission. The priesthood of unbelief is literally standing as a ruling roadblock in the breach and in the way between the Bible's text and mission.

Gen 7:6 Now in three steps, Noah was five hundred years in Gen 5:32, then he found (prevenient) grace as stated in Gen 6:8, through the hundred-years building process until finding saving grace by the age of six hundred years. Salvation and baptism were present and embedded in the first reformation. Notice how the modernist committees, especially the Calvinist ESV and LSB, avoid the word "grace" in Gen 6:8. The apostolic KJV says how things work, and uses the most relevant expression, grace. The ESV and LSB must deviate since pre-salvation grace would go against their TULIP doctrine. In theological translations do man-made doctrines rank higher than G-d's canonical Bible. For multiple reasons it is impossible to come around the word "grace" in Gen 6:8. First the twofold nature of N with N born to serve and meet a wilderness condition, then Noah's named identity to do what he was called by name to do, and finally, how N covers the gifts of grace given by grace, and ultimately that the KJV uses words with distinct meaning after using first instance to introduce words in the context they belong to and add context to. On multiple levels and in endless examples the theological translations prove themselves unauthorized and irrelevant. In the same endless cases the KJV will stay on target, also meaning that all the precise words explicitly on target are taken, causing the modernists to deviate from the Bible's true mission in order to come up with translation alternatives. N is the multiplied reason why N accurately says, gifts of grace, and how the modernists by alternative words miss that precise target by their unauthorized meddling and messing with scriptural material and turn clear water into a muddy and meaningless mess. Means of deception work best when they are sufficiently off target to produce the lameness of unbelief and the lost momentum of translations offering no missional clarity, while still being believed to be the true and accurately translated word of G-d.

Gen 7:6 And Noah *was* six hundred years old when the flood of waters was upon the earth.

Gen 7:6 וְנֹחַ בֶּן־שֵׁשׁ מֵאוֹת שָׁנָה וְהַמַּבּוּל הָיָה מַיִם עַל־הָאָרֶץ׃

Here is a test case on grace in steps in Noah's life. First you should notice that the more Calvinistic approach to the Bible, the more bias in the use of the word "grace", typically reserved for NT, in the ESV 10 OT instances and 118 NT instances, and in the LSB 15 OT instances and 117 NT instances. In the KJV it is 38 OT instances and 132 in NT. This is when not counting the words, gracious and graciously, found mostly in OT. In both the ESV and LSB are Paul's epistles favoured in the use of the word "grace". Here is the question, more like a Calvinist conundrum. Do you see how the theologians can profess that they see Christ all the way through the OT books, but essentially reject the use of the word "grace" in OT? If you check the papist NABRE, these guys cannot even properly translate the rest of Hebrew details in Gen 6:8.

Here is the next test case on N and gifts of grace introduced by first instance in Gen 6:8. Do you see that (nothing) But N finding grace is the reason for saying that N, or Ye, are nominated to serve nothing but the one true G-d, with reference to singularity and the non-tilling No-Man reappearing in Matt 6:24? Do you see that the more absolutely you read the apostolic KJV according to G-d's promised providential jot and tittle accuracy level, the more infuriating is it in scholastic circles ruled by gnashing teeth insisting that nothing of such quality has been providentially preserved?

Here is more worded amusement for the illustrated KJV children's book. Do you see what prevenient G has to do with N's need for bountiful pre-weaning, or Beth-weaning, of Benjamite mixture before being a grown-up kingdom member and representative of absolute grace in the show-off of the Lamb's Wife as the finished bridal prototype in Rev 21:9? Next, do you see that the more immersed in canonical concepts, and the more immersed in worded details, the more morally depraved is theological Christendom in general and Calvinism and its deviating translations and TULIP doctrine in particular? Finally, do you agree that the Bible's predestined ordo salutis makes it pre-post-errous to speak of anointed grace independent of its prevenience, or root of grace, in the same sense as another gospel is the preposterous (vicar) outcome of AD and NT independent of BC and OT first bringing forth time, law, sin and all kinds of replacement ideas while missing T's target mission? It should be most clear that Noah and the Ark, and Moses and the Tabernacle, manifest the gifted unit and anointed vector in G-d's mission.

Here is the ultimate square-cubit-proportioned test case for Gen 7:6. Do you agree that G-d's grace scaled from the prevenient unit in Gen 6:8 to the absolute vector in Gen 7:6 is completed with Hebrew details about absolute real presence, the absolute alive trinity, as two textual and missional halves in unity? Do you see that Bn exhausted by aging, or "change" שׁנה in the first Hebrew half in Gen 7:6, combined with the absolute living waters in the last half, is the root of John's organic model in John 3:30? Do you see that sola Vau/And appearing in the text half way through says that full Baptist immersion is inseparable from full sola S immersion, the same sola Vau/And, saying, and there was

light, in Gen 1:3? Do you see how the twofold Bible divides itself by priesthood and by words with or without meaning?

Gen 7:9 Three verses to be read together in terms of the Bible's sola Vau/And mission and the conjunctive Vau, are Gen 7:2, 9, 15. First in verse 2 where it speaks of "the male and his female" אִישׁ וְאִשְׁתּוֹ, then the particular case in verse 9 where sola Vau/And also takes another form, saying that "There went in two (and) two" שְׁנַיִם שְׁנַיִם בָּאוּ, and "male and the female" זָכָר וּנְקֵבָה, then in verse 15 where the sola Vau/And premise is about the same means of entrance, which says, "And they went in" וַיָּבֹאוּ ... "two (and) two" שְׁנַיִם שְׁנַיִם. All three verses act together in the conjunctive mission in agreement as intended for the target priesthood in retrospect to read how the bill of divorced was intended to be converted into a marriage contract and be means of reunion. Now verse 9 is the focus here.

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

Gen 7:9 שְׁנַיִם שְׁנַיִם בָּאוּ אֶל־נֹחַ אֶל־הַתֵּבָה זָכָר וּנְקֵבָה כַּאֲשֶׁר צִוָּה אֱלֹהִים אֶת־נֹחַ׃

Here is the test case for Gen 7:9. Do you see that the authorized KJV causes the "two and two" to mirror themselves in the sola Vau means of entrance, saying that "There went in" בָּאוּ "two and two" שְׁנַיִם שְׁנַיִם, where the plural Vau suffix provides the conjunctive means to enter the ark, whereas the "two by two" in the apostate NKJV, as expected, rejects sola Vau/And and have no other reference mirror than comparing themselves by themselves or among themselves? Do you see that the KJV is continually redemptive, stays centred on sola Vau/And, and continually offers stories with parable value, but the NKJV is only a loose lexical storyteller operating outside the redemptive context of the canon which is meaningful only when guided by its redemptive purpose. One more test of Gen 7:9. Do you see that at this saving entrance point the KJV says that salvation is by definition? It says the male and the female, as two singular absolutes even if the Hebrew does not provide a definite article.

Gen 7:10 As a typical and representative Vau consequtive case, this verse and Gen 6:3 need to be read together on how the modernists manipulate the Hebrew and obscure the redemptive mission and the recycling of scriptural precepts. The point is how all other verses relate to and build on the basic cycle in Gen 6:3, and how the translated English "not always" is changed to a one-time "not forever" together with generally avoiding to translate the Vau consequtive as seen here in the ESV.

Gen 7:10 And it came to pass after seven days, that the waters of the flood were upon the earth.

Gen 7:10 וַיְהִי לִשְׁבַעַת הַיָּמִים וּמֵי הַמַּבּוּל הָיוּ עַל־הָאָרֶץ׃

Now has trinitarian waters been anticipated since pronounced in verse 4. Notice that in the KJV is "were" הָיוּ a trinitarian expression. To be or not to be is the question in the Hebrew and KJV since Gen 1:3. In the deistic NASB and NABRE it is a physical flood. It repeats itself that some counter-reformatory changes came with the RV/ASV, and the rest would be done in the RSV where "were" was changed to "came" in this verse. The overall decay from the alive trinitarian KJV to the deistic Dung hill was set off by the RV/ASV. Today's Laodicea is the critical moment where the decay has progressed so far that the readers should recognise the smell of rottenness. The KJV did providentially build and preserve the lingual and cultural, but the modernists have no other objective than deistic drift along with regular translation updates according to man's slow death in progress. This is how means of deception prove Lucifer's lingual mission.

Gen 7:1-6-11 before verse 13. First, the singular Thou and Thee in verse 1, not primarily about physical bodies but Noah ready for personal entrance, in person and in covenant. Secondly, that the seasoned Noah was, were, and wear six hundred years old in verse 6. Thirdly, that the struggling years in the first half of verse 11 represent subsidiary justice to prepare Noah for the principal and the opening revelation in the last half. Noah has arrived in a position where person, place, name and identity have reached sameness.

Gen 7:11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

Gen 7:11 בִּשְׁנַת שֵׁשׁ־מֵאוֹת שָׁנָה לְחַיֵּי־נֹחַ בַּחֹדֶשׁ הַשֵּׁנִי בְּשִׁבְעָה־עָשָׂר יוֹם לַחֹדֶשׁ בַּיּוֹם הַזֶּה נִבְקְעוּ כָּל־מַעְיְנוֹת תְּהוֹם רַבָּה וַאֲרֻבֹּת הַשָּׁמַיִם נִפְתָּחוּ׃

Here is a test case for Gen 7:11. Do you see that full Baptist immersion and rebirth also means a raptured ascent back to Pison conditions where the alive wet, were, windows of heaven are moving toward sameness with the window on third story in Gen 6:8? Do you see that the wet trinitarian windows of heaven in Gen 7:11 provide a bridge between the constructed "window" צֹהַר in Gen 6:8 and the experienced "window" חַלּוֹן into reality in Gen 8:6? In other words, do you agree that raptured reason in Gen 7:11 must fill the deep void in Gen 1:2?

Next, do you see that the anthropological and primarily mental Hebrew and KJV texts have endless combinations of scripture to interpret scripture in contrast to modernist and theological translations presenting only a fragmented story limited to the physical and material? It should be of particular relevance for the trinitarian target priesthood that the KJV's prophetic horizon provides for the end of deep deistic sleep in Rev 20, meaning that the window and the third-heaven story-telling in the ark, of the ark, and about G-d's anthropological Ark and Tabernacle are made manifest for authenticity. Noah modeled Paul's journey up to the same objective third-heaven store for unified story-telling, That open target window, and the same Pison waters poured out.

Gen 7:12 More wet trinitarian confirmation. To be or not to be, makes this one of many verses arguing the absolute sola Vau/And basis for real presence. This is how the KJV stands as reformation protector contrasting the papist NABRE gymnastics in this verse to avoid expressing this ordered sola Vau/And sequence. In the KJV it is a trinitarian statement. In the NABRE it is how deism, timed perspectives, and physical materialism tend to take precedence and preside over G-d's downtrodden trinitarian reality. Here the KJV is about convicting latter Geshem rain. The NABRE describes an exterior shower.

Gen 7:12 And the rain was upon the earth forty days and forty nights.

Gen 7:12 וַיְהִי הַגֶּשֶׁם עַל־הָאָרֶץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לָיְלָה׃

Gen 7:13 This verse must now confirm Noah's introductory steps and the details leading to Gen 7:13. For KJV readers of G-d's creational anthropology this is a distinct follow-up after setting T's target in Gen 1-6. With T having That breakthrough, it puts the human self before That scriptural mirror. As-is equals self-same, in person. It is helpful to read this first instance "selfsame" together with the definite article at the end. The archetype self is represented in the ark and in the mercy seat. For the canonical reader, having all the 66 books today, is first instance entrance into the ark and the if-entrance into man's Hebrew homeland universal and the same personal break-Through. For the personal Noah is his entrance the culmination of his archetypal enterprise. T rent in twain is universal about reconciliation and homeland end-trance with reference to as-is awareness of G-d and the human self. Reading the competing versions of Gen 7:13, that anthropological self is missing and the fabricated substitute has nothing specified about self or anything else. It is only a great day of something indefinite and unspecified. Verse by verse the KJV is continually offering reminders that the true Bible speaks of G-d's creational anthropology with Thou and Thee at the canonical centre of creation, ordained to bring forth T's human target as-is and in its selfsame authenticity. Whereas the KJV describes as-is entrance in person, are most competing translations turning this verse into a time-referenced event. Just like the rich man, the camel and the eye of the needle, the only way into the ark is in person and by personal as-is entrance in that self-same form. How the KJV begins and ends this verse is indeed canonical. In the non-canonical fabrications, where WHO is uprooted from THAT, there is no foundation for any textual and missional connection between Beth's inner canon and the personal self, in person and in covenant, being that selfsame story.

Gen 7:13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

Ge 7:13 בְּעֶצֶם הַיּוֹם הַזֶּה בָּא נֹחַ וְשֵׁם־וְחָם וָיֶפֶת בְּנֵי־נֹחַ וְאֵשֶׁת נֹחַ וּשְׁלֹשֶׁת נְשֵׁי־בָנָיו אִתָּם אֶל־הַתֵּבָה׃

Another crosscheck is required on Gen 7:13, about the 3x "deep" and the N steps from nothingness and first death to awakening. An essential point about Beth B from start in Gen 1:1, 7:13 requires personal and canonical meaning of "selfsame" **עצם**. For Noah's

entrance to be authentic with his own self put on display, it means that his confession is adamic, first repeating Gen 2:23. This is now "bone of my bones" עצם מעצמי . . to be confronted with the confessional issue: What is this that thou has done? Notice that with man before the mirror of self, this Hebrew verse opens by putting the malefactor "this" זה before the bony עצם mirror of self. Both parts contribute to reflect what the KJV calls selfsame or as-is in confession. Before verse 13 was the "same" זה malefactor self exposed to its convicting rain in verse 11.

From fall to reconciled restoration does Gen 7 reflect Gen 2-3-4. Profiled elements are sufficiently distinguished for the reader to pick up the difference from the substantive anthropological KJV to the superficial theology in the NKJV and NASB trying to beat the KJV by lexical accuracy. In the NABRE it is even more clear that the perspective is strictly limited to some exterior time-base. The KJV is by its direct language expressing how the human self is brought to its senses regarding sin and salvation, which is Baptist terminology about sameness and the "same" to reappear in NT first in Matt 3:4 for unity with self and the same in John 1:2. On this background model with Noah, you should be able to see that the KJV from start in Matt 3:4 is focused on trinitarian sameness united with Matt 3:3 and OT, but the NKJV, NASB etc., have only a lexical (autos) translation about the individual self in Matt 3:4. For the same reason the voice of "one" in Matt 3:3 is a matter of singularity in the KJV, but in the NKJV and NASB it is only a number. It should be most clear that the only way Matt 3:3 can speak with prophetic authority and have real effect is by the singular one united with Noah and the unified OT message.

In the theological mindset the "very same" day in Gen 7:13 refers to the exterior and to timed events on the same day. In the anthropological KJV it is about sameness of person for the same reason as internal canonical unity from selfsame person to selfsame person through scripture. Since theology has no canonical capacity to make internal unity in the Bible, it has no foundation for missional and gentile unity with Abraham and the Jewish Israel. Anti-Shem and general againstness are some of history's fruits of Christendom's uprooted condition, neither in touch with self nor with that inner canon of scripture. In the "selfe same" is a unifying wording in the reformation Bible from Tyndale/Coverdale in 1535 to the KJV in 1611, by 1762/1769 reaching its standardised spelling, selfsame. Providence and authorized, apostolic oversight of a lived canon is the authentic contrast to Laodicea's bastard fabrications, being no more than superficial copycats operating in a realm of grammatical, lexical, and theological legalism. Christendom's slaughterhouse was founded by being uprooted from the specifics of THAT selfsame mess. Tyndale's calling and mission was authentic. Laodicea's competing copycats have provided more than sufficient evidence in print that they have no such missional authenticity.

Gen 7:22 Time and the life cycle explain why the KJV follows the Bishops' and earlier translations and drops the MT detail on the spirit רוח, saying "the breath (of the spirit) of life. Noah and those onboard the ark follow the wet trinity. Those in the dark and dry would drown. This goes back to Gen 1:2 and the dry/wet separation in Gen 1:9. Read in

the context of Gen 7:21 and the fall in Gen 2, spiritual death precedes physical death, just like Cain becoming a dangerous deist long before becoming a murderer. Gen 7:22 repeats the wet/dry polarity in Gen 1:9. Modernist versions make no such distinction, since unauthorized committees deal only in the lexical, grammatical and theological and have no authentic canon for guidance. The KJV provides oversight on life and death.

KJV 7:22 All in whose nostrils *was* the breath of life, of all that *was* in the dry *land*, died.

כֹּל אֲשֶׁר נִשְׁמַת־רוּחַ חַיִּים בְּאַפָּיו מִכֹּל אֲשֶׁר בֶּחָרָבָה מֵתוּ׃ G 7:22

RV 7:22 all in whose nostrils was the breath **of the spirit** of life, of all that was on the dry land, died.

Two more details when Gen 7:21-22 and Gen 1:2, 9 are read together in the context of the 70 weeks. In Gen 1:9 the ruling Baptist moral is that Nicodemus must be wet before he can see anything dry. In Daniel's denominational spectrum from 1525 to 20xx, the corresponding moral is that all atheists agreeing with the secularist French Revolution have well-founded reasons to be fed up with religion. The whole spectrum is a smooth glide from dry legalism and hardcore tradition in one end, to wet reconciliation in the other end. As this Gen 1:9 spectrum spreads out from wet place to dry land and follows the descending pattern from Pison to Euphrates, there is a total lack of separation and no way of discovering any clear black/white difference from Bn-i to -i-Mn. Most historical and theological actors are working to unite an irreconcilable spectrum in order to avoid a fulfilled Rev 18:4. Repeat Gen 1:9 and decode the old tension between Havilah's wet unity and the ecumenical dryland, lackland and wasteland struggle around Euphrates. Later instances on eyes but no seeing, ears but no hearing etc., have their Genesis.

Gen 8:1 One of the verses indicating that Z inheritance = W. Zakar is not only about the male but has some specifics about the mental and neurological. For man to get on track and be united with G-d's timelined sola S history, his Berean brain needs its nutrition provided for a meaningful remembrance faculty both to work and know the meaning of pre and post, and past, present, and future. Zakar's brain and food must be in place for meaningful interpretation of the Berean brain's readiness of mind in Acts 17:11. As two roots united in meaning, here it is called remembrance, in Gen 1:27 it says "male" זָכָר. It should sound reasonable that no malefactor can be convicted if out of his mind or out of guiding sola S nutrition.

Gen 8:1 And God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;

וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֵת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה Gen 8:1
אֲשֶׁר אִתּוֹ בַּתֵּבָה וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל־הָאָרֶץ וַיָּשֹׁכּוּ הַמָּיִם׃

Gen 8:2 Do you see that a wet Pison would not last long, recycling would soon resume, and the Ephesian first love in Rev 2 would be an equally short-lived experience?

Gen 8:2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

Gen 8:2 וַיִּסָּכְרוּ מַעְיְנֹת תְּהוֹם וַאֲרֻבֹּת הַשָּׁמָיִם וַיִּכָּלֵא הַגֶּשֶׁם מִן־הַשָּׁמָיִם:

Here is a twofold, or double-water, test case for Gen 8:2. Do you see that in order to be sure that the message is received, the KJV does not say, “And were stopped (or shut up) the fountains of the deep” ויסכרו מעינת תהום but it is a rephrased translation and a sola Vau/Also ו statement about redemptive means not yet received to explain why in the days of Noah? Do you see the intentional location of “also” in the KJV, compared to the alternative NKJV location where “also” has lost its sola Vau/Also meaning? In other words, do you see how this corresponds to uprooting where “also” has lost its intrinsic value as founding scriptural sola Vau/Also source material? The NASB and MEV are not much better than the NKJV. Do you see that in the concrete, physical landscape the theological mind operates, has sola scriptura no more value than the lost anthropological and mental dimension the Hebrew and the KJV represent?

Gen 8:3 More to be read in the context of wet vs dry in Gen 1:9.

Gen 8:3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

Gen 8:3 וַיָּשֻׁבוּ הַמַּיִם מֵעַל הָאָרֶץ הָלוֹךְ וָשׁוֹב וַיַּחְסְרוּ הַמַּיִם מִקְצֵה חֲמִשִּׁים וּמְאַת יוֹם:

Here is the test case for Gen 8:3, which argues for Moses and the sola S rescue mission coming with the Jewish Israel. Do you see that the lack of written redemptive means in Genesis, here called “abated” חסר is a malnutritioned case living with no solution until G-d’s redemptive shepherding has got a written remedy causing David to say, the Lord is my shepherd, I shall not “want” חסר? Do you see that post-Noah living conditions soon would open another chapter of the same adamic deficiency disease while building a sola S spectrum from Noah’s deficiency to David’s sufficiency? Do you agree that this key to the text is rubbish in circles where sola scriptura has no value, and can therefore neither be used to express the sola S growth of redemptive potential?

Gen 8:4 Sola Vau/And continually keeping track of history and ark meaning. Do you see that those having no need for a co-journing sola Vau/And defence advocate, like the NKJV and NASB, they have no need for the KJV opening of this verse?

Gen 8:4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

Gen 8:4 וַתָּנַח הַתֵּבָה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְעָה־עָשָׂר יוֹם לַחֹדֶשׁ עַל הָרֵי אֲרָרָט:

Here is the test case for Gen 8:4. Do you see that sola Vau/And is the same companion here and in Exo 25:16? You better get used to it! Do you see why sola Vau/And is the same companionship in the first equipped sola "and-thou" **ואתה** warfare in Gen 3:15?

Gen 8:15 Noah, the flood, and the first (defective) reformation must reasonably be the first textual and missional milestone. Before the flood the written framework was about G-d saying this or that, but from Gen 8:15 the prophetic Dabar is added. From start in Gen 1 Amar belongs to the conditions before the fall and before the heavens are layered in Gen 2. When male and female were created and put into the sin-free garden in Gen 1, the absolute Amar was a free realm where all communication was open. Dabar would come later with G-d's prophetic restoration plan set in motion with Noah and Abraham. This is an indicator of a restricted Dabar order with everything remade in the collapsed era when the first Niphil Basar was wiped out and man no longer would be 900 years. Rain and the rainbow are set in a new restricted firmament where the second-heaven roof requires the new communication form called Dabar, while waiting for the restoring rapture when Dabar inherits Amar communication (cf. John 16). G-d and Amar's trinity belong to the Sayer's dimension before the flood. Speech and Dabar is the new reality when the first is gone and a vicar lordship and the Levitical breach are prepared, and the struggle between the prophets and vicar lordship would manifest itself under the second-heaven roof. It is helpful to decode Amar's dimensional absentia and why the trinitarian G-d from the flood in the given Mosaic framework later would be referred to as a deistic realm while waiting for John 16 and the Comforter again to be present in G-d's universe. These Pharez details must be put in place regarding the breached dimension until man is reconciled. So, Gen 8:15 is the place where prophetic determinism is formalised. With Amar and Dabar contrasting each other, Dabar does not necessarily produce light and enlightenment. It depends on the potentially receiving party. Free will is the enabler of determinism, and free will is the denier of reformation as the framework of all salvation. Until that is known is the deterministic Dabar about veiled predestination, and Amar is about future hindsight. It belongs to this picture that the Hebrew Dabar also is a doer's (Dorcas, lady D) enterprise and a dusty sinner on autopilot until G-d's communicative Amar is restored. The word is biographical with and without awareness, but the preterist would of course deny that historical dimension.

First instance Spake, is Gen 8:15, that is Dabar **דבר**

First instance Word, is Gen 15:1, that is Dabar **דבר**

First instance Said, is Gen 1:3, that is Amar **אמר**

Gen 1:3 And God **said**, Let there be light: and there was light.

Gen 1:3 **וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר׃**

A typical mix of speech and saying, D inheritance = A. The missional objective is for D to become A, the Word and true Anthropos in NT. Fulfilled prophecy is that D becomes the alive A. As the word in progress, is D the evidence of A not seen until substantiated and inherited by faith. In the other end of man's journey, in Rev 22:21, has beginning

become being. In Gen 1:3 is A the same in both ends. From Gen 8:15 this is changed. It is evident what D-A inheritance has to do with unveiled, self-same, as-is representation.

Gen 8:15 And God **spake** unto Noah, **saying**,

וַיְדַבֵּר אֱלֹהִים אֶל־נֹחַ לֵאמֹר׃ Gen 8:15

In the theological mindset is Rev 22:21 strictly limited to the trinitarian being of Christ. In the anthropological KJV it is about the alive trinitarian body of Christ. Theology will permit no more G-d with us in Rev 22:21 than indicated in Gen 6:18. His entrance does not take place in a condition of adamic death but requires a prepared bride. For Noah to end the same void of reason and end the mosaic recycling so far, requires a closed-loop feedback between Saying and Spake in Gen 8:15. This is how the twofold canon works to convert a theological bill of divorce into an anthropological first-principle love letter.

Gen 8:16 About Thummim and the constitutional order of things, and how saving grace begins with and is scaled out of prevenient grace, out of Daleth and lady D's early dust and darkness to dawn and full daylight. The point to verify here is how Abraham's path from the royal affairs in Gen 14 to the face of the Almighty in Gen 17, builds on how Noah's functional prophetic forthgoing **צא** out of **מן** the ark in Gen 8:16 is founded by Thummim **צ** involved when Noah "found" **מצא** grace in Gen 6:8, 100 years before the first Baptist flood. Internal affairs in Adam's garden make the inner affairs of the canon, out of self. Without that functional awareness of G-d and self, as pre- governing post-, or afterlife continuation, would Abraham have no more reason to fall down before the Almighty than Noah to live in awareness after finding G-d's merciful grace.

Gen 8:16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

צֵא מִן־הַתֵּבָה אַתָּה וְאִשְׁתְּךָ וּבָנֶיךָ וְנְשֵׁי־בָנֶיךָ אִתָּךְ׃ Gen 8:16

Gen 6:8 But Noah found grace in the eyes of the LORD.

וְנֹחַ מָצָא חֵן בְּעֵינֵי יְהוָה׃ ף Gen 6:8

Here is the test case for Gen 8:16. Do you see that the theological NKJV, NASB etc., have no need for the anthropological and primarily mental KJV punctuation regarding T's target, thou, first becoming the Ark in person, then the Tabernacle in person, and finally, the Word in person? Do you see that the KJV's detailed jot and tittle message, including grammar and punctuation, is based on a distinctly detailed level of meaningful syntax which has no corresponding equivalent in the NKJV, NASB, ESV, NABRE etc?

Gen 8:17 First instance Kethiv and Qere. To make sense of first instance would not be possible without first having established the inner scriptural canon because first instance appearing here is so vital for the mixed interpretations, the contrary walk in Lev 26, and the corresponding troubles appearing under the second-heaven roof where the problems related to kethiv and qere manifest themselves. Interpretation must begin with repeating the beginning of the forth-going Dabar in Gen 8:15-16 and must integrate all Thummim

צ with Noah being justified by faith and declared righteous צדיק. The combination in Gen 6:9 is "just and perfect" צדיק תמים where Thummim צ is the literal character which substantiates perfection, spelled Thummim in Hebrew. With the limiting roof in Lev 26, the prediction is that functional forth-going and interpretation is out of reach until the world is justified by faith. Now the premise is that the converted or justified and functional version of forth-going צא of מן the ark builds on prepositional elements where the filthy צ also represents the past Bn finally becoming Mn. Now it is a point in itself why first instance of the written Kethiv and the oral Qere appears in this justified context of Noah, addressing the general issues of interpretation in the second heaven, how to go forth and how to fill the earth (with reason) and fulfil G-d's plan. All the stuff fueling the contrary-walking Lev 26/9 in rebellion against all reform, fuels itself as seen in the profiled KJV/XXX difference which makes up the resecne of lack of functional and truly reformed forth-going in Gen 8:16, in the days of Noah, the days of Nehemiah, and in the 1500s AD. Theological Christendom is the rebel above all rebels, having all history, all written redemptive means, and confessing Christ, but still reducing Christ to no really reformed and redemptive effect.

Gen 8:16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

Gen 8:16 צֵ֣א מִן־הַתֵּבָ֔ה אַתָּ֖ה וְאִשְׁתְּךָ֑ וּבָנֶ֕יךָ וּנְשֵׁי־בָנֶ֖יךָ אִתָּֽךְ׃

In light of Gen 6:9, 8:15-16 and Lev 26, John 16, Second Thesss etc., must these details be used to decode the first (Kethiv) and [Qere] immediately following after Gen 8:16. Some typically biased interpretations will insist on one or the other and say, take out or bring out, both being exterior versions falling short of the prophetic direction-giver and the missional purpose of going forth and bringing forth. As seen in the KJV, it is about being prophetic about the future regardless of form when one of the bracketed solutions are shifted to the beginning of verse 17 and says, "bring forth with thee" הוֹצֵא אִתְּךָ and using the rest of the Hebrew text from start to construct the translated message. Modernist committees are stuck in the traditional and Septuagint-inspired interpretation and the message is about bringing or taking something out of the ark instead of being a forth-going, justified and prophetic product of the ark. With Young's lexical trap set in verses 15-16, verse 17 follows the same defective, exterior idea.

Gen 8:17 Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

8:17 כָּל־הַחַיָּה אֲשֶׁר־אִתְּךָ מִכָּל־בָּשָׂר בָּעוֹף וּבַבְּהֵמָה וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ (הוֹצֵא) [הַיְצֵא] אִתְּךָ וְשָׁרְצוּ בָאָרֶץ וּפָרוּ וְרָבוּ עַל־הָאָרֶץ׃

In NT context, the modernist deception in Gen 8:15-17 is to get out of Christ instead of remaining in Christ and in the ark and go forth as a prophetic people of Christ and of the ark. With that in mind, the first two English words in Gen 8:17 define the deterministic outcome at the end, historically about Bn-i- never becoming -i-Mn. Again it is seen that theology is blind to anthropological reality and prophetic determinism, and this is what the scholastics want to impose on the churches instead of the KJV. In this case it is not about Westcott and Hort but later DSS-inspired translations, from the 1970s doing the shift from "bring forth" to a prophetically blind, bring out. The corresponding counter-reformatory war is intensified in terms of contrary walk in Laodicea and Lev 26, and again it is seen that those having the scriptural means and are working to destroy G-d's providence are no better off than those that never had any scriptural means. Even in the repeated days of Noe, nothing is changed and modernist theologians and their deceived followers are equally blinded in their rebellious pursuit to overthrow the providential Philadelphia. Here it is seen how the literal KJV/XXX profiling describes the universal Qere issue in Lev 26. Regardless of being BC or AD conditions, theologians and their priesthood of unbelief represent a permanent roadblock in the salvation of people and nations. In other words, the repeated drama is that the theologians represent a dimension where revelation does not exist, and hinder the priesthood of believers and the dimension where revelation does exist. True revelation came by people like Moses, but never by any vicar in the seat of Moses. NT and OT, provided by serving prophets and apostles, would be perverted by ruling and leading priests and theologians. (Kethiv) and [Qere] represent two perspectives on going forth, how to go forth, or by what means. In its true framing, how to enlarge man's heart **[היצא]** and by what means to enlarge man's heart **(הוֹצא)**, ultimately how to turn a malefactor **ו** condition into something reconcilable **י** female. Combined OED and KJV sense-making unveils the meaning of forthgoing **צא** as a future harvest out of Noah's past. Aborted missional and directional forth-going in Gen 8:17 corresponds to the modernist theological denial of G-d "with" us in Gen 6:18.

Gen 8:18 In extension to what Noah has done so far, this verse outlines a united party of sola Vau/And forthgoers. In the Hebrew and KJV each word is filled with meaning. Do you see how the KJV builds substantive forthgoing by written and unifying means, but replacement ideas introducing the exterior alternative in the NKJV and NASB drain the rest of meaning, subvert the later "and" instances in this verse, and convert them to have no more meaning than empty grammatical conjunctions?

Gen 8:18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

Gen 8:18 וַיֵּצֵא־נֹחַ וּבָנָיו וְאִשְׁתּוֹ וּנְשֵׁי־בָנָיו אִתּוֹ׃

From the early centuries AD, theology was not developed to bring forth the gospel but to protect the establishment and to be a repressive, ecumenical ruling rod. It is already mentioned that theology tends to pervert scripture and to be prescriptive and dictatorial, while being blind to the descriptive, deterministic, and directional Bible. Sola Vau/And going forth with Noah is the always following I-am-with-you-alway in Matt 28:20.

Here is the profiled KJV/XXX test case for Gen 8:18. Do you see that while Noah and his famile are united in their missional forthgoing, they are still separated and presented as individual persons? Do you see why KJV punctuation in this case is a corporate killer put in place for a reformative end of patriarchal infantilism in agreement with Gen 2:24? Do you see that everything, including grammar and punctuation in the anthropological KJV is missional, but in the theological NKJV and NASB the details are only textual? Do you agree that the MEV, NIV, NRSV and the NABRE represent the most absolute corporate, or ecumenical, alternative this verse can offer? And finally, do you agree that the word "together" in the NIV and NABRE operates more like an angry, insisting, and repressive counter-measure, aggressively rejecting all personal independence and trying to reverse the reformative effect of the comma it follows?

Gen 8:20 After verses 15-19, first instance "altar" is a prescriptive pretext for Leviticus and all the later anachronistic ideologies of brass and fire pushed beyond the washpot. Lamech instituted purgatory in Gen 4, Noah would restore the elements after the flood, and it would not take too long after Moses before its adminstrative apparatus would turn in into the murderous slaughterhouse ministry history AD is known for. The ecumenical holocaust drive behind agenda 2030, and a restored temple in Jerusalem, are two sides of antichrist's repressive exterior picture of vicar purgatorial religion building up before the last tribulation.

Gen 8:20 And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

Gen 8:2 וַיִּבֶן נֹחַ מִזְבֵּחַ לַיהוָה וַיִּקַּח מִכֹּל הַבְּהֵמָה הַטְּהוֹרָה
וּמִכֹּל הָעוֹף הַטָּהֹר וַיַּעַל עֹלֹת בַּמִּזְבֵּחַ׃

Verse 20 needs to repeat the architectural design with three stories and all possible ways of story-telling in Gen 6:16. The brute historical fact is that no breach administration did ever build anything according to the intended design. This is literally how priesthood is manifested throughout history. Reconciliation will never take place by proxy. Gen 8:20 constitutes the Levitical brass, fire, iron and clay standard deviation followed when the goats sacrificed the sheep, enslaved people and nations, and used their forced Lackland subjects to constitute Niphil Basar Almighty's theological platform. Holocaust is the undeniable proof that Christendom, its legalist priestly slaughterhouse and final solution made the member mass no better off than those around Lamech in Gen 4. Providence became the scriptural instrument to reinforce the eucharistic strength of original sin.

Here is the test case for Gen 8:20. It should be simple to decode how the substantive sola Vau/And-driven story the KJV translates is the only true and reliable story, and it should be equally easy to decode the timed sola S-denying alternative reaching almost scholarly consensus in modernist form as a product of "protestant" mercenaries working together with the NABRE to reverse the health-bringing reformation and instead have a violent theological slaughterhouse. It should be clear that the actual difference is not so much in profiled wording but in the motive behind the translations proving the difference from Philadelphia to the rebellious Laodicea where all the bastard fabrications are published.

Here is the ultimate test case for Gen 8:20. Do you see that in the twofold canon, and in the twofold Lex Holocausti, translated whole burnt offering, the story in continuation is about offering holy lives to G-d's missional forthgoing from here, or new ruling goats in position to sacrifice poor sheep masses while maintaining their violent slaughterhouse ministry office? While the last tribulation is building up before the door into the seventh millennium, it should not be too hard to sort out the two alternatives, Christ's peace on earth, or Lackland 2.0 and the pontifical antichrist's repressive iron/clay horror. It is simply two Bible-based alternatives, the providential or Codex Satanicus.

For supporting Hebrew details, it is based on the Bible's Bn building בן block, about brass and fire עלה without true redemptive means, or potentially ויעל raptured ascent by sola Vau/And means. It is only a matter of which alternative and which priesthood to build on.

Gen 8:21 Particular cases of "cursed" appeared first from Gen 3:14, in Gen 4, and 5:29, but the word "curse" קלל as universal begins here with the first reformative reset, and points to Mal 4:6.

Gen 8:21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living, as I have done.

Gen 8:2 וַיָּרַח יְהוָה אֶת־רֵיחַ הַנִּיחֹחַ וַיֹּאמֶר יְהוָה אֶל־לִבּוֹ לֹא־אֹסִף לְקַלֵּל עוֹד אֶת־הָאֲדָמָה בַּעֲבוּר הָאָדָם כִּי יֵצֶר לֵב הָאָדָם רַע מִנְּעָרָיו וְלֹא־אֹסִף עוֹד לְהַכּוֹת אֶת־כָּל־חַי כַּאֲשֶׁר עָשִׂיתִי׃

One of the points to be established by recycling is the difference from having no written means, in Genesis and before Moses, to having all means by the end of Malachi and by the end of Revelation. The point to understand is where Bible perversion and synergy is coming from, and what a Muslim may call a spectrum from Halal to Haram. In its early form the standard "curse" קלל is the early version. With repeated recycling to the end of Malachi, his last word in Mal 4:6 refers to the ultimate "curse" חֵרֶם, which is the same root used in Lev 27:28-29, saying, "devoted" (or dedicated) with the same Hebrew vowels. If you also add Num 18:14, and especially Deu 7:26, you have the background to conclude what the abomination of desolation has to do with scriptural synergy. Dung hill is an advanced mount Carmel. Codex Satanicus is dedicated to Lucifer's serving of man's self-destructive ambition. Antichrist's agenda 2030 and its pontifical iron/clay worship horror is founded by scripture with all the indicators put in place in OT.

For more background on Halal and Haram, as soon as G-d's true ABOUT-mission is established in Eze 40-48, the immediate copycat attempt to pervert is partly indicated as an option to expect the dedicated to become the basis for the abominable in Eze 44:29 as background for 2 Thes 2:4. NT does only more clearly restate the indicators in OT.

Here is the Haram test case for the journey from Gen 8:21 to Mal 4:6, by example from Num 18:14. The point is partly to understand why it is called a (mental) mark "in" the forehead and a (practical) mark "in" the hands in Rev 13:16, 14:9. Halal or Haram: Do you agree that the stuff put into man's hands has an outcome predefined or predestined by what he is doing with it? Do you see how this verse makes the receiver an owner of a given outcome, blessing or curse? Do you see the implications of the Bible being either black or white, with no alternative to curse or blessing? Whatever might be a lukewarm mixed middle ground is only transitional from one to the other. Thus, in terms of Bible perversion and scriptural synergy, all the Codex Satanicus masses actively or passively wondering after the beast in Rev 13:3, explicitly or implicitly contributing to its potential success, will eventually be left with the Lackland 2.0 evidence of their own contribution in their own hands and imprinted as an imaged mindset in their own forehead. Deception is about imaging. While deceiving the world, it is important for Codex Satanicus editors to fabricate texts that can manipulate the readers to expect an exterior mark of the beast, in agreement with the modernist and materialist mindset of theological Christendom, always about the exterior while all the souls wondered around as black holes.

Num 18:14 Every thing devoted in Israel shall be thine.

כָּל־חֵרֶם בְּיִשְׂרָאֵל לְךָ יִהְיֶה׃ Num 18:14

Gen 8:22 The rest of stuff partly indicated in verse 21. Again things cease and come to a stop stated as the still untranslated sabbath element in Gen 2:2-3. Be aware that for the same reason as Adam would not appear in translation in the KJV before the fall and the naming of the fallen creation was ready for nominatin in Gen 2:19, the "sabbath" שׁבת is left untranslated until it appears with manna as written redemptive means to manifest a reasonable entrance into rest in Exo 16:23-29. The seven-numbered labour-and-rest cycle is the same in Gen 2:2-3 and in Exo 16. Do you agree that Exo 16:26 indicates the gathering of written redemptive means and epistemological evidence for the eisegetical, priesthood to enter into the Lord's millennial rest? The word "cease" שׁבת at the end of Gen 8:22 points to that millennial rest. Laodicea finds itself in this mixed everything. It must go on until Rev 21:25, 22:5 fulfils no more night and no forces of darkness.

Gen 8:22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

עֹד כָּל־יְמֵי הָאָרֶץ זֶרַע וְקָצִיר וְקֹר וָחֹם וְקַיִץ וָחֹרֶף וְיוֹם וָלָיְלָה לֹא יִשְׁבֹּתוּ׃ Gen 8:22

Next point to verify in Gen 8:22 is how it relates to the mosaic cycle in Gen 6:3, in its multiplied form stacked up as precept upon precept in Isa 28. Till and tilling until, here called "while" עד, are the same ups and downs to the end.

A test case for Gen 8:22. Do you see that how the NKJV rejects sola Vau/And also here corresponds to the denial of the sola S blueprint of history? In the NKJV has sola S no redemptive role in man's entrance into the seventh millennium? It is only empty words.

Gen 9:1 Repeats the word "replenish" **מלא** in Gen 1:28, the second instance of two. After the flood, re-blessing, re-fill, and re-create and re-store hold proper context for the 3x2000 years sola S timeline and how all creation depends on G-d speaking his word and speaking things into existence. Everything is about sola S and confirmation of sola S mission and momentum. The more frequent form translates "fill" **מלא** as it originates in Gen 1:22, until it is brimful by the "fulness" thereof.

Gen 9:1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

Gen 9:1 וַיְבָרֶךְ אֱלֹהִים אֶת־נֹחַ וְאֶת־בָּנָיו וַיֹּאמֶר לָהֶם פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ׃

For more context on Gen 9:1, the missional objective and the direct object marker at the end is one and the same. The earth will receive whatever "replenish" means. Regardless of being united or divorced will the missional objective be whatever mindset the marker represents. The text may be the same in Gen 6:5 and Gen 9:1, only the mind is changed. According to the OED is the Elizabethan "replenish" matching the material, physical, and occupational, and brings out the whole spectrum of all possible worlds according to the object-marked Hebrew base text. Whatever the verbal action of "replenish" means in time will be received by the earth until the earth is full of it and man again is in need of salvation from it. The text is universal and covers all possible anthropological forms. If you read Isa 2:6, the word "replenished" is interchangeable with refilled or refueled. Whatever form of supply will be manifested in a corresponding outcome. In this context it should also be noticed that when the Bible was converted from being anthropological and descriptive to be theological and prescriptive, it did also lose is diagnostic capacity. A Bible with no descriptive dimension has no defining and saving capacity. The more dictatorial Christendom became, the greater divorce from truth and reality, and the more direct mismatch between the intended missional objective and the direct object marker.

Gen 9:6 An important KJV qualifier, first who-so-ever in Gen 4:15, secondly Who-so in this verse. In modernist bibles is (That) gone, and This and That drift around with no qualifying reference. Gen 4:15, 9:6 helps the reader sort out justice and agape and how it leads Cain to Christ and John 3:16. Adam **אדם** is the father of all "blood" **דם** lines. Modernist bibles are relativist drifters with no really definitive basis for bloodshed. This type verses is good Berean brain training on the nature of relativism and how it colours the modernist means of deception. "Who-ever" can be anything and reveals no defining specifics. "Who-So" is stated with a qualifying judicial reference where the act itself is presented in its redemptive context.

Gen 9:6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

Gen 9:6 שֹׁפֵךְ דַּם הָאָדָם בָּאָדָם דָּמוֹ יִשָּׁפֵךְ כִּי בְצֶלֶם אֱלֹהִים עָשָׂה אֶת־הָאָדָם׃

Since history tends to repeat itself, is Gen 4 repeated. G-d made and marked man with an objective destined for feedback. Man would be reaping whatever he is sowing. Until the objective mirrors the direct object marker, it means tooth for tooth. Adam is literally the receiver of his own creational עשׂה tooth-for-tooth pottery at the end of this verse. From the first to the final Schin is the KJV opening the window into the Hebrew kernel and brings out the judicial dimension. These cases are revealing for the relativist nature of theology in general and why exegetical theology in particular is afraid of eisegetical reading. Theology and its relativist nature has no canonical foundation for whoever and whatever the text says, and has not the qualifying basis the target priesthood builds on.

The last detail to consider in Gen 9:6 is the person called "he" at the end. In the Hebrew the word "made (+he)" עשׂה defaults to express third person malefactor singular. Who is that when the inquisitors did their pottery and forced dissenters back into obedience? Long before Cain killed Abel, his grudge was at least partly initiated by Abel not living and doing as Cain preferred. It was a mismatch between specification and performance, the same from beginning to end in Gen 9:6. With no bias and no mismatch in the image at the end of Gen 9:6, there would be no bloodshed from start. Since all slaughterhouse ministry and bloodshed around it is executed in antichrist's vicar realm, and that also is a creational pottery, the implication of "he" being antichrist at the end must rule how to read this verse from start. Theologians created a subjetive god in their own image and has since tried to impose a replacement ideology universally by vicar pottery. Bloodshed from start in Gen 9:6 begins with a distorted image at the end. In the judicial context of a relativist whoever vs the distinct who-so, is violent acting a fruit of some principle S.

Gen 9:7 Next example of the meaningful reason for the KJV's explicitly direct language. Each word is loaded with distinct meaning, first a sola Vau/And combination, then to continue with a sola Vau-driven imperative, and Ye nomination, but nothing comparable of direct lingual value in the NKJV and NASB. The NABRE is an even greater void of reason from start after aborting the qualifying Hebrew opening. Notice that as soon as sola Vau/And has lost its value, and the substantive meaning is reduced to be no more than conjunctive grammar, the alternative story in the NKJV is outsourcing, no longer about And-you, but something recommended for or around you.

Gen 9:7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

Gen 9:7 וְאַתֶּם פְּרוּ וּרְבוּ שִׁרְצוּ בָאָרֶץ וּרְבוּ־בָהּ׃ ס

Gen 9:8 More Bible perversion. Some details are more than just fishy in papist texts and translations. This will be repeated but here is a foretaste. In post-Vatican II preparations of translations for all, the NABRE has certain editorial characteristics related to the word "saying" לאמר. In cases like Gen 1:22, 5:29 the context is relatively harmless, so the NABRE translates this Hebrew word, but in cases like Gen 8:15, 9:8 the danger is much greater and the Hebrew "saying" לאמר is left untranslated. This builds up in steps with the growing sola S danger. To satisfy papist ideology in translations to be read by all, is

this type wording removed. In steps it is found in the early and harmless instances, then it begins to be removed in instances where G-d or the Lord is “saying” things to man, and the absolute most dangerous combination, beginning in Gen 15:1, is where the word came . . saying, as a sola S dimension where the word expresses the will to speak for itself and in its own right and capacity directly to the reader. As a systematic editorial remedy indicated in Gen 8:15, 9:8, and growing in critical importance from Gen 15:1 and through the prophets, the Bible-perverting editors must put that out of sight for the readers not to discover how sola scriptura expresses its own function and will to speak for himself and in his own right and capacity and directly communicate with the reader. So, in order to suppress sola scriptura, you will no place in the NABRE find the worded combination that the “word came . . saying”. When this Hebrew combination appears is the word “saying” לֵאמֹר routinely left untranslated to hinder readers from discovering sola scriptura in print, providing bastard fabrications also for use by apologists arguing that the Bible does no place teach sola scriptura. A few exceptions from the rule are found, like 2 Sam 24:11 and Eze 24:20, in these cases being a breach office case, and not directly indicating a communication with people AD. The most important is to avoid that readers get used to the direct communication form with Abraham in Gen 15:1, 4. This is literally how the Codex Satanicus mentality fuels the translated versions to work as means of deception. As seen in Gen 8:15, 9:8, 15:1, 4, has the ecumenical NIV partly adopted the same 5% translation philosophy. It came with the RSV and is found in the ESV, CSB, NRSV, NRSV-UE, and NET Bible. In versions like the NLT the translated text is so much affected by vicar equivalence that the meaning is distorted anyway. The NABRE may use “saying” in cases among persons where it is not sola S-related, but not when the Word expresses itself and models the 100% target priesthood of readers. This is an example of Haram building up from Gen 8:21 to Mal 4:6. Theological committees are corrupt. They manipulate scripture in their service of antichrist, the vicar of Christ.

Gen 9:8 And God spake unto Noah, and to his sons with him, saying,

Gen 9:8 וַיֹּאמֶר אֱלֹהִים אֶל־נֹחַ וְאֶל־בָּנָיו אִתּוֹ לֵאמֹר׃

Gen 9:9 A more nuanced repetition of Gen 6:18. Notice the sola Vau/And difference from no written means, to the covenant established with means in Noah’s posterity.

Gen 9:9 And I, behold, I establish my covenant with you, and with your seed after you;

Gen 9:9 וַאֲנִי הִנְנִי מֵקִים אֶת־בְּרִיתִי אִתְּכֶם וְאֶת־זַרְעֲכֶם אַחֲרֵיכֶם׃

Next, some verses make it simple to understand ordo salutis, the sola S timeline, and how to combine the direct definite object marker with the missional objective and with the “with” preposition. This is about the time before any scriptural provision was given. Sola Vau/And rules the whole verse but specifically the ending, in Noah’s days the yet unknown future. First a direct object marker and the “covenant” בְּרִית, then the same form but a preposition “with” אֵת a plural “you” כֶם suffix, and then how sola Vau/And takes over the rest for gravitationl power with the two masculine plural “you” suffixes.

Gen 9:12 First instance "token" **אוֹת** (or sign of absolute time). If you repeat Gen 3:13, you may add a more substantive reason to why "this" **זאת** made itself a word of most yellowish illumination, and why it must be a confessional idea when Matt 5:14 says that Ye are the light of (this) world. Adam was always a coward. This is a female "this" **זאת** while the malefactor "this" זה is hiding behind the skirts. While waiting for Mal 3:18, it is still a mixed reality in need of double Beth-weaning and division between me and between you. Female issues at Y2K are symptoms. Male issues are the root cause.

Gen 9:12 And God said, This *is* the token of the covenant which I make between me and you and every living creature that *is* with you, for perpetual generations:

Gen 9:12 וַיֹּאמֶר אֱלֹהִים זֹאת אוֹת־הַבְּרִית אֲשֶׁר־אֲנִי נֹתֵן בֵּינִי
וּבֵינֵיכֶם וּבֵין כָּל־נֶפֶשׁ חַיָּה אֲשֶׁר אִתְּכֶם לְדֹרֹת עוֹלָם׃

Gen 9:13 The "bow" קֶשֶׁת in the "cloud" **ענן** and more need for Beth-weaning.

Gen 9:13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

Gen 9:13 אֶת־קַשְׁתִּי נָתַתִּי בֶּעָנָן וְהָיְתָה לְאוֹת בְּרִית בֵּינִי וּבֵין
הָאָרֶץ׃

Gen 9:15 Repeating the first phrase "between me and you" in verse 12. Do you see that the need for Benjamite Beth-weaning requires sola Vau/And to become the go-between solution to be known in Mal 3:18, and why that originates with the breach opened with the first "bruise" and first "between" in Gen 3:15? Do you see that sola Vau/And locates itself where "between" puts it in the Hebrew, "and between" **ובין** in Gen 9:15? Do you see that sola Vau/And in Gen 3:15 doubles down on the synergetic model how to fuel all quarrels to come? Do you see how that led to Christendom's infantile first brat among brats, and what that educational experience has to do with the people eventually growing up and coming to beth-weaned understanding in Mal 3:18?

Gen 9:15 And I will remember my covenant, which *is* **between me and you** and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

Gen 9:15 וְזָכַרְתִּי אֶת־בְּרִיתִי אֲשֶׁר בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־נֶפֶשׁ
חַיָּה בְּכָל־בָּשָׂר וְלֹא־יִהְיֶה עוֹד הַמַּיִם לְמַבּוּל לְשַׁחֵת כָּל־בָּשָׂר׃

Gen 9:15 How the "Protestant" vs Roman Catholic quarrel for and against sola scriptura manifests itself in print. As protector of the reformation it is logical that the KJV also here models sola Vau/And serving the target priesthood of readers, and is dedicated to the text according to its intended mission, and says, everlasting covenant "between G-d and (between) every living creature (soul)" בין אלהים ובין כל־נפש. It is no-less

logical that some counter-reformatory committees, like the NIV, CSB and NET Bible, will not accept such protesting ideas and translate a corporate version, saying, "all living beings", the same in earlier NAB editions. The critical word is the flexible "each" כל (or every, all, etc), where the apostolic authority of the KJV unites the textual with its intended target mission, and the rebels go in the other direction and uses the opportunity to divorce the text from its intended mission. In the KJV this is BC text translated in AD context, where some of the most rebellious modernists stay in the past and use the text to protect counter-reformatory ideology and its rebelling breach priesthood. According to the Hebrew the KJV translates that G-d deals with "every" כל person as individual, while knowing the common denominator that they are "all" כל flesh. For the fallen man of sin and his corporate religion, there is no room or will to do such distinction.

Gen 9:16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

Gen 9:16 וְהָיְתָה הַקֶּשֶׁת בֶּעָנָן וּרְאִיתִיהָ לִזְכֹּר בְּרִית עוֹלָם בֵּין אֱלֹהִים
וּבֵין כָּל־נֶפֶשׁ חַיָּה בְּכָל־בָּשָׂר אֲשֶׁר עַל־הָאָרֶץ׃

Gen 9:17 The monergistic part of the same story, saying, "all flesh" כל־בשׂר.

Gen 9:17 And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.

Gen 9:17 וַיֹּאמֶר אֱלֹהִים אֶל־נֹחַ זֹאת אוֹת־הַבְּרִית אֲשֶׁר הֲקִמֹתִי בֵּינִי
וּבֵין כָּל־בָּשָׂר אֲשֶׁר עַל־הָאָרֶץ׃ ף

Gen 9:19 More Baptist terminology in the anthropological KJV. Do you agree that after the wet Pison had dried up, all the dry land again had appeared after Noah, and the tiller of the ground would go on with purgatorial brass activities, the word "overspread" נפץ must locate itself somewhere between infantile sprinkling and full immersion? Do you see that the textual "populated" in the theological NKJV, NASB etc., does not carry the same missional implication but is only an empty lexical alternative? Notice also how the directional homeland horizon is put in place with the feminine suffix, נפצָה

Gen 9:19 These *are* the three sons of Noah: and of them was the whole earth overspread.

Gen 9:19 שְׁלֹשָׁה אֵלֶּה בְּנֵי־נֹחַ וּמֵאֵלֶּה נָפְצָה כָל־הָאָרֶץ׃

Here is the test case for Gen 9:19. Do you see that the KJV stays universal, principal, abstract, and task-oriented, while some versions, like the ESV and NIV run into concrete dealing and invent a "people" not in the Hebrew text to further cement a concrete story? While the task-oriented and missional in the KJV trumps the textual, it is typical for the theological committees to use textual details to manipulate or destroy the missional.

Here is a comparable test case for evaluation of infantile sprinkling vs full immersion in text and reality. Do you see that where Saul's response follows a superficial observation how people were "scattered" נפץ from him in 1 Sam 13:11, for potential transfer and to be captured by the gathering Philistines, is Samuel's more fully immersed assessment a question of root cause and a reminder of Gen 3:13? Do you see how the same word is involved in describing the process of apostasy in Dan 12:7, how to "scatter" נפץ, and how that relates to overspreading of whatever would be the abominable outcome in the end as partly indicated in Gen 9:19? If you now read Gen 9:19 one more time, it should be easier to do the consonant (missional) connection from the early "overspread" root to full-scale infantilism and full "overspreading of abomination" in Dan 9:27. Again, as seen in Gen 9:19, the KJV ordains each word also with functional and missional value for canonical consonance. Theological translations are limited to textual/lexical value, and the reader is not translated into the kingdom of the text. After full immersion and Baptist reset in the days of Noah, is Gen 9:19 describing alpha overspreading. Dan 9:27, 12:7 describe the abominable scattering and omega overspreading. This is background also to understand that when the canonical KJV uses the word "doctrine", it is a word with singular meaning, built by and for canonical consonance. When it says "doctrines" in plural, it refers to the abominable plurality of man-made ideas, or doctrines of men. Theology is a vicar ideology based on fragmenting the Bible, and it is full of doctrines of men about this or that detail taken out of the canon it belongs to through the Bible.

Gen 9:25-26 Partly about the twofold Bible and the two main parties through the Bible, the blessed, predestined Shem, and anti-Shem, the cursed salesman, Canaan, continuing the Cainesian economy on earth.

Gen 9:25 And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren.

Gen 9:25 וַיֹּאמֶר אָרוּר כְּנָעַן עֶבֶד עֲבָדִים יִהְיֶה לְאֶחָיו׃

KJV 9:26 And he said, Blessed *be* the LORD God of Shem; and Canaan shall be his servant.

Gen 9:26 וַיֹּאמֶר בָּרוּךְ יְהוָה אֱלֹהֵי שֵׁם וִיהִי כְנַעַן עֶבֶד לָמוֹ׃

For more context on Gen 9:26, the Lord does not appear before verse 26 in this chapter. Standard deviation imposing original sin from start after Gen 2:4 will also say Jehovah or Yahweh here. In the context of the whole canon is true blessing possible only when the yellowish is mitigated. In other words, Laodicea's bastard fabrications represent an enormous curse.

ASV 9:26 And he said, Blessed be Jehovah, the God of Shem; And let Canaan be his servant.

Here is a literally universal Bn-i-Mn test case for Gen 9:25-26, curse vs blessing. Do you see why the condensed Hebrew form at the end of Gen 9:26, לָמוֹ is most prominently used by Job, from Job 3:14, coding the meaning of Satan going "to and fro" in Job 1-2+

under Lamed's temporal dominion? One of the instances is Job 22:17. Do you see what the theological cover-up, called the mystery of iniquity, has to do with this always being a vicar solution, "for" some, or "to" some . . . , always suppressing what the Lord might do with them, by them, and out of them?

Job 22:17 Which said unto God, Depart from us: and what can the Almighty do for them?

Job 22:17 הָאֹמְרִים לָאֵל סוּר מִמֶּנּוּ וּמַה־יִּפְעַל שַׁדַּי לָמוֹ׃

For extra context on stuff to and fro, do you see why Job is essential for the education of all those involved through the canon, referred to with this double preposition to-fro **למן** appearing from Exo 9:18 to Hag 2:18, first saying "since" **למן**, then "even from" **למן**?

Next extra context. Do you see that the last instance **למו** at the end of Hab 2:7, is a late Maslowian warning how the corporate structuring of the hierarchy of Satan is working, before coming to Mal 3:10?

For general context on Gen 9 and the yellowish centre of the rainbow, it is necessary to distinguish between the actual covenant with singular Thou and Thee in Gen 6:18, and the plural and pluralist token given to You in Gen 9:12. Even in Gen 9:12 it is helpful to repeat Gen 3:13: What is This **זאת** *That* Thou hast done? The critical point when the rebellious Laodicea is confronted by the providential Philadelphia, is confession. It is important to see the implications of original sin and the role of Satan's bastard industry in Laodicea's deception, and the potential changeover from unbelief to faith in Rev 20, and it is important why the translated Yahweh is synonymous with antichrist. Bastard bibles are the drivers of deception, and the means to do vicar imaging in order to impose antichrist's world dominion. In Gen 9:26, antichrist equals anti-Shem. Salvation is by definition. Antichrist's realm is relativist, indefinite, and operates without THAT canon required to understand the benchmarked and the deviating difference. Now you should verify the meaning of mixture, the KJV/RV profile in Gen 9:26, and what happens when an indefinite name is put into the text and interfers with the definite Lord G-d of Shem. Why is this typical for how antichrist operates and is sneaking into the text and changes the concept? Antichrist can stay there only as a vicar Jehovah people did never know. Be aware how this textual change is working, since the vicar motive following Laodicea's copycat texts is transfer of glory from The Lord to vicar lordship. Counter-reformatory ideas planted in the 1800s are matured in today's standard-deviation translations.

Gen 10:1 In the processing creational pottery where "these" **אלה** things are hammered out, and things came to pass and are coming to pass, you better get used to the program. "Now these" are not the same as Yesterday these, Tomorrow these, or the future these.

Gen 10:1 Now these *are* the generations of the sons of Noah, Shem, Ham, and Japheth: . . . ..

Gen 10:1 וְאֵלֶּה תּוֹלְדֹת בְּנֵי־נֹחַ שֵׁם חָם וָיֶפֶת . . .

Here is the profiled test case for Gen 10:1. In the anthropological Hebrew and KJV, these are multiple stories in one. These אלה Elleh school things, with or without sola Vau/And means, are two forms of purgatorial pottery, but if you read the NKJV it is a static "this" genealogy with no purgatorial pottery in any form, no potential dynamics of change, and it is only a physical body count.

Next test case for Gen 10:1. Now you have to implement Niphil Basar's vicar instead-of office of wickedness instituted in Gen 2:21. Do you see that in order to agree with the generational chain through Samuel, Kings and Chronicles, where a father makes mental room for his son to inherit his throne and continue from his staged mental state of affairs, is the KJV reordering the syntax accordingly, "to them were born" ויולדו להם . . . , a different reordering in the NKJV where the text is a loose combination of empty words. Do you see that in the KJV it is an anthropological chain where the missional and the primarily mental KJV evaluates a continuing change "unto them" but where the exterior NKJV stays focused on the physical elements? Do you see that "after" in the NKJV is a time reference in contrast to the KJV where it is tracing a continually processed "after"? With or without recycling, means that there is, or is no, change in the nature of the room developed for the next generation to be inherited "after" אחר the former generation. Do you see that the KJV is concerned with the critical root party, "unto them", but the uprooted NKJV and NASB are focused on the born product? You should read word for word distinctly since the KJV builds a syntax adding word to word where each word is loaded with meaning for context and in context. Do you agree that "unto them" להם makes itself a substantive carrier of accumulating epistemological evidence eventually staring the KJV reader in the face in Heb 11:1? Do you see how the NKJV, NASB etc., try to shift the focus away from the active party to be about the passive party in the story in order to whitewash the patriarchal element?

Gen 10:1 . . . , and unto them were sons born after the flood.

Gen 10:1 . . . וַיִּוָּלְדוּ לָהֶם בָּנִים אַחַר הַמַּבּוּל׃

Gen 10:1-5 with focus on verse 5. First, notice that the KJV from start in this verse, in extension to verse 1, is missional, and the NKJV has a different focus. After the first Baptist immersion, as justified by faith, is from these, or "out of these" מאלה an early version of Asher's missional launch pad, explaining why the KJV here is an idiomatic translation of the early missional enterprise executed "by these". In the NKJV, NASB etc., it is a lexical translation, "from these". In a theological mindset is the Bible limited to G-d revealing himself. "From them" is a substitute with no involvement "by them".

Gen 10:5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

Gen 10:5 מֵאֵלֶּה נִפְרְדוּ אִיֵּי הַגּוֹיִם בְּאַרְצֹתָם אִישׁ לִלְשֹׁנוֹ לְמִשְׁפְּחֹתָם בְּגוֹיֵהֶם׃

Gen 49:20 Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

Gen 49:20 מֵאָשֵׁר שְׁמֵנָה לַחְמוֹ וְהוּא יִתֵּן מַעֲדַנֵּי־מֶלֶךְ׃ ס

Here is a test case for Gen 10:5. Do you see how Gen 10:5 in the theological NKJV and NASB repeat the typical theological and textual story in Gen 6:18, that with the Bible in theological hands, there is no room for G-d with his people, and no plan to involve the 100% body of Christ in any mission work? Do you see why the KJV translates BC text in AD context for today's reader to distinctly understand the difference and redemptive growth potential from having no written means to having all written means and reading it in the light of a complete redemptive history built on the written sola S cornerstone the theologians rejected? While G-d and the apostolic KJV continually invites and includes people in his mission work, the theologians continue the vicar use of the Bible to hinder the truth and protect their own carnal interests.

Anyway, in its canonical context, Gen 49:20 is now used on Asher's missional launch pad with the application in Gen 10:5. Instead of saying from or out of, מ, is the KJV in verse 5 saying, By, to help the reader understand the homeland mission and the fruit of justification By faith and Elleh exercise, for canonical agreement with Paul's version of such elaborated elements in 1 Tim 4:7-8 and with the standard product of THESE men in Eze 14:14. The missional elements of reform, border setting and homeland entrance begin with the first two KJV words in Gen 10:5. Modernist translations are full of dead grammar divorced from anthropological reason and the missional Bible. They have no other basis than the lexical and grammatical while the authorized KJV adapts translation to bring out the missional and anthropological kernel and the elements designed for the priesthood of believers. Gen 10:5 refers to the redemptive story with people being called to righteous living long before they had any scriptural provision. Whatever these early generations tried to do would never last long, because everything depends on the saving oracles given to the Jewish Israel, but missional predestination and the missional launch pad from start are the same. G-d did send the Lord and the Word for salvation. Anyway, justified Mem momentum, with or without means, connects Gen 10:5 to Gen 49:20. The KJV uses the texual details to highlight the missional. In modernist form it is no more than lexical and grammatical details and the missional is lost in translation. Modernist versions have no launch pad in Gen 49:20 and no executive missionaries in Gen 10:5. In this context of lost missional momentum and lost missionaries, is the modernist version of Gen 10:5 no more than people spread into certain territories and the readers will not even be able to retrace what might have been the difference if they had written means to continue the reformative act of Noah and his sons. A dividing point is that in modernist translation has history no role in confirming the prophetic and missional, but whatever did take place is something historical independent of intent. KJV readers can use verses like Gen 10:5 to retrace the Ephesian meaning of predestination and people going into missional acts prepared and made ready for them, but modernist versions have no such canonical retracing between Gen 10:5 and Num 34/13, neither from Babel to Babylon. Now to the next about Gen 10:5 . . .

KJV/XXX profiling in Gen 10:5 reveals the (counter)-reformatory tension. The KJV is given for distinct border-setting. Modernist versions are done to protect the vicar order and the imperial ideology, or in other words, these modernist bastards are not intended to instigate any reformative action. With a medieval agenda driving the modernist show, is KJV division into their land challenged by territorial spirits and a feudal mindset. The closer to a fulfilled Agenda 2030, the closer to revealing the agenda behind some texts. Christendom's classical antisemitism is driving the counter-reformatory Bible industry. This is seen in tension built over national border setting based on Gen 10 independent of the providential means of border setting given to the Jewish Israel in Deu 32:8. If the homeland borders can be based on a Noahidic dispensation, then the scriptural means of reformation and salvation are only explanatory and sola S is not the centre of the story. In order to build Christendom's pontifical grafting centre in Babylon, have all possible vicar ideas been exhausted in order to bypass the Jewish Israel in Rom 11. Antichrist's claim to be entitled to exercise universal jurisdiction cannot tolerate G-d's providential design, that salvation is possible only by the oracles given to the Jewish Israel. For any committed anti-Shem it would be favourable that the mentioned borders grow out of the non-Jewish Gen 10 instead of out of the Jewish Deu 32. This element must be in mind when decoding the translation variety of the first two words in Gen 10:5, a vital detail for all those fixed on the dispensational idea that G-d was done with the Jews in 70AD. Reading the Darby version of Gen 10:5, it is interesting to see how well it fits the vicar idea that reformation and redistribution of scriptural means in the 1500s had nothing to do with priesthood, Rom 11 grafting, and redistributing power to the people of G-d. For committed counter-reformatory actors and antisemites is the distribution of liberation not channeled through the Jewish Israel. The 1800s is the source of multiple deceptions. It is already seen in multiple forms that theology deals with the Bible only as a sidetracked attachment to man's redemptive history. This vicar idea is complemented by theologians arguing that the division of people and nations must be based on Gen 10, not on Deu 32, and they did pervert Deu 32:8 accordingly. But the problem is that Noah's life story and how things developed in Gen 10 would not exist without the oracles given to the Jews. The double trouble for modernist theologians in this case is that the committees stripped off all missional execution done By these persons, but are still arguing that they are the basis for people and nations divided into their respective ethnic groups. So, the question is, what is anti-Shem's purpose with scripture and G-d creating man, after suppressing all missional execution and distancing all such from the Jewish Oracles? As seen in the vicar version of Darby, it is not only antisemitic but a completely anti-Copernican story. Man wants to be cosmological god and creator. This is the evidence of such.

Darby 10:5 From these came the distribution of the isles of the nations, according to their lands, every one after his tongue, after their families, in their nations.

KJV 10:5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

Gen 10:5 One more time. Long before the Jewish Israel, and long before any part of the Bible was written, was the mission of the Jewish Israel founded and formulated. Notice how the word "their" functions together with first instance "nation" in the description of

inheritance and independence. This preliminary (missional) division of landmass would have limited value while waiting for the Jewish Israel, first to be the channel G-d would give to provide this description, and later the missional Jewish Israel by the end of the apocalypse to bring the mission of homeland inheritance and independence into reality. Some things to notice. First that the disciplinary family is the founding unit in what later would become "their" nations. For a well-ordered and functional world order would the missional Jewish Israel bring disciplinary border-setting into the nation by the family for that functional family to be the founder of the national and geographical landscape. Next to notice is how the papist NABRE sends a medieval torpedo into this early embryo. For antichrist's borderless feudalism to make its way, it would label the founding family a "clan" in the same sense as putting the label "sect" on the discenting groups that would not freely submit to the borderless feudal ruling structure. The Latin Vulgate would be used to undermine everything the NABRE calls "language" in this verse, and would be used to root out the border-setting family and the border-set nation. As an anti-reformist committee would the NABRE translators go as far as possible to undermine what this verse says, but try to avoid being accused of deliberate forgery. It begins with avoiding how division of land is described in the KJV, and from there avoiding how the reformers from start in this verse would execute their border-setting and reformative mission. But the papist committee does not agree with the Hebrew text. The NABRE forgery, saying, "These are the descendants of Japheth" is no part of the underlying Hebrew text, but has been inserted as plain forgery to avoid the universal mission and reformation this verse promotes regarding coming gentiles, instead giving the impression that this is limited to something maritime, a "clan" of Japheth. The point from start to end is how the Jewish Israel and its scriptural preservation regime is called to execute the true mission, and how Christendom's perversion regime works to destroy that mission and manipulate the text to serve another gospel and a vicar mission. Counter-reformatory ideology means to avoid everything that may remind the reader of the reformatory Bible. Gen 10:5 profiles the KJV/NABRE difference and the absolute conflict coming with agenda 2030. The Hebrew and KJV share G-d's global world mission with all gentile nations within their respective borders. Pontifical globalism promoted by the papist NABRE seeks to put the reference picture of G-d's mission out of sight. For papists and other globalists working to establish a borderless world order, their first priority is to eliminate the true Bible and its border-setting mission.

Gen 10:8-10 Niphil's legacy from Gen 6 continues in Gen 10:8-10. Nimrod is one of the surviving fittest Niphil Basar continuing the Babylonian tendency beginning with Cain's city, producing continually more giants of the N default type in Gen 6, coming to a new milestone with Nimrod, before the official Babel in Gen 11. Nimrod's relation to his own Babel is the model for the apocalyptic Babylon of the Nicolaitans. The Nicolaitans would appear in Ephesus as the first of the seven churches, where N represents the root cause in Rev 2-3. From Babel to Babylon, Niphil Basar is man's lifestyle and lifestory.

Gen 10:8 And Cush begat Nimrod: he began to be a mighty one in the earth.

Gen 10:8 וְכוּשׁ יָלַד אֶת־נִמְרֹד הוּא הֵחֵל לִהְיוֹת גִּבֹּר בָּאָרֶץ׃

Gen 10:10 Integrates the most critical first instances as worded elements of original sin: Kings, kingdoms, Babel, and beginning, origin or "first" רֹאשׁ, where ruling headache in dominion would bring the relevant elements about the fallen man's world. Babel and Babylon are equally central as Benjamin and the Baptist in the canonical building of the Bible. Apostasy in the apocalyptic Babylon culminates with agenda 2030 as the greatest ruling global headache the world did ever experience. Frist Gen 1 and the fountainhead, "In the beginning" בראשׁית, now second instance, only "beginning" ראשׁית, with no other difference than the change from a potential headache to real headache. A problem does very much mirror the ruling phenomenon of pride in prominence. O-P-Q-R gives the Bible its organic dimension with first brat among brats as the organic issue above all other organic issues seeking preeminence.

Gen 10:10 And the beginning of his kingdom was Babel . . .

Gen 10:10 וַתְּהִי רֵאשִׁית מַמְלַכְתּוֹ בָּבֶל . . .

Here is a test case for N and Gen 10:10. Do you agree that in the same sense as the path from tabula rasa to Ezekiel's restored heart table has certain ruling epistemological grips on how things are "established", may the Nicolaitans have a corresponding involvement in how to define the meaning of "fornication" in Rev 17:1? In this context, do you agree that the two words, So and also, or all-accordingly in Rev 2:15 connect the evidence of the acts of fornication in Rev 2:14 to the ruling fornicators in Rev 2:15? From there you should find it easier to see that apostate Christendom's apocalyptic Babylon became the omega version of the alpha Babel in Gen 10-11.

Gen 10:11 Notice the troubled Bn בן building block in Gen 2:22 reappearing here. Do you see that by synergetic means would Bn under the whorish grips of Christendom find himself in even worse conditions than in the first Babel. "And builded" ויבן repeats the whole Hebrew phrase in Gen 2:22. If N was not happy with the building, he would send a billing bull for rebuilding and rehamming back to the wanted design.

Gen 10:11 Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,

Gen 10:11 מִן־הָאָרֶץ הַהִוא יָצָא אַשּׁוּר וַיִּבֶן אֶת־נִינְוֵה וְאֶת־רְחֹבֹת עִיר וְאֶת־כָּלַח׃

For a crosscheck, Bn is the poor wretch exposed to this self-mirroring billing, building, and beth-weaning until a functional connection is built between Hos 14:9 and Mal 3:18? This is for the eisegetical priesthood to recognise. Do you see that this culminates with Bn / Pn in Mal 4:6? Do you see why Isa 53:1+ says the same and is no-less bruised?

Hosea 14:9 Who *is* wise, and he shall understand these *things*? prudent, and he shall know them? . . . .

Hos 14:10 מִי חָכָם וְיָבֶן אֵלֶּה נָבוֹן וְיֵדָעֵם . . . .

Gen 10:14 Pe and the first parental thesis in OT. The first "out of" instances are found in Gen 2:9, 10, 19, 23. This is a continental idea brought in with the Geneva 1560 Bible and continued in the Bishops' 1568 and AV1611. This combines the patriarchal root of things with prophetic determinism and forth-going **יצא**. For more context, out of the named place and identity called THERE originate all issues of life. Regardless of faith or unbelief, **משׁם** builds a launch pad into a future harvest of whatever is.

Gen 10:14 And Pathrusim, and Casluhim, **(**out of whom came Philistim,**)** and Caphtorim.

Gen 10:14 וְאֶת־פַּתְרֻסִים וְאֶת־כַּסְלֻחִים אֲשֶׁר יָצְאוּ מִשָּׁם פְּלִשְׁתִּים וְאֶת־כַּפְתֹּרִים׃ ס

Gen 11:1 The missional point made by apostolic oversight in the KJV is that the lingual equals the missional, and therefore that the globalist threat repeating itself now is partly, and greatly expanded, to become a communicative problem product of one language. In the theological NKJV, NASB etc., the vicar story is different. The lingual element does not equate the missional, and the earth is therefore not a product of the lingual. Just like the attitude behind the publishing of bastard translations, language is only something we have in common but is irrelevant in terms of cultural preservation or destruction. The KJV makes implicitly the same point here and in Psa 12:6-7, and did in a footnote there make it clear why the missional trumps the textual. Those that are dedicated to preserve the word, will also preserve themselves, but in the theological mindset there is no such connection between the lingual and the missional. Codex Satanicus and Dung hill prove the point. Those working to pervert the Bible will also pervert and destroy themselves and their own culture. It cannot be made more clear than Babel. Changed or perverted missions reflect a changed or perverted lingual basis. Christendom's apostate Babylon was given all the means they did not have in Babel, and the threat is growing greater.

Gen 11:1 And the whole earth was of one language, and of one speech.

Gen 11:1 וַיְהִי כָל־הָאָרֶץ שָׂפָה אֶחָת וּדְבָרִים אֲחָדִים׃

If reworded according to the Hebrew syntax, the 2x "one" may be read as a number and primordial, "of language one" **שׂפה אחת**, "and of speech one" **ודברים אחדים**. Notice also how the KJV with 2x sola Vau/And provides for restored unity of mind, but not so in the NKJV and NASB where Now is only a time reference. The NABRE does not have any such sola Vau intro to Babel and Gen 11.

Gen 11:2 With sola S as blueprint of history, the anthropological Hebrew and KJV agree that this as Beth B's as-is journey, as "they journeyed" **נסעם**, having the ending of this verse on the horizon in the same sense as person and place being the same at the end of Gen 2:8, "and he put there" **וישׂם שׂם** the as-is man he had created. Do you see that the theological version, especially in circles denying sola S reality, is an alternative to as-is journeying, having a timebased "while" (on the move) as seen in the NABRE?

Gen 11:2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

Ge 11:2 וַיְהִי בְנָסְעָם מִקֶּדֶם וַיִּמְצְאוּ בִקְעָה בְּאֶרֶץ שִׁנְעָר וַיֵּשְׁבוּ שָׁם׃

Here is the profiled test case for Gen 11:2. Do you see that in the non-anthropological alternative presented in the NASB, NABRE etc., where as-is journeying is replaced or is only an empty textual detail, the corresponding part is to remove the word "they" at the end, since theology has no anthropological reason to express sameness, they there, in person and place? Notice that the Hebrew text, saying, "and dwelt they" **וישבו** is a grammatical third person masculine plural. In the scholarly world there is almost total consensus on leaving the grammatical suffix untranslated. Next, do you see why this is a typical exterior tendency in the theological mindset? They would translate the suffix in the exterior case, saying, "that they found" **וימצאו**, but the inner life story at the end is the inner man's biography the theological world is uprooted from and therefore see no point in translating? It is the same story regarding "the land which thou", which requires the same integration of person and place in the canonical Bible. T's target is thou there.

Gen 11:3 First, do you agree that if the Bible's reference model is not united sameness in person and place, there is no more reason to express "they" from start here? Notice that in the KJV is "they" attached to sola Vau/And, "and they said" **ויאמרו** , . . but in modernist translations the first three words are only lexical, the same as verse 2.

Gen 11:3 And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for morter.

Gen 11:3 וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ הָבָה נִלְבְּנָה לְבֵנִים וְנִשְׂרְפָה לִשְׂרֵפָה וַתְּהִי לָהֶם הַלְּבֵנָה לְאָבֶן וְהַחֵמָר הָיָה לָהֶם לַחֹמֶר׃

Next part is no-less interesting. With man in the grips of original sin, the most relevant story is an intro to the same slimepits in Gen 14:10 where Abraham's redemptive rescue operation begins. With man in the grips of sin, the most realistic reading is a converted story saying that slime had "them" for morter. While man thinks that he is in charge and on top, the real story is a life under the burden of his own slime. The even more realistic horror in this verse is that the two times used Hebrew form, slime, morter, **חמר** is the same old story repeating itself in the cemented concrete in Laodicea around Dung hill, where man has lost all proportions of faith and is facing Lackland 2.0, full of biblical babble. Gen 11:3 models the fallen man's first brick-laying industry on earth, repeated in the bitterness of corresponding brick-laying bondage in Exo 1:14. Moses' later story and mission to redeem G-d's people from brick-laying slavery begins as a redemptive lingual embryo in Gen 11, given flesh and bones with souls for sale around the slimepits in Gen 14, repeated from Exo 1, and completed by people facing Lackland 2.0 today.

Gen 11:3 . . . and slime had they for morter.

Gen 11:3 . . . וְהַחֵמָר הָיָה לָהֶם לַחֹמֶר׃

Do you see that where the KJV at the end of Gen 11:3 indicates what is the problem, the modernist NKJV, NASB etc., have whitewashed, and essentially fooled themselves and their readers to think they may be on top and in charge as executives of such a business? In order to do the cover-up, the modernists had to deviate from the KJV syntax that for apostolic reasons follow the Hebrew. For people facing the next move with brick-laying bondage in Lackland 2.0, it should be no surprise that such ideas would begin with much biblical babble in Christendom's apostate Babylon, and first brat among brats expecting to gloriously preside over such a concrete cement factory?

It is helpful to decode the Hebrew details of stone-hearted being היה as owner of such a cement factory, "and slime had they for morter" והחמר היה להם לחמר. Do you agree that, while waiting for Ezekiel's new heart, Lamech in Gen 4 would probably be well pleased if he could see his own hard-hammering pottery having such a success with full dust-making industrial proportions according to lady D's life- or slime-story? Daleth in Psa 119 has no other root than a stony brick. It should also be noticed how Benjamin, the poor Bn as standard building block, is the legal subject image hammered out as designed. First how "Go to" הבה works as a legal or medical prescription, then the normative phrase, "let us make bricks" נלבנה לבנים making Bn the first guinea pig. Bn will show up regularly as standard biographical building block and brick-model fitly framed together by the Baptist Bible made for the Berean brain. In Lucifer's vicar business of souls is poor Benjamin the wretched business model.

For extra context, the theologians will defend themselves and argue that this is not what the text says in the Hebrew, exactly. Theology denies G-d's creational anthropology on the same basis as preterists deny the millennium, the basis and the need for reformation, and the missing change of priesthood. Theology is the pulpit gap-maker standing in the way between the priesthood of believers and their regenerated lingual foundation. So, it should be clear on what basis the infantile church regime separates itself from the true remnant fundamentally immersed in word and water. If They is replaced with Them, it is clearer what kind of corporate, self-enslaving relativist L-HM entity Babel is. One more detail regarding morter is that falsity will use high numbers of following masses as a whitewashing, or plastering, indicator of authenticity, more slime and more slaves to have them. Quantity is a white-washing substitute denying the remnant quality.

Gen 11:4 Imperialist city-making and tower-making are just matters of scaling out of verse 3 and Cain's city עיר in Gen 4. In Gen 9:19 it said, "overspread" נפץ. Here is a complementary and more fearful contribution, saying, "lest we be scattered" פֶּן־נָפוּץ.

Gen 11:4 And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

Gen 11:4 וַיֹּאמְרוּ הָבָה נִבְנֶה־לָּנוּ עִיר וּמִגְדָּל וְרֹאשׁוֹ בַשָּׁמַיִם
וְנַעֲשֶׂה־לָּנוּ שֵׁם פֶּן־נָפוּץ עַל־פְּנֵי כָל־הָאָרֶץ׃

Here is a test case for Gen 11:4. Do you see that all self-made identity made glorious or renowned by monumental city-making in Gen 4, monumental tower-building in Babel, and the named Nephilim making themselves renowned by their achievements in Gen 6, are all particular stories how to generally identify name and place in person in Shem at the end of Gen 2:9, Gen 11:2, T's target there? Do you see how these abominable ideas are essential for how to read and understand the ending of Dan 9?

Gen 11:5 Definitely not the remnant children of G-d. Do you see how this verse models the oversight issue and the apostolic beef between the truth and Dung hill, and between the providential London and copycat Rome? Again Bn is the Brick of bricks.

Gen 11:5 And the LORD came down to see the city and the tower, which the children of men builded.

Gen 11:5 וַיֵּרֶד יְהוָה לִרְאֹת אֶת־הָעִיר וְאֶת־הַמִּגְדָּל אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם׃

Here is the test case for Gen 11:5. Do you see that as endless epistemological evidence would be piled up before the door into the seventh millennium, the only solution would be a required rapture back up to the third story with a window of insight into the truth to descend from there, saying, "And . . came down" וירד? Do you agree that descent to this lower underworld realm, to "see" ראת, also would mean to share the painful Resh headache rulign such a place? Notice how the object marker is involved is marking the vicar objectives on earth, the city עיר and the tower מגדל. In the Hebrew and KJV this is a work in progress with a distant horizon. In the NKJV, NASB, NABRE etc., no such horizon exist, only a fragment and a reactionary retrospect before being done.

Gen 11:6 In the Hebrew and KJV this begin with the organic, the people "*is* one" אחד, the same masculine singular reference from Gen 1:5 to Mal 2:15, but in all modernists following the RV/ASV in Gen 11:6, it is a body count and a textual readability choice where the text says, they are one people. Next, how the KJV deals with malefactor acts, "and this . . (they)" וזה for agreement with the redemptive root in Gen 3:13, not so in the rephrased ASV, and finally, that also copycat pottery mirrors some designer's image and imagination in the KJV (cf. Gen 1:26), in the ASV only a lexical purpose זמם.

KJV 11:6 And the LORD said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

Gen 11:6 וַיֹּאמֶר יְהוָה הֵן עַם אֶחָד וְשָׂפָה אַחַת לְכֻלָּם וְזֶה הַחִלָּם לַעֲשׂוֹת וְעַתָּה לֹא־יִבָּצֵר מֵהֶם כֹּל אֲשֶׁר יָזְמוּ לַעֲשׂוֹת׃

ASV 11:6 And Jehovah said, Behold, they are one people, and they have all one language; and this is what they begin to do: and now nothing will be withholden from them, which they purpose to do.

Here is the test case for Gen 11:6. After repeating that the lingual equals the missional in verse 1, and that Babel reflects the battle of the mind, and the goal is that the written bill of divorce shall become means of reunion, do you agree that having and holding by unifying marriage material is the reason for the lingual war between the mental "all one" in the KJV and the physical "they all" in the NKJV? Do you see that whatever they may (all) "have" in the first instance, governs what they will "have" in the second instance? Do you see that the lingual mission sent to save the first, mental "have", is a need to stop whatever the second, practical "have" might lead to? The KJV builds the second half on the first half, but the NKJV has no such consistent lingual mission. Do you see why Paul in 2 Cor 10:4 speaks of (mental) strong holds in this context where the second, practical "have" is fully in the grips of the first, mental "have"? Do you see why the committees following the globalist Codex Satanicus ideology, only partly would manipulate the first half, but would fully manipulate and mask the motives to be proven in the second half? Just like the transitional NKJV does as a counter-reformatory mercenary, the modernists want global communication, but do not want people to sort out the implications in the second half. Do you see that "have imagined" in the last half in the KJV is loaded with latency keeping things hidden until antichrist is ready to drop the mask? If you now read the NASB or NABRE, it should be even clearer that the missional builds on the lingual in the KJV and its goal is unity of mind and to enlighten the reader on the need for unity of mind, but the exterior, theological alternative is no more than a shared language.

Gen 11:7 From Babel to the end of time the lingual foundation for the missional argues its own role. A comparable confusion arises when the words have lost their meaningful semantic value. Christendom's apocalyptic Babylon grows into such a level of confusing babble that it makes little difference whether the masses speak different languages or the words themselves have lost their meaning. One of the points here is Babel's contribution to clarify the (lost) meaning of words in the typically lofty speech, or theatrical oratory, saying, There shall be . . , where man has lost the ability to differentiate between poetry and prophecy. When the words have lost their substantive meaning, Babel is a place full of babble where man no longer is able to decode his own fall from the distinctly united Pison, "and There he put" וישׂם שׁם in Gen 2, to the divided and scattered There שׁם after the fall and even more after Babel. Christendom's apocalyptic Babylon is so full of senseless "biblical" babble that it makes itself the final elaborator of (lost) meaning. To complete this confusion the theologians used sola S material to synergetically reinforce the meaning of error with a syncretic Dung hill, "and there confound" ונבלה שׁם, the modernist mountain of utter nonsense. Confusion and the name Babel share their lingual root. Christendom's total confusion is the utter nonsense of using providential means to make the issue worse and more whorish instead of solving the problem.

Gen 11:7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

Ge 11:7 הָבָה נֵרְדָה וְנָבְלָה שָׁם שְׂפָתָם אֲשֶׁר לֹא יִשְׁמְעוּ אִישׁ שְׂפַת רֵעֵהוּ׃

Here it is fundamentally important to under-stand A/P, the twofold canon, the general confusion of face and the fallen Adam (after Noah), and why Paul had to ascend back to the original Pison in the third heaven in order to reconstitute Eph 2:20 from the unknown inner sola S canon and from There to un-There-stand Pe and the need for humanity to be reconciled and raptured back to the same Pison for ended lingual controversy. Man must be raptured out of the swamp where Satan exercises lingual control, under the second-heaven roof. In the context of the temporal THAT (specific) They in transit, the same timed issue finds its directional meeting point in Matt 24:24. Imagine the challenge how to stay on track and try to navigate a lingual roadmap when the founding directional key is outside reach. Under-standing, or having your feet upon some ground, is the essential trouble for all pilgrims on the road until the end of time in Rev 20. From the first KJV words in Gen 11:7, where shall Babel Go to, after having lost their sense of direction? Why the angelic descent into Tamar's lower underworld and mafia landscape where all this temporal blindfolding is played out? Babel's "confounded" language is covered and already automated by the implicit wording on layered heavenly division before that. So is also the need for a saving rapture implicitly covered by the same words from start. An essential key is the word "speech" שׂפת and why paragraph understanding necessitates reconciliation. Man will walk as he talks only after restored Pison representation. A sent guy like Jeremiah would never be given any hearing שׂמע since his Bn audience would never understand what he was talking about from his Mn position, the same confusion. It is important to see how central the lingual aspect of G-d's redemption plan is to the mission of the Bible, how close social and lingual decay are to each other, and how the dumbing down of society reflects the counter-reformatory, dumbing down of scripture. It is a matter of priesthood. Theologians need people and nations consisting of ignorant and blindfolded subjects in order to regain the power of their medieval hierarchy. So, be aware why the same confusing There reappears in Matt 24:24.

For additional context some other elements showing up in Laodicea are relevant issues. Babylon's gender-confused identity means war against the substantive group, meaning that "woman" is a word no longer standing alone in terms of substantive value together with the other nouns located in that group due to their self-explaining attributes, partly the same with verbs listed right after the substantive group in terms of self-explaining value. An attack on the essential identity which defines the noun group, means an attack on the historical and etymological basis of the language, which means that it is an attack on the meaning and communicative function of language, and to make this completely absurd, it means to implement this form of literal deschooling in the education system. This is the very definition of systematic idiocy supported by the state education system. You should try to fathom the level of taxpaid stupidity growing in proportion every year long before reaching the present level of idiotic ordinances forced upon schools and the parents. Surgical mutilation of young bodies, and lingual mutilation of education, are two parallels of physical and cultural absurdities. Asking the gender-confused activists the question, (what is a) woman? – you could almost leave out the first three words because the substantive meaning of "woman" needs normally no other word around it to explain

itself. But asking a gender activist that question, you get an endless flow of meaningless babble because "woman" has lost its substantive value as a lingual member in the group of substantives, meaning that as Babel's lingual confusion is renewed and grows deeper, has language lost its value as communicator of meaning, and there is no longer possible to have meaningful discussions about anything which requires terms to have a definitive substance. It can no longer be called a woman or the woman. For the gender activists to be more consistent with their babble, they should demand the "woman" to be removed from its own group as a substantive, noun member, and moved into the adjective group, because there is all the extra babble founded and now needed to elaborate the meaning and supply the extra informantion about a former noun no longer having the capacity to meaningfully explain itself in simple substantive terms. Now after thousands of years of lingual development into a meaningful language, the present ideological gender babble in circles working around what it means to identify as woman, is to hear the sound of an etymological implosion. Dysphoria is a morphology of its own, were even language and biology have their own imaged meeting point. What is science? What is biology? What is education? What is language? What is the meaning of meaning? Nouns require all the substantive meaning the gender activists are working to abolish. It is a general warfare against language and lingual meaning. Another word under attack is the word "racism", now used with an agenda in a way where race, culture, and behaviour are fused. If a man from one side of the country beats up a man from the other side of the country, it should be called racism, even if they are members of the same ethnic group, since there is no distinction between race, culture, and behaviour. Changed meaning of words is a part of an agenda in the ongoing war against the culture. Even if the lingual is providential and constitutional for the mission to preserve the culture, the lingual became a deceptive and even reset-reformatory, missional instrument how to destroy the culture. Anyway, since the lingual is the foundation for the missional, is unity of faith a phrase with a lingual substance in need of unity of noun meaning. Laodicea's apostate experience with babble upon the biblical Dung hill proves that the people's national culture would be destroyed in the nourishing wilderness the modernist Bible perverters have provided for with their fabrication of senseless words and syntax.

Gen 11:8 Now is the Hebrew root, מִשָּׁם repeating first instance in Gen 3.23. It is first saying "from whence" in Gen 3:23, then "from thence" in Gen 11:8. To properly reflect the twofold Hebrew dimension, and that the primary root cause is the mental, and that it also builds on a geographical There, the translated KJV is not a simple where or there, but must use multiple OED senses to combine the primarily mental drive with the place of its origin. Instead of the uprooted "there" in the NKJV and NASB, is the KJV saying "thence" for causal reasons to address root cause or origin, combining the mental with the physical, not saying from which place they departed but the circumstances.

KJV 11:8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

Gen 11:8 וַיָּפֶץ יְהוָה אֹתָם מִשָּׁם עַל־פְּנֵי כָל־הָאָרֶץ וַיַּחְדְּלוּ לִבְנֹת הָעִיר׃

Here is a test case on semantic value vs modernist babble in Gen 11:8. Do you see that when words and semantics have lost all substantive meaning, there is no more common root cause and causal interplay between the two elements, “So” and “from thence”? Do you see that in the KJV are “so” and “from thence” two of a kind, but the circumstantial “so” vs the geographical “there” in modernist form do not share the same dimension?

Next test of Gen 11:8 is for you to test your semantic nose. Do you see that in the NKJV, NASB etc., is the end of this verse more or less the end of story, but if you read the KJV it continues the meaning of recycling, or dis-continued mosaic activity (cf. Gen 6:3), and ordains so much corresponding lingual nuance in Gen 11:8 that it indicates the end of something but also a departure and a vague beginning or hint of something else to come? While left (off) has one leaving part which wants to move forward, have the modernists focused only on the (left) off part to mean a total stop. You should be able to pick up the nuanced sophistication of the KJV in contrast to the clumsy NKJV, NASB etc. In steps, a small change came with the ASV, then more in the RSV, until the cemented concrete in today’s fabrications. When this phrase reappears in Exo 9:33, it is a simple phrase, “and ceased” ויחדלו because there is no human factor in it to be considered. Next step in the Hebrew is a verbal phrase, “to build” לבנת, also in Jer 18:9, but in its modernist form is the instance in Gen 11:8 manipulated into a participle and the story changes from something to be done also in continuation, to a one-sided ending of an activity. Reading Gen 11:8 in the anthropological and primarily mental KJV, its ending sounds more like a reinforced commitment: You won this battle, but the war is not over. Again the KJV translates the reader into the mental realm where the redemptive canon is relevant. The theological translations mediate only uprooted, exterior details divorced from motive.

ASV 11:8 So Jehovah scattered them abroad from thence upon the face of all the earth: and they left off building the city.

Gen 11:9 This is Gen 11:1-6-7 in summary. Gen 10 introduced the family and the nation. Gen 11 brings the other half, people and language. The most important to notice for the two chapters Gen 10-11 to merge, is how theology became Satan’s ideology. Notice that modernist translations take the founding element out of the “confounded” language and calls that “confusion”. In the primarily mental Hebrew and KJV the point is that mixture imposed itself primarily as a mental exercise man needed before being ready to deal with good and evil in Mal 3. This is an example of Gen 10-11 implementing Gen 3:1. In steps and by example, first how Christendom’s perversion regime did manipulate Gen 10:5 in terms of family, nation, mission, and reformation. Secondly how the lingual component overseen by the apostolic KJV to belong in Gen 11, by the papist NABRE copycats was manipulated into Gen 10, where the KJV does distinguish between “tongue” in Gen 10 and “language” in Gen 11. The founding step where uprooting takes place, as modelled in Gen 3:1, is how the founding element of “confound” is removed when the translated text is changed from “confounded” to “confused” as seen in the modernist translations. How Babel בבל got its “confounding” בלל identity and made a babbling foundation, does by multiple OED sense-making cause “confound” to build a compound meaning

where confusion is expanded to include a sense which means mixing up the elements to make them difficult to distinguish . . . as seen implemented in the uprooted modernists according to how the KJV translates the Hebrew text. If you understand this confounded compound, you have much of the founding worship confusion upon Dung גלל hill.

Gen 11:9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

Ge 11:9 עַל־כֵּן קָרָא שְׁמָהּ בָּבֶל כִּי־שָׁם בָּלַל יְהוָה שְׂפַת כָּל־הָאָרֶץ
וּמִשָּׁם הֱפִיצָם יְהוָה עַל־פְּנֵי כָּל־הָאָרֶץ׃ ף

Here is the test case for Gen 11:9. Do you see how Christendom's scriptural perversion regime would take the first event "there" שׁם to the next level, synergetically reinforce the first apostasy, "and from thence" ומשׁם make this scattering mess complete?

One final test before leaving Babel and Gen 11:9. Do you see that Babel is the first place of branding in man's Cainesian economy, where the KJV presents the market forces and their monumental product name, Babel, in the same sense as the renowned men making a name for themselves in Gen 6? Do you see how the KJV syntax, the name of it, refers to a process leading to the monument which is the reason for the named id thereof, of it, in contrast to the theological NKJV and NASB where the identity does not reflect man's processed achievement? Reading the whole KJV phrase, the name of it called Babel, the point is that Babel refers to what did take place there long before it became a brand or a finished monumental product name making itself renowned by Niphil achievement. Just like Noah the gifted N, man is identified by his deed (in Adam's animal kingdom).

You need to decode the Hebrew behind this. Do you see that the constitutional naming process, saying, Therefore, or "Upon Thus" על־כן after many cumulative reiterations became the reason for John 3:16 and why all this disastrous hubris of ambition needed to be teared down and reconstituted, reformed, and humanity redeemed for such, especially when it refers to Rev 17 and all the historical vanity coming out of the "renowned" stuff "upon this/such" in Matt 16:18?

In summary so far, the Bible is piling up anthropological evidence. First how the capital self in Gen 2 led to the introductory catastrophe coming with Cain and Lamech in Gen 4, then the no-less ambitious Nephilim in Gen 6. Next step is Gen 10-11, Babel, the so far most explicit indicator that apostasy and ambition are equally hubris-related, and would be the same ruling headache leading to the last tribulation and the end of Christendom's apocalyptic Babylon.

Gen 11:10 You will repeatedly bump into text where Bn represents the Bible's typical building block, and Bn used as aging factor reflecting (alive) being, were, wear and tear. Shem's age, "hundred" מאת show up between "old" בן and his yearly "change" שׁנה process bearing its fruit toward the end of the mosaic lifetime of 120 years.

Gen 11:10 These *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood:

Gen 11:10 אֵלֶּה תּוֹלְדֹת שֵׁם שֵׁם בֶּן־מְאַת שָׁנָה וַיּוֹלֶד אֶת־אַרְפַּכְשָׁד שְׁנָתַיִם אַחַר הַמַּבּוּל׃

Here is the test case for Gen 11:10. Do you see how the primarily mental KJV expresses "an hundred" as an approximation of man's state of sense and being, whereas the NKJV and NASB, etc., run into the concrete number of years? After removing the mental from his age, do you argee that it is tempting to ask those going for minute accuracy if they think he celebrated exactly on his birthday? Be aware that in the KJV is "one" primarily used to express singularity. In the uprooted NKJV and NASB it is typically numbering. Test yourself on Gen 11:7. Do you see how "one vs another" expresses communicative issues between singularity and pluralism, or between the singular Jesus and the pluralist Nicodemus? Singular one can understand any other, but another cannot understand one. Salvation is by definition. Deception does not want any such definitive surety, but will generally favour the relative and the plural.

Gen 11:26 About Terah and first instance Abram אברם. Terah תרח lived long before Moses and the Torah תורה, but it is at least sufficient for the legal basis for Abram to leave his father and mother and move on.

Gen 11:26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.

Gen 11:2 וַיְחִי־תֶרַח שִׁבְעִים שָׁנָה וַיּוֹלֶד אֶת־אַבְרָם אֶת־נָחוֹר וְאֶת־הָרָן׃

Gen 11:30 Repeat the first No-Man אין in Gen 2:5. A fresh behavioural fountainhead is ordained here. First Sarai, then Rebekah, then Leah and Rachel. They would be mothers of man's twofold behaviour pattern, the No-Man vs the tiller of the ground, saying what can vs cannot be integrated into the kingdom of heaven on earth. From Abram to the end of Genesis would be a reverse of John 3:30, increasingly full of issues in need of a cure.

Gen 11:30 But Sarai was barren; she *had* no child.

Gen 11:30 וַתְּהִי שָׂרַי עֲקָרָה אֵין לָהּ וָלָד׃

Gen 12:1 First about Now and the first three words. If you check Heb 13:8, a theologian will limit that verse to the forever sameness of Jesus Christ because nothing ongoing on earth has any relevance in theology. G-d revealed himself, and the theologians isolated that from any potential outcome or connection to any outcome. But in the Greek and the KJV is Heb 13:8 also about the sameness of yesterday and all other days as the basis for how to read the first three KJV words in Gen 12:1. A theologian will isolate Jesus Christ from the rest in Heb 13:8, and do the same with a non-substantive, time-based reading of Now in Gen 12:1. Sola S history is no more real than it is integrated with the actual scriptural details, and how each word is a contributing contextual conditioner of the rest.

While the theologians rejected sola scriptura, there was no connection between anything in the Bible and how history was rolled out. While recycling made steadily new Nows and added cycles, Jesus Christ would be the stabilising element Heb 13:8 indicates, and the difference the theologians rejected. His real sola S presence would literally make the day, instead of the self-made alternative and the mess the theologians concocted. While the KJV in Heb 13:8 says that Jesus came to day it, for the world to be day-lighted, the theologians would instead night it and make the dark ages. This redemptive day-lighting operation begins with Abraham. As an intro to Gen 12:1 is Heb 13:8 a classical example of lame textual theology vs energised creational anthropology as stated in the missional KJV. Even if the apostolic KJV says it so clearly, would the theologians mutilate G-d's mission also in continuation after the KJV was published. Heb 13:8 adds nothing new that was not already indicated about the so-far missing part also in Deu 33:25. Before continuing, you should verify Heb 13:8 as definitive for theology occupied with absolute text with absolutely no missional application. It should be easy to detect that eisegetical reading will easily pick up what exegetical theology never wanted to pick up. Theology takes the text out of the redemptive missional and priesthood context it was given in.

KJV 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

Gen 12:1 וַיֹּאמֶר יְהוָה אֶל־אַבְרָם לֶךְ־לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ
וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אַרְאֶךָּ׃

Next, and in the written context of Gen 12:1 referring back to the yet unwritten days of Abraham, and now with the KJV translating BC text in AD context, this is first instance of a land "that I will shew-(bread) thee" אשר אראך. Abraham would have the oral combined with his early observing and investigating journey. Today's end-time readers will also have history and all the books given for unified eisegetical reinterpretation.

Next step on Gen 12:1 is the beginning of Abra(ha)m's pilgrimage. This chapter repeats the story of the early paradigmatic K in Gen 3. K-L builds the paradigmatic spectrum. K becomes the key of knowledge, and Abraham the father of what needs to be known. K denotes the pilgrim walk לך of man becoming his own paradigm. The first half of the Hebrew phrase, "Get thee out" לך־לך is a given grammatical imperative to move. That specific Thou in Gen 3 builds background for later Knowledge. The message to Abram is, Get thee out, and become that K in person at the end of this verse. T's sequence for thee, thy, thy, thy, thee, makes up the corresponding Hebrew K order through verse 1. Shew, must be elaborated before becoming a real and realistic shew before his eyes. It should be clear that the promise Heb 11:9 models as a distant homeland horizon in the days of Abraham, is something in the extension to That bloodlined canon. Whatever was presented at the end of Gen 12:1 depends on That blood-lined qualifier as something to be established with the target priesthood facing the historical evidence, and eisegetically and epistemologically to sort out its meaning. As the father of faith did Abraham confirm the master-paradigmatic swamp. First, Get thee out! Finally, Come out (Rev 18:4).

Here is the test case to do in Gen 12:1. Do you see that the reason for the KJV use of the phrase, "and from thy kindred" וּמִמּוֹלַדְתְּךָ is about creational imaging, and originates with Godkind vs Adamkind in Gen 1-2? Do you see that the only way it can be done is by the nourishing sola Vau/And solution, which explains why Abraham's early promise was a distant hope to be fulfilled with the Jewish Israel? In the OED, the word "kind" is about nature, the natural manner of man, explaining why it reappears as a still unsolved kind of nature in need of redemptive nutrition in Rom 1. Do you see that the missional KJV offers a complete translation but the sola S-denying NKJV has no need for the sola Vau/And part given to heal the "kindred" issue, and offers only a textul and superficial approach to the redemptive Bible, having lost the connection to the first fallen "kind" in Gen 1-2? In the KJV the story is primarily mental, here primarily about Abraham's faith dna, but in the NKJV about a physical family. As a repeated issue, KJV/NKJV profiling will reveal itself as a kindred dna profile not of the same kind. Just like another gospel, are the modernist means of deception translations of another kind, not keeping track of the Bible's redemptive basics. The KJV is distinctly pedagogical and missional in its use of relevant redemptive terms. If the NKJV even had a valid mandate to be a KJV update and successor, it is very hard to see that mandate anywhere in print.

Gen 12:2 More of the same. In the apostolic KJV how sola Vau/And from start provides the founding basis underlying the sola Vau/And-supported blessing half-way through, and the singular And-Thou target at the end. In the NKJV, and partly or fully in other translations, it is a mutilated, textual alternative denying the sola Vau/And foundation for the Bible. These 4x sola Vau/And instances seen in complete translation in the KJV, represent the providential foundation for sola scriptura the most rebellious theologians profess not to be found any place in the Bible. These instances mediate the only way the Bible's prophetic mission will be truly fulfilled. The NKJV belongs to a crowd standing as a naked and fragmented first person (singular) in rebellion against the providential mission the apostolic KJV fully represents and protects. Notice also that the Hebrew in this verse is a composition of grammatical singulars where the KJV says, thee, thee, thy, thou, and must avoid Ye and You for agreement with the original text and mission. The Bible as sola S foundation is a sola singular where G-d singles out T's target in person for personal communion and missional perfection. Next, that G being great (with child), in cases like Luke 2:5, is predestination terminology about "great" גָּדוֹל "nation" גּוֹי

KJV 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

Gen 12:2 וְאֶעֶשְׂךָ לְגוֹי גָּדוֹל וַאֲבָרֶכְךָ וַאֲגַדְּלָה שְׁמֶךָ וֶהְיֵה בְּרָכָה׃

Here is the test case for Gen 12:2. Do you agree that the only way the NKJV committee can defend their fragmented story is by arguing that only the whole sentence carries real meaning, and no specific wording has been providentially preserved? Do you see that to remove sola Vau/And as done in the NKJV, is to remove the fueling energy from where the KJV draws its redemptive strength? Do you agree that Goi and Gadol are no greater than the great with child, just like Abraham's mission depends on sola S singularity?

One more critical test case for Gen 12:2. First a reordered syntax as background of this ending, “and be” והיה “a blessing thou” ברכה. Do you see that the KJV reorders the syntax in order to get the message through, saying that the only valid blessing requires alive trinitarian being, and thou shalt be a blessing? Do you see why the KJV also needs to do a double grouping, And-Thou and Be-Blessing, as a way of properly dividing man and means from his model of reproducing mission? Do you see that the way the textual ASV and NASB do it is a self-made and deistic alternative where each word has lost its functional meaning? Do you agree that as soon as sola Vau/And has lost its redemptive dimension, is the whole syntax meaningless?

ASV 12:2 and I will make of thee a great nation, and I will bless thee, and make they name great; and be thou a blessing;

Gen 12:3 An early forerunner to Rom 11. It is divided into two Hebrew phrases, first, “and I will bless them” ואברכה, then “that (from, out of) bless thee מברכיך. As a complete Hebrew phrase both parts are united in how they together gravitate around the grafted unity of faith in Rom 11: ואברכה מברכיך. So, the moral to be sorted here and in Rom 11 is that no gentile culture on earth could at any historical period expect to enjoy any higher or more advanced level of social and cultural well-being than the ever-contemporary Israel. As apostate Christendom now, behind the scene, is moving toward Armageddon and is trying to orchestrate and finish what holocaust left unfinished, it is nothing but the most self-destructive enterprise ever tried. Just like verse 2, the NKJV has no more need for sola Vau/And here.

Gen 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Ge 12:3 וַאֲבָרֲכָה מְבָרְכֶיךָ וּמְקַלֶּלְךָ אָאֹר וְנִבְרְכוּ בְךָ כֹּל מִשְׁפְּחֹת הָאֲדָמָה׃

Here is the test case for Gen 12:3. First how the English KJV reordered the syntax also in this verse, “and shall be blessed” ונברכו “in thee” בך. Do you see that the Hebrew part, “in thee” בך carries the whole Benjamite Bible, first in Gen 3:15, then the final Zech 3:2 where all feedback options in Beth B have been exhausted? With Gen 12:3 and Zech 3:2 combined, do you see why the Hebrew and KJV are primarily mental and need to be so in order to establish the fact that Benjamite hell on earth is a living Gadarenes (or Gergesenes) in need of the inner cure provided with the chosen Israel in Zech 3:2?

Zech 3:2 And the LORD said unto Satan, The LORD rebuke thee,

Zech 3:2 וַיֹּאמֶר יְהוָה אֶל־הַשָּׂטָן יִגְעַר יְהוָה בְּךָ

Gen 12:4 First how the Bible itself expresses the sola S blueprinting of history, and how the story of Abram repeats the internal as-is unity with Noah in Gen 6:22, confirming that all things would be so according to the as-is pattern laid out in Gen 1:7, 9, 11 etc.

Gen 12:4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.

Gen 12:4 וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֵלָיו יְהוָה וַיֵּלֶךְ אִתּוֹ לוֹט
וְאַבְרָם בֶּן־חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה בְּצֵאתוֹ מֵחָרָן׃

Next, Gen 12:4 vs Gen 8:15, Amar and Dabar. As already mentioned in Gen 9:8, and as already established by committees rejecting sola scriptura, some cannot accept any real communication going on, so the KJV word "spoken" דִּבֶּר is changed in the NABRE to indicate that some form of "direction" may have been done but no real communication. Textual manipulation is done to hide as much as possible of all explicit sola S-relevant indicators. It is a delicate balance how much manipulation to implement while trying to avoid accusations of direct forgery. Now Lot לוֹט is Abram's companion.

Gen 8:15 And God spake unto Noah, saying,

Gen 8:15 וַיְדַבֵּר אֱלֹהִים אֶל־נֹחַ לֵאמֹר׃

The next to notice is the imaged nature of departure after manipulating first-principle direction before this verse. The tragedy is that since theology has no inner canon, is "so" only a time reference. By systematically uprooting WHO from THAT are all founding principles dead in their void of reason. As the Lord had spoken . . , must by those that were let out of the ark be to lay the ear to the ground and hear what mother earth is saying, and since theology hinders Abraham from all eisegetical input for his decoding, there is no room for any anthropological sympathy from start in verse 4. He must live with it. The next to notice is why the KJV uses a D-word about directional (prophetic) alignment with Asher's bloodline in Gen 12:4. So, accordingly, Abram's directional forth-going was done according to Noah's tabernacle architecture regarding the inner unity of faith between all anthropological representatives in the Bible. The point with D and Dabar is that the prophetic element in דִּבֶּר is not limited to prophetic utterance and a spoken dimension but is just as much about D's deeds and behaviour, which explain why correct representation and interpretation became what Jesus did do and teach, why he must be the same in Lordship and Wordship, and is the same in person and print etc. While Daleth and lady D develop out of the dark dust, is the behavioural element how Abram departed related to the corresponding deeds of Dorcas. While on the move into a prophetic horizon for Dabar to inherit Amar, the corresponding NT equivalent is Logos inheriting or becoming Rhema.

Now Gen 12:4, 8:15 are put into the Aleph matrix about the lived prophetic Dabar given the prospect of inheriting Amar. To be regenerated, born again, raptured etc., build the case of the two stories in one and how the Bible moves in all possible direction until the gravitational point of conversion and unity of faith, which also is the essentially twofold dimensional truth and reality about the Bible dividing itself by priesthood. Regardless of form, A must be the origin of Destiny since the purpose with the Bible is not limited to mediate the truth but to diagnose Adam and Anthropos in all possible forms. Hope of a

saving glory in G-d is in other words that representation precedes interpretation. Truth and reality say that any gospel, true or false, will produce its fruitful outcome. Therefore is D's main problem in deeds, deception and causation a diagnostic issue, beginning with how to sort out SO and the directional as-is in Gen 12:4 for canonical alignment. It is necessary to incorporate the whole sign convention, And G-d, in Gen 8:15. How can a modern reader know how to integrate these two verses in one canonical anthropology? As seen in Gen 8:15, interpretive, theological bibles are fractured and one-sided, about G-d revealing himself. The book of nature does not exist, and these bibles have no AND sign convention in support of the spoken message. The Hebrew And ו is the equivalent to the Greek And (kai) seen through the NT text. This is an authorized KJV element in building a conjunctive canonical consonance. The point seen in modern "guided" bibles is that theology rejects anthropological authenticity and autonomy and people moving freely without mediator pulpits and theological guidance. One deeper problem with the dimensionally collapsed fabrications made by the Bible industry is that theology has no room for autonomy in G-d's inertial space where man is liberated to move freely and no longer restricted by limited degrees of freedom. Gauss is not limited to statistics but was called by name to represent a fully restored mathematical and physical universe. People seeing the mismatched reality about the truth may see the enormous absurdity of all the historically claimed and enforced ministry "rights" in Christendom, and all the religious prostitution of masses chained to a Bn-i-(Mn) order of priestly pimps. If you now repeat the words, "as had spoken" כאשׁר דבר in Gen 12:4, Abraham was not only called to be a father of many homelands but to be the father of categorically ended bloodshed. The closer the Bible gets to its intended proportional sola S value, the greater value of the Word becoming the self-speaking Lord of truth. Theology is blind, a priori exegesis and follows a modernist and rationalist tradition. G-d's anthropology is the eisegetical priesthood of believers reading their empiricist biography and Bn-i-Mn life story in the Bible after being exercised in representation and interpretation. This biblical bias must be in place also to know why theology always produced so many a priori heretics, and why theology by nature defaults to infantilism, slaughtering letters, and heresy. In order to liberate self from theology and from the priesthood of unbelief, must the priesthood of believers learn to deal with the brute facts of prophecy and history, Dabar and Amar, and how the Bible categorically divides itself in B and D. If you now read the end of verse 4, you may find that modernist bibles mediate only a physical relocation "from" Haran with no i-Mn prospect, where the KJV also mediates the need to be taken "out of" Haran and the past to be taken out of him. This example of canonical fracturing and lost inner unity means that Benjamin becomes a stand-alone phenomenon the other persons never comform to, and the result is no unifying standard of outgoing, incoming, and prophetic direction. Notice also how the Bn aging factor is involved in his departure. His age was a number of "years" שׁנים of "change" שׁנה "old" בן when he departed. It seems that only worn-out building blocks are usable in G-d's architecture. In the Hebrew and KJV is Bn an element in the primarily mental realm where Abram is taken out of Haran as one of the early steps in his redemptive history. In theological versions it is a number of

years and about geographical relocation. If you align the two “departed” semantically with division and direction, you should find that his “departure” out of Haran required a compass change or a directional change from the (mental) as-is direction he had so far in Haran (cf. Gen 13:9). Due to the common D in need of discernment and the dedicated lady D’s aftercare, the issue is that direction, deviation, detour, dubious, deception etc., are words with a shared, not to say vested, interest in the word de-parture. Gen 12:4 is first instance “depart …”, which even more says why as-is dedication is an integrated critical lingual element beginning to develop from Gen 12:4 to Gen 13:9.

א	
A Adam & Anthropos	← B → Baptist progress in the Bn-i-(Mn) Bible
C (a ± unit) Christ, conversion and the twofold categorical C following B	D (vector) Dimensional Deeds and Behaviour in construction and destruction

In two forms Abram’s departure builds on two integrated elements:

The pilgrim traveling part, general walk or journeying: And-departed **וילך**

The mixed Beth/Thummim corrective inherited from Noah in Gen 8:16: **בצא**

Gen 12:6 More sola Vau/And blueprint rolled out in the KJV, not so in the NKJV, NIV, NASB, ESV, NABRE etc. Next, is how Abram would qualify for the -i-Mn mission in a land of Bn-i-. Why would calling and naming cause the Canaanite to be so adapted to the Cainesian world view and first instance “in the land” in Gen 4:16? What is the purpose with having the Canaanite salesmen parable in the Bible if Bn-i equals i-Mn? How can modernist readers possibly know the missional Abram being a guest on earth passing through the land among those living in the land, after stripping the text of the canonical element needed to get that picture? Why is Abram, the first Hebrew **עברי**, also the first missional servant of G-d in this coming Jewish (dispensation) first presented in context of being an observer on earth, of things in the earth? By repeating Gen 4:16 here, the KJV builds consonant canonical background for the more elaborated John 17:11-16.

Gen 12:6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land.

Gen 12:6 וַיַּעֲבֹר אַבְרָם בָּאָרֶץ עַד מְקוֹם שְׁכֶם עַד אֵלוֹן מוֹרֶה
וְהַכְּנַעֲנִי אָז בָּאָרֶץ׃

Now the KJV/XXX profile of Gen 12:6. In the qualified missional KJV it is necessary to continue with forth-going and out-going and read “Canaanite” partly as a verbal noun and prototype Bn-i Adamkind living in the land. Modernists, like the NKJV, NABRE, ESV etc., mediate a story about a physical people, the Canaanites. Abraham’s mission is

redemptive in its mirroring of person and place, and the mixed (verbal noun) Canaanite reflects both, a noun or man with a business. The whole sign convention of original sin requires that everything called by name and nature is given a descriptive behaviour and qualified un-K-noun. Person is descriptive of place. Modernist translations are exterior and physical, one more example why a true mission must look to the heart of the matter the theologians are not even scratching the surface of but translate out of sight. What is the missional purpose with Abram's survey of Canaanite conditions in modernist form? Do you see how theology seeks the physical and exterior and in its notoriously exterior worship form never had anything to confess? Do you see how KJV/XXX and Bn-i-Mn make a twofold redemptive canon?

Gen 12:7 First how Sola Vau/And rolls out more blueprint, and how Lord and Word are interchangeable in appearing or revealing himself, in contrast to the time-based NKJV. In many instances this is one of them where the 2020 NASB crawled back to obedience to the Hebrew and KJV and reinstated the first word, And (Then in the 1995 edition). The anthropological KJV is primarily mental and therefore also substantive in agreement with the Bible's redemptive mission. Sola Vau/And appeared. Without the written sola S dimension the theologians reject, this is not much more than Mars hill in Acts 17. First Dabar, D and first instance "depart…" in verse 4. Now Amar, first instance "appeared" and D inheritance = A in Gen 12:7, "and said" **וַיֹּאמֶר**. Do you see that for Abraham's missional calling and experience to be executed and later interpreted in its redemptive context, him pushed to face the fallen man's world would be a repeated encounter with such, represented by the Canaanite prototype as a fallen Kind causing the first dry land to "appear" together with the redemptive need (also appearing) in Gen 1:9? Some of the Bible's lingual apparatus is put in place and given its contextual meaning before man was created and before the redemptive need appeared. Gen 1:9 makes the foundation for how to read the same cosmological story reappearing in its populated form in Gen 12.

Gen 12:7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

Gen 12:7 וַיֵּרָ֤א יְהוָה֙ אֶל־אַבְרָ֔ם וַיֹּ֖אמֶר לְזַרְעֲךָ֣ אֶתֵּ֔ן אֶת־הָאָ֥רֶץ הַזֹּ֑את וַיִּבֶן־שָׁ֣ם מִזְבֵּ֔חַ לַיהוָ֖ה הַנִּרְאֶ֥ה אֵלָֽיו׃

Next to verify is that the Hebrew and the KJV express T's target and thy singular seed as a faith dna required for homeland entrance. Theology became the author of confusion where the homeland entrance criteria are perverted and replaced with a dubious you/your and physical descendants or offspring. Long before arriving in Matt 1:1 where a singular generation in the KJV is changed to a substitute, pluralist genealogy in the modernists, the root of all such is the perverted concepts in translation of OT. Do you see why the singularity of "seed" belongs to the same surveying mindset and missional story as the Canaanite verbal noun? Can you now substantiate the missional semantics of the word "appeared" after the cover-up of everything Canaanite in verse 6 and everything singular in mission in verse 7? Do you see how theology became the author of confusion and why masses of uprooted readers are bewildered by modernist ideology having no other

relation to scripture than grammar and lexical value, but still pervert that Canaanite? Do you see what is lost by modernism and a critical-text mindset if not each word is given with a specifically preserved intent for contribution to the whole sentence structure?

Gen 12:9 One of the examples of H's homeland horizon covered by directional ending, moving on "toward" H, or third person feminine singular suffix ה֫ in some verses. The mental "south" in the KJV is the corresponding geographical Negev נגב in the NASB. It was still a partly mental south, but identified as a capital South in the RV/ASV, and became a concrete geographical Negev from the RSV as seen in many versions today.

Gen 12:9 And Abram journeyed, going on still toward the south.

Gen 12:9 וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה׃ ף

Gen 12:10 The first "famine" רעב and the first "Egypt" מצרים in Genesis, serving as parable storytelling about things that nothing could be done with while awaiting proper redemptive nutrition. As seen both here and in Joseph's story, famine is a ruling element coming with a Resh headache factor that would completely rule them and their decision making. As two familiar lingual spirits, can "famine" רעב be a desperate mental horror partly comparable to the ruling effect terror or "evil" רע will have on the mind, two comparable forms of psychology and desperation in need of an escape.

Gen 12:10 And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine *was* grievous in the land.

Gen 12:10 וַיְהִי רָעָב בָּאָרֶץ וַיֵּרֶד אַבְרָם מִצְרַיְמָה לָגוּר שָׁם כִּי־כָבֵד הָרָעָב בָּאָרֶץ׃

Here is the test case for Gen 12:10. Do you see that it would be of particular interest for sola Vau/And to move along and blueprint Abram's journey, "and . . went down" וירד to see how he might solve this problem while having no really satisfying Remedy? Do you see how "grievous" כבד works as a summary of ruling grips on the mind? As seen here, it is necessary to differentiate. Grief covers a great variety, some cases are limited to the mental, while others also would be ruled by physical need. Driven as a purgatorial pro כי, would Christ כי cover the remedy of all.

Gen 12:11 Q and some R-related redemptive elements to be aware of while on the move toward the second heaven in Lev 26/9. The more pressing redemptive or reformative issue, the more explicit tension associated with lingual and graphical relations between G-d's creational call קרא and contrary-walking קרי rebellion in Lev 26. For Abram to "come near" קריב as expressed in Gen 12:11, is to approach the redemptive meeting point where the misery is greatest and the Lord's presence is closest and most real. But on the other side, the same historical meeting point is that if some despicable sect should

come near, and maybe even experience revival or something of reformative nature, that would immediately cause some ruling repressive rebels to launch a counter-measure and aggressively move against any such attempt. This is a foretaste of Q forces with ruling and sneering attitudes in contrary-walking rebellion in Lev 26. For a variety of reasons, Abram's fear factor might increase.

Gen 12:11 And it came to pass, when he was come near to enter into Egypt, . . .

Gen 12:11 וַיְהִי כַּאֲשֶׁר הִקְרִיב לָבוֹא מִצְרָיְמָה . . .

Gen 12:12 This **זאת** is Gen 3:13 all over again. Different story but the same basics in human nature. Do you agree that "see" **רא** works by Resh as ruling/eros-driven eyes in the same sense as the ruling beam out of the eyes the primarily mental KJV translates in Matt 7:5, but exterior theology converts into a physical plank as seen in the NKJV? The modernists did even pervert the Greek text in Matt 7:5 to mask the real issue. How Bible manipulation is done is evidence that there are few limits to how far the modernist text and translation committees are willing to go as editors.

Gen 12:12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife: and they will kill me, but they will save thee alive.

Gen 12:12 וְהָיָה כִּי־יִרְאוּ אֹתָךְ הַמִּצְרִים וְאָמְרוּ אִשְׁתּוֹ זֹאת וְהָרְגוּ אֹתִי וְאֹתָךְ יְחַיּוּ׃

For more context, this is some of the evidence why the NKJV is such a bad translation. It is professed to be based on the received text but its moving mindset is aligned with the critical text. Here are the differences in the Greek in Matt 7:5 with the Received Text (or Majority text), then the Critical Text as it came to be from the 1800s to the present, where the text is mutilated. After editing the actual "beam" (δοκόν) so far away that it is out of sight, the forged text is no longer focused on the beam as the issue, but gives first proton priority to the cast "out" (ἐκ) part, to be done with the most embarrassing detail. This is one of the NT examples of right out textual forgery with the result that the text itself becomes irrelevent. RT details are from Stephanus 1550. The CT details are from Westcott and Hort, essentially the same critical text in use today.

KJV Matt 7:5 Thou hypocrite, **first cast out** the **beam out** of thine own eye; . . .

RT Matt 7:5 ὑποκριτά, **ἔκβαλε πρῶτον** τὴν **δοκόν ἐκ** τοῦ ὀφθαλμοῦ σοῦ . . .

CT Matt 7:5 ὑποκριτά, **ἔκβαλε πρῶτον ἐκ** τοῦ ὀφθαλμοῦ σοῦ, τὴν **δοκόν** . . .

With the real "beam out" gone, it was easy to change the rest to a physical plank. But the pedagogical problem left to the Bible-perverting modernists to explain is why the whole story is about the eyes and the beholder's mindset in the text if the issue is physical and is not related to the eyes into the soul and the beam out of self. In the KJV the NT story is the extension to OT stories like Gen 12:12 where scripture interprets scripture, but no such corresponding capacity in the mutilated fabrication the modernists make.

Gen 12:13 First, this is first instance "pray" **נא** in the KJV, built on the background of a circumstantial "now" **נא** in Gen 12:11. In the typical process of secularisation, certain words would have to go. Whitewashing would remove many words. In order, pray, plea, please, as seen in the NKJV and NASB in Gen 12:13. By limiting the use of "pray" only to cases where it is prayer to G-d, the linking to relevant redemptive context is lost. This works more or less the same way as the modernist slicing of lexical senses and isolation where scripture no longer can interpret scripture. In the Hebrew and KJV it is one total redemption, where the step from "now" to "pray" in Gen 12:11-13 is repeated in another context from the final Hebrew "pray" **נא** in Mal 1:9 to the final Hebrew "now" **נא** in Mal 3:10. To be in need of something, or at the mercy of someone, is much of the same.

Gen 12:13 Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

Ge 12:13 אִמְרִי־נָא אֲחֹתִי אָתְּ לְמַעַן יִיטַב־לִי בַעֲבוּרֵךְ וְחָיְתָה נַפְשִׁי בִּגְלָלֵךְ׃

Next part is an interesting link to Dung hill, Covid-19, Agenda 2030 etc. Some may have learned from the Bible that no catastrophe should be wasted. As earlier stated, things are partly planned and partly opportunities to be exploited. In manipulation of the Bible, the plan is the worship of antichrist, that after many miserable catastrophes, the orchestrator behind it has planned to be gloriously received as the saviour to be worshipped, and the poor masses that have been stripped of all rights and made serfs, will live because of their oppressor, while the actual story is how the Lackland ruler lives "because of", or more correctly interpreted in this context, will live at the "expense" גלל of the poor. Dung גלל hill is simply saying how things are orchestrated, "because of thee" בגללך. With the Bible in the wrong hands, there is no end to evil principles that can be extracted and applied in the service of another gospel. Lucifer's הילל vicar orchestrator behind the scene is willing to do anything of evil scheming to be the glorified object of a perverted hallelujah הללו־יה in Psa 150. For workers with a vicar agenda, it is irrelevant what the Bible says. The only relevant reading is how we can use it to get what we want. After orchestrating the exploitable ending of Gen 12:13, it is the perfect setup for any abuser. Endless "gratitude" can be used to remind the needy of their guilt and need to give back.

Gen 12:15 Repeats the ruling Resh and the lustful eyes in verse 12+, here literally made an object-marked objective. Reading this first Hebrew part with the object-marked case, saw "her" **אתה**, with a third person feminine singular suffix, also acting as directional with a prophetic homeland horizon, you may be able to decode the eros-driven muslim version of such a heavenly object and objective. In the extension to a lustful Gen 12:12+, you should also be able to decode how Lucifer is involved in "commending" such, as it reappers in a Luciferian context in Rom 1, as the worship הלל of the creation. There is very little new in books like Esther, Romans etc., not first indicated in Genesis.

Gen 12:15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

Gen 12:15 וַיִּרְאוּ אֹתָהּ שָׂרֵי פַרְעֹה וַיְהַלְלוּ אֹתָהּ אֶל־פַּרְעֹה וַתֻּקַּח הָאִשָּׁה בֵּית פַּרְעֹה׃

Due to the Hebrew root shared with the Psalms, many translations say “praised” where the KJV says “commended” יהללו not to mix it with this vicar worship form about the creation. It is more relevant to compare the misguided worship form in Gen 12:15 with the grammatical imperfect in Psa 148:5 than with the true imperative in Psa 150:1. The word “commend” is another form of saying that something or someone is found worthy of approval or praise. When “commend ..” appears in NT, Luke 16:8 is first instance.

Psa 148:5 Let them praise the name of the LORD: for he commanded, and they were created.

Psa 148:5 יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי הוּא צִוָּה וְנִבְרָאוּ׃

Here is the test case for Gen 12:15. Do you see that first instance “Pharaoh” appearing here, models him as the first Pimpriarch? Next, do you see how first instance “Pharaoh” sets Pe’s priestly precedence for what to expect in Christendom’s apostate apocalypse? Next, do you see how Gen 12:15 contributes to the twofold Bible as an organic outline around Pe, a vicar and eros-driven organisation, or the reconciled and caretaking agape? As some lustful souls now are visiting nursing homes around the world, also in Norway, and rape 90-years old women, there is very little new the Bible did not anticipate.

Gen 12:18 Second “this *that*” instance (cf. Gen 3:13) with repeated standard deviation in motive and behaviour. What is this *that* מה־זאת. Also here is the canonical tracing of original sin falling out of modernist translations. WHO uprooting from THAT is done systematically in the non-canonical modernists. After being lost in translation in earlier NASBs did the 2020 committee start to crawl back to the canon the KJV represents, but instead of admitting that the KJV is the handbook in all copycat committees, they would put up a serious face and say that the reason for updating the text are academic advances in scholarship causing them to reconsider “this that” also in the ASV 1901. Just like the NKJV, the NASB is a copycat fabrication.

Gen 12:18 And Pharaoh called Abram, and said, What *is* this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife?

Gen 12:18 וַיִּקְרָא פַרְעֹה לְאַבְרָם וַיֹּאמֶר מַה־זֹּאת עָשִׂיתָ לִּי לָמָּה לֹא־הִגַּדְתָּ לִּי כִּי אִשְׁתְּךָ הִוא׃

For more context on Gen 12:18, this verse repeats the whole phrase, “what is this *that* thou hast done” and puts Abraham’s redemptive mission in context. For a simple test where Christendom’s Levitical continuation and rejection of Christ and the gospel come from, this is one of the verses providing evidence that the only teaching authority Pope and Magisterium have is an ideology used to pervert the gospel and to enslave people. If

you read in continuation and compare first OT instance of the word “summoned” in the NABRE in Gen 12:18 with first NT instance in Matt 10:1, you will find that there is no change in the dictatorial application from Pharaoh’s pagan world to the NT dominion of Christ summoning his disciples. The dictatorship of theology will translate the Bible as it fits antichrist, the vicar of Christ. This is how antichrist, the vicar of Christ, perverts the gospel and turns it into a totalitarian instrument used to enslave instead of liberation. Christendom’s Levitical continuation to the present day is the reason for the same pagan mindset in print, and the same carnal translation and application of scripture AD. This will be repeated later but for now it is enough to study the intentional choice of words in the translation for use of the Bible to elevate the totalitarian priesthood of antichrist and generally turn egalitarian means of liberation into hierarchical means of enslavement. With the same tendency in “protestant” translation committees, it is no surprise that the same ecumenical dictatorship and terminology show up in translations like the NIV. In ecumenical committees where all religious branches and mindsets are represented, you might feel the tension. Hardcore traditionalists and papists would copy the NABRE with a summoning authority also in Matt 10:1, but “evangelical” factions on the move, not yet there, would so-far limit such summoning dictatorship to Gen 12:18.

Gen 12:20 Next journeying chapter after Gen 12:1, 10. While modernist theologians are occupied with physical relocation, the KJV keeps track of a man and his canonical life story. In the KJV this is more sola Vau/And blueprinting after an oppressive experience. While the KJV traces a story in continuation, some may just read, goodbye, have a nice holiday?

Gen 12:20 And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.

Gen 12:20 וַיְצַו עָלָיו פַּרְעֹה אֲנָשִׁים וַיְשַׁלְּחוּ אֹתוֹ וְאֶת־אִשְׁתּוֹ וְאֶת־כָּל־אֲשֶׁר־לוֹ׃

Gen 13:1 Sola Vau/And blueprinting continues. If you rephrase the translated Hebrew in the extension to “he, and his wife” הוּא וְאִשְׁתּוֹ, saying, “and all that he had” to the no-less relevant alternative, “and all that to him” וְכָל־אֲשֶׁר־לוֹ, do you see how this leads to the no-less miserable version later called “dowry” in Gen 30:20?

Gen 13:1 And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

Gen 13:1 וַיַּעַל אַבְרָם מִמִּצְרַיִם הוּא וְאִשְׁתּוֹ וְכָל־אֲשֶׁר־לוֹ וְלוֹט עִמּוֹ הַנֶּגְבָּה׃

One extra indication here is already introduced, that, for mixed logical-lingual reasons, the mostly conjunctive Vau will in certain cases require a corresponding punctuation in the translated text. KJV punctuation is based on well-founded reasons, but is one of the elements causing some modernists to criticise the KJV for being overly punctuated. The most critical combination, not so critical here, is verb-noun,-and-verb-noun.

An explicitly relevant part in Gen 13:1 is how justification by faith is accomodated in the KJV according to the purgatorial and rapturing effect indicating a Y-up ascent by Mem. The KJV translates a move "up" עַל and "out of" מִן Egypt מִצְרַיִם in agreement with man's pilgrimage on the move toward a fulfilled Bn-i-Mn, where the non-canonical and non-anthropological modernists will translate only the lexical/textual as a geographical move "from" somewhere. Here is a double textual absurdity seen in the profile decoding the twofold canon. In the KJV, where BC text is translated in AD context, the KJV does still integrate the necessary OT and BC background where subsidiary justice works with the effect that the more repressive and severe form of subsidiary justice, the more effect is demonstrated as a purgatorial Y-up Move out of such a swamp. But in its modernist form, where theology is the one-sided, substitutionary ruler, no such judicial effect can be observed in the translated text, and nevertheless, the repressive theologians insist on their "right" to (blindly) continue this repressive purgatory making Christ of no effect. The KJV opens the window into the kernel for the reader to know what goes on, but no such corresponding element appears in competing versions. In steps, while justification by faith is processed, and the early steps of prevenient grace are expressed in the text, is this part-ascent and part-rapture a missional step closer to Asher's more formal version of the missional launch pad, saying, "out of Asher" מֵאָשֵׁר in Gen 49:20. Be aware that the universal creational phrase, saying, "out of" in Gen 2:9 covers all growth, especially the anthropological and mental part which govern the Hebrew and the KJV as G-d's creation story ending in Rev 20. As the father of faith would Abram be much exposed to the subsidiary pottery proving its progressive purgatorial effect with early Y-up Moves on the judicial BC road back to a fully purged and propitiated AD Pison. True oversight means that the apostolic KJV text knows why it says what it says in the same redemptive sense as Tyndale and his printing companions knew what kind of murderous opponents they were up against in bringing the redemptive sola scriptura into print. This contrasts itself in the combined lack of authenticity in person and print in the modernist copycats.

Gen 13:2 First, why this is the next step after verse 1. To be "rich" כָּבֵד is the general version which in its particular form is called "dowry" זֵבֶד in Gen 30:20, also indicating why Gen 13:1 speaks of a part-ascent and part-rapture, or Y-up Move by faith out of the same, which means that Abram at this point is rich in grief, called "grievous" כָּבֵד in Gen 12:10, as background for the no-less richly bottled up tears in Psa 56:8. When all presuppositional bias is gone, it is the same lingual root in Gen 12:10 and 13:2, where the exterior part would be celebrated by a hypocritical establishment blind to the deeper layers and much more grievous reality coming with these "riches".

Gen 13:2 And Abram *was* very rich in cattle, in silver, and in gold.

Gen 13:2 וְאַבְרָם כָּבֵד מְאֹד בַּמִּקְנֶה בַּכֶּסֶף וּבַזָּהָב׃

Notice that to be rich refers to the Cainesian economy where also redemptive silver is involved in the "purchase" קנה of "cattle" מקנה and all sorts of commodity for sale.

Here is the test case for Gen 13:2. Do you see that when the Cainesian economy defaults and is morally bankrupt, it means that the organic part called “cattle” must be integrated in this mainly economic balance where all organic parties have lost their intrinsic value and are estimated only in terms of non-organic, metal value? It is the same type bankrupt condition when Jesus was sold for the metal value of silver. Be therefore aware of the twofold implications of light-hearted hedonist economy vs the mostly hidden price paid in pain not so easily discovered in the text. Here is the ultimate test. Do you see that the lingual whitewashing and uprooting from the truth done by modernist Bible-perverters represent the absolute moral bankruptcy fabricating useless texts and translations for use as antichrist’s lingual basis for Lackland 2.0 and the great taking when the poor cattle class must expect to become a sacramental sacrifice of themselves for the greater social condition the papists and the Jesuits would refer to as the common good? Spacetime set to zero value means that all proportions of faith are gone, all intrinsic value is gone, and the only form of estimation left is purely economic as expected in the despotic planning of antichrist’s iron/clay composition based on the perverted Bible the theologians have fabricated after rejecting the reformation and the true Bible. Also here is the modernist, transitional NKJV following its anti-KJV program and rejects sola Vau/And. With sola S out of sight, there is no other reference than Cainesian cattle class principles to expect.

Here is a stumblingblock factor to be tested in Gen 13:2. Do you see what justification by faith has to do with the proportions here expressed “very” **מאד** rich, in some places saying “exceedingly” about this Mem-ruled maker of proportions to potentially restore Mem’s comparative ability also to do intrinsic considerations in the estimation of value? It should be no surprise that all vicar business takes place on the surface of the canon, not in the inner beth B. Poor commodity would never expect any trafficking slave trader or priestly pimp to feel any compassion for his commodity. If Adam should say, I heard thy voice in the garden, the serpent would not wait long: Yea, hath G-d said?

Gen 13:3 Bethel and Hai were introduced in Gen 12:8. Now the same spectrum repeats the mental mission landscape Abraham will operate in with its two categorical opposites, Bethel **בית־אל**, the house of faith or house of G-d, and Hai **העי**, the house of unbelief or house of evil, iniquity, and “ruin” **מעי**. This last form is the OT basis for NT saying that sin is that man do not believe (in John 16:9). The missional meaning of “ruin” **מעי** was the repeated issue when justification by faith confronted the priestly household of unbelief and wickedness in the 1500s. Nothing is changed in this categorical landscape from Genesis to Revelation. In the Hebrew and KJV is Bethel and Hai primarily about a mental mission field, but the theologians will for self-protective reasons deal with it as geography. Negev is again, together with Bethel and Hai, a modernist exterior reality.

Gen 13:3 And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai;

Gen 13:3 וַיֵּלֶךְ לְמַסָּעָיו מִנֶּגֶב וְעַד־בֵּית־אֵל עַד־הַמָּקוֹם אֲשֶׁר־הָיָה שָׁם (אָהֳלֹה) [אָהֳלוֹ] בַּתְּחִלָּה בֵּין בֵּית־אֵל וּבֵין הָעָי׃

First test case for Gen 13:3. Do you see that the phrase saying, “from the south even to Bethel” מִנֶּגֶב וְעַד־בֵּית־אֵל indicates the end of recycling as a located mindset in the south to be fulfilled in no other form than the primarily mental, not the geographical and physical Negev the modernists make of it? Decoding how original sin ruled all history from Adam to Y2K, and reading the Bible from that perspective of materialistic vanity in Rev 17, you may see that the Bible read as a typically exterior, theological narrative, uprooted from the primarily mental, is the story of something that would never come to the knowledge of the truth. As seen in Gen 13:3, the KJV equates Bethel even with the manifest mental reality man should live in by agreement with G-d’s creational purpose, but if you read the materialistic NKJV or NASB, the substitute, physical locations of South or Negev, and Bethel, serve as markers of a measured distance for man moving from one geographical location to another and no more than that.

Next to verify is the written (Kethiv) vs the oral [Qere] involved in interpreting Abram’s early prototype tent, in Gen 13:3 a choice between two options, salvation by definition, or by means of definition. On the move from Noah’s Ark to Moses and the Tabernacle, the prototype tent would be developed until referred to as Aholiab’s אָהֳלִיאָב bulding in Exodus, still mostly a physical and exterior blueprint prototype for further developing until the human Anthropos body and its bony Bn members in Ezekiel’s valley would be revived and fitly framed together with the scull bone as anticipated in Eph 2:21, which is the grown-up and Beth-weaned version of the early infantile Bn collecting its member mass in the spectrum laid out for Beth-weaned understanding at the end of Gen 13:3. Qere is the marginal note given to substantiate and clarify the reading of the Kethiv text.

Gen 13:4 As indicated in verse 3, the point is restored sameness in person and place to be the confessional reality There שָׁם when omega has restored G-d’s alpha creation in Gen 2:8, retrospectively “and put there” וַיָּשֶׂם שָׁם . . . when anti-Shem is done with all enmity with G-d, and the heavenly, and which land and which thou, mirror each other. It cannot forever be denied that a nation is wasted by the people living there, with no reason to distinguish between personal and collective property. Regardless of heaven or hell, any living condition will mirror the mindset of those populating it. Again is man’s ruling headache a reflection of some fountainhead, called the “first” where all Resh/Rosh headache רֹאשׁ literally stems from and in time will lead to coming changes converting the well-ordered into disorder and ruin. After experiencing the fallen man’s condition in Egypt, is Abram’s story repeating the contextual background when they first began to call upon the name of the Lord in Gen 4. It is the same with Y2K. People would not run back into the prayer rooms until more horror was on the horizon.

Gen 13:4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

Gen 13:4 אֶל־מְקוֹם הַמִּזְבֵּחַ אֲשֶׁר־עָשָׂה שָׁם בָּרִאשֹׁנָה וַיִּקְרָא שָׁם אַבְרָם בְּשֵׁם יְהוָה׃

Here is a test case for Gen 13:4. Do you see how this verse models realignment in terms of root cause and restored or beth-weaned understanding of person in place? Do you see that as the father of faith, Abram makes it a constitutional on-element that real presence reflects all other presence? If you repeat first instance “on” in Gen 2:2, you should find that the words, on and upon, are carriers of constitutional meaning. Do you agree that beth-weaned understanding of the mental spectrum with the two cardinal points, Bethel and Hai, causes the “Unto” instance in Gen 13:4 to align itself with the first “unto” case in Gen 1:9? Do you see why the reason for Abram’s prayer is the same dry-land horror experience? In other words, do you see that unity is the founding basis when the mixed pagan and plural is revealed or exposed?

Gen 13:6 More troubles. Next issue is a post-Noah bubble ready to burst in the fallen man’s Cainesian economy. Maybe Abram would be not so bullish at this point. Without reading too much explicit relevance into the text, every transitional period would repeat a similar essence from the economic third generation to the military fourth generation. Even Abram would have to face the specifics of Moses and Maslow later united on such troubles coming in the extension to the materialistic hubris of ambition. Do you see why a theologian would restrict the reading of “bear them” to be only a matter of numbered quantity, and thereby take it out of the Bible’s primarily mental redemptive history? Do you see how this story relates to the later quarrel between Jacob and Laban, and why it leads to verses like Matt 6:19-20, 19:23? Do you see what “hardly” in Matt 19:23 says about the nature of Lot’s last-minute escape from Sodom in Gen 19?

Gen 13:6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

Gen 13:6 וְלֹא־נָשָׂא אֹתָם הָאָרֶץ לָשֶׁבֶת יַחְדָּו כִּי־הָיָה רְכוּשָׁם רָב וְלֹא יָכְלוּ לָשֶׁבֶת יַחְדָּו׃

Gen 13:7 More evidence to substantiate the indication in verse 6. Riches have the power to be ruling “strife” ריב and headache-makers among the herdmen רעי . If the conflict should be really nasty, the Canaanite salesmen might be the qualified occasion seekers ready to pick up the spoils after such a moral bankruptcy.

Gen 13:7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

Gen 13:7 וַיְהִי־רִיב בֵּין רֹעֵי מִקְנֵה־אַבְרָם וּבֵין רֹעֵי מִקְנֵה־לוֹט וְהַכְּנַעֲנִי וְהַפְּרִזִּי אָז יֹשֵׁב בָּאָרֶץ׃

This is also the next indicator that when the Cainesian economy defaults and is morally bankrupt, and all intrinsic value is gone in the estimation of the new human cattle מקנה class, it is the same universal commodity war the “purchasing” קנה ecumenical pimps would fight to win for first pimp among pimps in the apocalypse.

Gen 13:8 Since Abraham is the father of faith and unity, he would be the first functional arbiter and grown-up beth-weaner on earth. Do you see that sola Vau/And locates itself as the go-between peacemaker or propitiating appeaser between the two parties?

Gen 13:8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* brethren.

Gen 13:8 וַיֹּאמֶר אַבְרָם אֶל־לוֹט אַל־נָא תְהִי מְרִיבָה בֵּינִי וּבֵינֶיךָ וּבֵין רֹעַי וּבֵין רֹעֶיךָ כִּי־אֲנָשִׁים אַחִים אֲנָחְנוּ׃

Gen 13:9 First instance "separate" and first instance "thyself" appear together, two parts in one in the Hebrew, "separate thyself" **פָּרֵד**, a masculine singular imperative. Notice that in the theological NKJV, NASB etc., where the primarily mental part is absent, it is limited to separation of two physical parties. In the KJV it explains the mental dimension and where the separation of church and state, and internal state power separation came from, indicated by Abram as father of faith and peaceful problem solving coming when the reformed and revived world stepped out of the medieval swamp the theologians now are working to restore by their primitive translations. In its modernist form the substitute version is uprooted both from the original grammatical construction and from the canon Abraham's redemptive mission work belongs to. The KJV is united with the Hebrew to bring out the multiplicity of relevant details, while the lingual povery in the modernists offer only superficial fragments. Gen 13:9 makes Abraham one of the prophetic promise and premise contributors to the nature of things when Tamar's primarily mental temple veil would be rent in twain. Today's target reader has all the means Abram did not have, to conceptually understand how and why the KJV translates BC text in AD context.

Gen 13:9 *Is* not the whole land before thee? separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

Gen 13:9 הֲלֹא כָל־הָאָרֶץ לְפָנֶיךָ הִפָּרֶד נָא מֵעָלָי אִם־הַשְּׂמֹאל וְאֵימְנָה וְאִם־הַיָּמִין וְאַשְׂמְאִילָה׃

Here is a lingual twist regarding KJV language. If you asked Tyndale how to deal with the fabricated pluralist singular called "yourself," he might shake his Elizabethan head. For categorical reasons it is either Thyself or Yourselves. Yourself is a modernist form. How it is phrased in the RSV in Gen 13:9, "Separate yourself from me" represents the half-way position between the singular and the syncretic, the same also seen in most of the modernists versions speaking of Yourself in Gen 6:14. Both verses, Gen 6:14, 13:9 are cases where the KJV addresses T's singular target, and the vicar, modernist message is most literally lost in translation and is unable to communicate what it is about.

One more detail about Gen 13:9 in the KJV is first instance "or" and how AND and OR work as logical operators where first instance takes precedence with ruling power over what to expect in later instances. It may be a matter of taste whether AND and OR as lingual lawgivers shall be called the logic of linguistics or the language of logic. First

instance AND in Gen 1:1 is conjunctive, binding, and ties the elements before and after AND to each other in a way which prohibits any breakup between them. If you now go through the KJV steps, Gen 1:1-2-3, you will find that the Lordship of logic is not only predictable but the Lord is bound by his own words, especially in Vau/And form. First instance OR in Gen 13:9 is much more relaxed and free, parly disjunctive, liberated for a free-will choice, and the lingual element before OR is loosed and free from the lingual element after OR. Second and third OR instance are Gen 17:12, 24:21, and also in these two cases there are no binding ties enforced by the logical OR in the KJV. Notice how OR is combined with AND in Gen 17:12 and 24:21, and how AND in both cases rules the first half of these two verses with a binding effect, and how OR makes the last half of both verses optional in the framework of AND. After having sorted how distinct the first AND and OR cases are set with defining identity in the KJV, almost two opposites with distinct clarity in how to read them in the text, next step is to check how modernist committees make themselves authors of confusion by first instance. Several competing committees have made Gen 3:3 their choice for the first instance OR, the NASB, NIV, MEV, CSB, NET and NABRE. In these versions you will find an illogical twilight zone where OR neither means a real binding effect nor to be liberated from one or the other. Confusion is the textual "logic" in this case. After total profiling, the KJV provides the illumination which by its built-in logical apparatus unveils the darkness and confusing textual mixture the competing versions represent.

Here is the test case for Gen 13:9. Do you see why the unveiling separation of self and the separation of church and state with internal separation of the state powers, also is the end of forced determinism causing a free will either OR to play a more conscious role in redeemed and revived minds? Do you see that first instance "or" offers complementary info on the rest of the "separate thyself" story in the KJV, where each word has distinct meaning, in contrast to the lingual and missional poverty in modernist versions? Do you see why Abram's story reasonably correlates with the transition from Bn-i to i-Mn, as the two potentially right-handed Min parts here? Do you see how this free-will OR is a relevant imperative to get out, and not stay in the same self-willed swamp in Rom 7?

Two more relevant OR cases. Do you agree that when first instance "or" appears in NT in Matt 5:17, it is necessary to distinguish between legal determinism blindly bringing forth sin and time, and how the prophets were a reminding free-will imperative? Do you agree that "or" in 1 Cor 7:14 is involved as a free-will operator in the liberation of the female from the possessive male? In other words, do you see that 1 Cor 7:11 primarily is addressed as a malefactor issue? The male party is society's identity carrier. As soon as the male party had perverted that image and the bill of divorce was written, there was no more reason for the female party to be bound to and by the first conjunctive binder sayin, male AND female in Gen 1:27.

Gen 13:10 First instance "like" in the KJV. In terms of individual behaviour will the twofold categorical C compare the actual with the potential and reveal how much they differ, and since Caph combines C/K must C also correlate with K/L's corresponding paradigm. With the behavioural A-D matrix built on top of the motivating K-N matrix,

will C operate comparatively on a basis where M scales and stretches things according to certain, sometimes comparative proportions. Here is the Hebrew C-part of this picture. Again is the Caph preposition fueled with assumptions and presuppositions, covering all C/K aspects of being categorical and comparative even about imaging. The comparative "like" is a familiar fellow going back to first imaging and "likeness" in Gen 1.

First, even כ as the garden of the Lord: כגן־יהוה

Then, like כ the land of Egypt: כארץ מצרים

Now the last half locates Lot's mindset in his subjective paradigm in the first half. The last detail is how Caph governs the mental as-is entrance **באכה** in Zoar **צער**. While Lot wanders through the first half, he builds up a model for Caph comparative reasoning in the last half.

Gen 13:10 And Lot lifted up his eyes, and beheld **all the plain** of Jordan, **that** it *was* well watered **every where**, before the LORD destroyed Sodom and Gomorrah, *even* **as** the garden of the LORD, **like** the land of Egypt, **as** thou comest unto Zoar.

Gen 13:10 וַיִּשָּׂא־לוֹט אֶת־עֵינָיו וַיַּרְא אֶת־כָּל־כִּכַּר הַיַּרְדֵּן כִּי כֻלָּהּ מַשְׁקֶה לִפְנֵי שַׁחֵת יְהוָה אֶת־סְדֹם וְאֶת־עֲמֹרָה כְּגַן־יְהוָה כְּאֶרֶץ מִצְרַיִם בֹּאֲכָה צֹעַר׃

Another detail in Gen 13:10 is first instance "every where". The KJV does not use the modern word "everywhere", but looks for a specific "Where". The KJV is distinctly on target also here and does not drift around all over and everywhere like the modernists do in their lingual wilderness. The KJV is distinctly missional. Here is the Hebrew behind "every where" כלהּ, about areas all (truly) compassed, and with a suffixed (directional) feminine ending indicating what Lot might have in mind about a restored Pison. Notice that this well watered "every Where" seeks to restore and preserve the distinct entity first called "where" in Gen 2:11. The place called Where is developed and must be read in the same sense as the no-less distinct There developed from Gen 1:3 to Matt 24:24, wherefore also the meaning of "Where" in verses like Mark 14:12 is not so much about a physical location but the unleavened, W-fueled intent. This is one of endless details separating the canonical and anthropological KJV from the uprooted, theological texts where everywhere and anywhere are relativist, borderless places with no distinct quality. To restore Pison and Havilah makes every distinct Where the homeland mission also in Mark 16:20. Apostasy Where and There causes conflict areas where wolves in sheep's clothing will show up and increase the troubles about Where and There.

Gen 13:11 Verse 9 in plural form. Here it says "and they separated themselves" ויפרדו

In the non-mental and non-anthropological NKJV and NASB only the part speaking of physical separation from each other is covered, and the relevance of Abram's mission in verse 9 is out of sight. It should be no surprise that bastard translations are used to fuel the ongoing counter-reformation with totalitarian reunification of church and state.

Gen 13:11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

Gen 13:11 וַיִּבְחַר־לוֹ לוֹט אֵת כָּל־כִּכַּר הַיַּרְדֵּן וַיִּסַּע לוֹט מִקֶּדֶם וַיִּפָּרְדוּ אִישׁ מֵעַל אָחִיו׃

Here is the test case for Gen 13:11. Do you see why the separated self is required to see why the fallen self is behind the anti-Copernican use of the phrase "chose him"? Do you see why this is the contrast to the creation target in Gen 6:14, make Thee? Do you see that those using the outsourced, "make for yourself" in Gen 6:14, would be blind to the self-obsessed "chose him" in Gen 13:11, repeated as "chose for himself" in the NKJV? Do you see how the apostate fabrications of the modernists remove both the explicit and the implicit indicators the reader needs for understanding of the need for self-separation and salvation from self? The KJV unveils clearly that Abram was called for a separate-thyself mission work, which is mirrored in how Lot's primary care is his own self. The two depart until Abraham's mission and Lot's need again come together in Sodom in Gen 18-19. While Lot's choice is himself, is Abram predestined to choose G-d.

Now the Hebrew details. Do you see how Lucifer again rules the temporal Lamed as a deception agency, saying "chose (to/for) him בחר־לוֹ in the KJV where Lamed is left and bypassed, but saying "chose for himself" in the NKJV, NASB etc., where Lamed is operative as legal guardian and ruler of deception? Deception means that man would be fooled and it remains a secret how he was fooled, and what party was involved in his deception. In the Hebrew and KJV it is mediated how Lot was deceived and how readers today have got the redemptive means to see this logic of deception, how the modernists renewed Lamed's mission of deception and why they are obsessed with getting the KJV out of the way. Be aware of the difference. In the Hebrew and KJV it is about mental operations. In the NKJV and NASB it is about grammar and lexical detail. By using for/to to outsource the act, that is one part of all the layers of deceptive manipulation done by theology and theologians. Therefore is there no reason to expect redemptive missional fulfilling if the modernist bastards shoule be able to replace the KJV.

Next, do you see why it is so hard for Jezebel's corporate administrators to accept that the Lord wants to single out all body members for personal communion in order to form man with a singular mind and mission? Do you see how apostate means like the NKJV and NASB work to hide the mental in the physical, to hide Tamar's terror regime, and therefore in the shallow context they operate make it harder to argue against any form of physical assembly for a vicar worship purpose? With the mental out of the equation are all qualifying premises for why to congregate lost and any reason to leave seems wrong.

Gen 13:12 Abram follows G-d's centrifugal gravitation with equal distribution of people all over the sphere. Lot is a centripetal urbanist following Cain's capital self-centre and the first city in Gen 4. By choice his world ends in a place named Sodom where capital (and) crime would be a cumulative issue, until the last warning is given that it is time to leave these troubled cities, as experienced today. Lot follows the self-gathering ideology of antichrist, the vicar of Christ, with the world organically ordered around a vicar Pe.

Gen 13:12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.

Gen 13:12 אַבְרָם יָשַׁב בְּאֶרֶץ־כְּנָעַן וְלוֹט יָשַׁב בְּעָרֵי הַכִּכָּר וַיֶּאֱהַל עַד־סְדֹם׃

Here is the test case for Gen 13:12. Do you see that the KJV ends this verse describing the gravitational forces of the capital self involved in drawing Lot toward Sodom's vicar mindset, dividing this verse into two cardinal opposites, where the superficial NKJV and NASB measure a geographical distance? It is relevant to know how the social scientists today are able to collect data with macro trends about urbanisation, growing corruption, violence, capital and crime, increasing pollution, poverty and growing apostasy pushing impoverished masses in a way where all data correlate. Apostasy, or ecumenism, means to prove that apostate Christendom and its apocalyptic Laodicea is the terminal state of being where the fallen man's self-glorying religion is the unifying gravitational driver. Abram is G-d's first citizen. Lot is the prototype of Satan's globalist world citysen.

For more Hebrew details the primarily mental point is that the phrase saying how he did his pitching כִּכָּר, "and . . . . *his* tent toward Sodom" ויאהל עד־סדם, refers to the standard change regime pushing its vicar business toward or "until" עד all cycles agree on the same destructive order coming together as evidence of falsity and deception in the end when the deceived masses are forced to leave these violent Sodomite cities.

Gen 13:13 Cain's city under the capital self. Lamech's brass-iron/clay regime was yet without the substance building up in Sodom. Capital (and) crime would increase around the Cainesian city centre. The two cardinal opposites are, nothing But thee, in Gen 6:18, and nothing But Sodom's capital self. In certain cases it is more obvious why the mostly conjunctive sola Vau/And must deviate and take the form of a disjunctive But.

Gen 13:13 But the men of Sodom *were* wicked and sinners before the LORD exceedingly.

Gen 13:13 וְאַנְשֵׁי סְדֹם רָעִים וְחַטָּאִים לַיהוָה מְאֹד׃

Here is the test for Gen 13:13. The point is to verify why the KJV needs to be accurate in following the Hebrew syntax. In some instances it translates"very" מאד, in this case exceedingly. As prophetically foretold, it is also a missional point how expressions like Lord of lords are built, how the Bible's twofold division is done until the whole world is made aware that there is only one Lord Exceedingly. While violence is growing will also the two parties be polarised to prefect the Godly vs the wicked. Modernist versions like the NKJV and NASB etc., rework the Hebrew syntax and have no other focus than the exceedingly wicked. Abram began to grow "very" מאד rich in grief and redemptive awareness in Gen 13:2. Verse 13 continues the same polarisation while preparing for the principal chapter of original sin, Gen 14, as man's fallen world ruled by organised crime with royal or corporate grips on everything. It is reality of man's world lying in sin.

Four more test questions for Gen 13:13. Do you agree that KJV/XXX profiling reveals that the KJV has a prophetic horizon, but the modernists are Sodomites with no more to mediate than the exceedingly wicked temporal swamp they themselves stay in and never wanted the masses to escape from? If you remove that KJV message as a reasonable character repeating itself all the way through the Bible, what does the remaning (vicar) story in this verse say about the Bible's mission if that was all it had to mediate? Do you see that the KJV mediates Abram's version of the story where his homeland promise is on the horizon, and the modernist crowd share Lot's Sodomite swamp view? Do you see that the KJV incorporates the purgatorial element and outcome of being forced into and lifted out of such a wicked subsidiary justice program in Sodom, whereas the NKJV and the crowd promote endless continuation of such evil while being blind to how the Hebrew and apostolic KJV describe purgatory and its outcome on the horizon?

Gen 13:14 A retrospective confirmation of Lord Exceedingly on the horizon in verse 13. This is the part Lot would miss, and it is an intro to why the "Word" דבר show up first time in translation in Gen 15:1 with the self-reference, "Word of the Lord" דבר־יהוה

Gen 13:14 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

Gen 13:14 וַיהוָה אָמַר אֶל־אַבְרָם אַחֲרֵי הִפָּרֶד־לוֹט מֵעִמּוֹ שָׂא נָא עֵינֶיךָ וּרְאֵה מִן־הַמָּקוֹם אֲשֶׁר־אַתָּה שָׁם צָפֹנָה וָנֶגְבָּה וָקֵדְמָה וָיָמָּה׃

Now the stuff to be verified about verse 14 vs verse 13, is a coded or concise form, first going through Gen 14 before the Word coming and saying, retrospectively, in Gen 15:1 what Gen 14 was about. The point is that sola Vau/And is the factor involved, saying "and the Lord" ויהוה in contrast to the Lucifer-controlled temporal Lamed colouring the vicar lordship form, ליהוה in verse 13. Gen 13:14 is the first instance ויהוה appearing also to indicate that since sola Vau/And belongs to the reasons for saying that the Word is the same in person and print, it must say that דבר־יהוה = ויהוה. The point of importance to be established is what G-d needs to do for his own sake, and why he appears in the form ויהוה in Gen 13:14 immediately after a wicked Lucifer-Lamed controlled verse 13, and appears immeditately after a violent Gen 14 in Gen 15:1 as the Word, and eventually why ויהוה is one of the strongest reasons for John to say that he has shown the world who the father is, in the end to self-mediate and self-reference why sola scriptura is the reason for the incarnation in person and in print, and for saying that the hypostatic, real-presence term, "shewbread" can be meaningful only in the context of sola scriptura. In multiple steps through scripture, this is what G-d needs to do for his own sake and for the readers to understand the difference from subsidiary justice to the principal for character difference. Gen 13:14 is G-d's own witness that each word has a distinct meaning and contributes distinctly to the overall sentence meaning.

An extra test to be done. Do you see how bloodlined wickedness in verse 13 show up as "that" (specific) Lot in verse 14, but no such corresponding absolute grammar detail in the NKJV and NASB? Do you agree that with the true canon out of sight, there is no reason for the modernists to add such a bloodline burden to Abram's heap of grief? Do you see that the reason for the word "inclosed" in Jdg 20:43 and Psa 17:10, interprets itself correspondingly in Gen 13:14 in ט and in the enveloped identity named, Lot לוֹט as a Sodomite dominion member where Lucifer and Lamech would be free to deceive and do their subsidiary pottery? Here is the final unwrapping. Just like the Lord and the Word would show up in Gen 13:14 immediately after verse 13, and again in Gen 15:1 immediately after the evil Gen 14, and repeating that throughout history, do you see that the ultimate combination is that the final tribulation equals the final revelation where the true Lord and Word for his own sake needs to put a definitive stop to all the evils of vicar lordship and Lackland 2.0 plans at the entrance door into the seventh millennium?

Gen 13:15 With a distinct target and a really separated Thyself, it should indeed make sense why it is necessary to be aware of the spectrum, Which land or which thou? While the modernists operate with physical descendants, geography, and materialism, the KJV is distinctly anthropological and primarily mental also here with Abram's dna (seed). For Abram was the sola Vau/And division of this verse a not yet foretold future. If you put Lot into this "which thou" observatory and into this "to thee" לְךָ paradigm, a different landscape would show up. It could be the same geography, but not the same mission field. In theologial minds it is all about geography, the land part. In the Hebrew and the KJV it is about the observer and which mental paradigm he lives in.

Gen 13:15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

Gen 13:15 כִּי אֶת־כָּל־הָאָרֶץ אֲשֶׁר־אַתָּה רֹאֶה לְךָ אֶתְּנֶנָּה וּלְזַרְעֲךָ עַד־עוֹלָם׃

Gen 13:16 First instance "number .." מנה. Since numbering primarily reflects taxation, are verses like this prepearing for ultimate fulfilling in Lackland 2.0. Predestination is "also" גם involved in saying, "*then* shall thy seed also be numbered" גַּם־זַרְעֲךָ יִמָּנֶה Thy seed "also" would eventually be exposed to grooming (ecumenical dialogue) for conformity and to be (mentally) marked in the forehead. Notice the KJV/XXX division. In the primarily mental KJV the text prepares for inner marking "in" hands and heads. In its modernists form, where Abram's faith dna (seed) has been converted to physical descendants or offspring, the text prepares for exterior marking "on" hands and heads.

Gen 13:16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

Gen 13:16 וְשַׂמְתִּי אֶת־זַרְעֲךָ כַּעֲפַר הָאָרֶץ אֲשֶׁר אִם־יוּכַל אִישׁ לִמְנוֹת אֶת־עֲפַר הָאָרֶץ גַּם־זַרְעֲךָ יִמָּנֶה׃

Here is a test case for the longer horizon in Gen 13:16. Do you see why the devil's plan to groom all parties into submission under antichrist's iron/clay dominion, Lackland 2.0, caused the devil's dialogue to change, from the more classical ecumenical dialogue, to be a more global and universal, Abrahamic dialogue? The devil's army must somehow try to solve the Jewish question, and mitigate the leftovers after holocaust. It is more than enough to understand where initiatives like the *Abrahamic Family House* come from. It is supervised by the devil's committee of vicar fraternity.

Gen 13:17 Lesson learned is a Lamed lesson: Be not deceived, but study how the KJV does it in relation to the 3x prepositional לְ text ruler. First a given double imperative, "Arise, walk" קוּם הִתְהַלֵּךְ, then not "in" but "through the land" בָּאָרֶץ where beth B is forced to give away its proportions to Lucifer's 3x Lamed ruling of them, first in the "length" אָרְכָּהּ of it, then the "breadth" רָחְבָּהּ of it, all played out in all possible worlds by the paradigm given "to thee" לָךְ. Here is the retrospective moral about the temporal. Do you see that the 3x temporal Lamed preposition operates as destroyer of proportions while the 3x feminine, partly but still always directional in its ending, have the restored proportional homeland on the horizon, "of it" הָ֫ or thereof? Do you see that Lamed has a temporal work to do as educator of the final? Do you see how Lamed contributes to the self-educational order where also Logos, the invisible hand, eventually proves the value of the education of self with the program called sola scriptura? The horizon is always Paul's proportional may-be in Eph 3:18 while waiting for the raptured absolute, and the first "it" to be enlightened in Gen 1:4 is always the same. If you prefer an at least partly more lexical alternative in Gen 13:17, the NKJV may be your choice.

Gen 13:17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

Gen 13:17 קוּם הִתְהַלֵּךְ בָּאָרֶץ לְאָרְכָּהּ וּלְרָחְבָּהּ כִּי לְךָ אֶתְּנֶנָּה׃

Just like Noah, the anthropological architect building a model of man, there is no reason to convert Abram into an architect of exterior landscape. His mission would be primarily mental, not material. Imagine what the KJV says about discerning the product of this mental landscape, in its own proportions. While Abram goes through a wasteland on the mental premises of a wasteland, he is no more a missionary than he is able to imagine a homeland based on another set of parameters, just like David trying to comprehend a landscape potential seen through the eyes of Goliath. What potential does Abram's missional mindset represent if he knows no more than the inhabitants already living there? The KJV is mental and missional. Modernism is grammatical and lexical.

A few more tests of Gen 13:17. Do you see how the KJV uses "through" vs "in" also in terms of doing a missional and conditional assessment, where the first words mirror the ending, whereas the NKJV uses "in" vs "through" to describe a mere visitor? Do you see why the KJV incorporates how a real missional assessment partly would have to put "through" in the objective, as a bird's eye on the rest partly as a subjective or inhabitant

perspective? What would be Abram's incentive to launch a rescue mission in Gen 14 and to be the first to stand up and become a Protesting missionary there if he was only a traveller in a physical landscape and his biography represented no substantial difference in the mental? If redemptive history and Abraham's mission do not give precedence to the mental and anthropological, but is theological and physical, there was no reason for Paul to link the proportions in Eph 3:18 with levels of comprehension, and no reason for shared measures with the architectural Noah and the missional Abraham. With this in mind, do you see how the transitional NKJV, and modernism in general, have made itself a representative of a proportionless flatland and a missional dead end?

Gen 13:18 First about the KJV word "removed". As one of listed words on the agenda of the anti-KJV advocates, the archaic "removed" in the KJV does partly correspond to "moved" in the updated English. It may be a valid point in some cases, but "removed" makes the story much more interesting and in some cases much more relevant also since "removed" in the KJV combines "move" with "remove". It covers a total spectrum. In three steps, First Noah's "removed" in Gen 8:13, then Abram with his 2x "removed" in Gen 12:8, 13:18. Do you agree that Noah's version is a joyful "removed" compared to Abram's two much more frustrated "removed"? Do you see why the primarily mental KJV also must mediate mode, mood, and motive, which is correspondingly absent in the mental flatland the NKJV represents? Do you agree that sola S blueprinting of processed journeying indicates that Then Abram is not the same as Tomorrow or Future Abraham, in contrast to the always time-based exterior story in theological version like the NKJV?

Gen 13:18 Then Abram removed *his* tent, and came and dwelt in the plain of Mamre, which *is* in Hebron, and built there an altar unto the LORD.

Gen 13:18 וַיְאֶהַל אַבְרָם וַיָּבֹא וַיֵּשֶׁב בְּאֵלֹנֵי מַמְרֵא אֲשֶׁר בְּחֶבְרוֹן וַיִּבֶן־שָׁם מִזְבֵּחַ לַיהוָה׃ פ

Here is the first test case on Gen 13:18. If you repeat first instance "then" in Gen 3:5, do you see that the unsolvable and timeless mystery called "then" is so flexible in terms of time, tense, and tension, that it offers full flexibility regarding past, present, or future? Do you see that first instance "then" in Gen 3:5 has no other choice than to be mostly a futurist, while last instance "then" in Rev 22:9 awaits the opportunity when these things can be surely known with past-tense hindsight? Do you agree that "Then . . fulfilled" in Matt 2:17 is more than sufficiently flexible to have been spoken from eternity?

For Hebrew details, do you agree that this Beth stage, called Hebron חברון, is a stage saying, "and built there" ויבן־שם about the standard Bn building block coming closer to person and place = being in place? Next, do you see that vicar lordship again did show up to mediate that the purgatorial "altar" זבח belongs to the temporal and under Lamed custody? Do you see that the synergetic horror called "eucharist" is modeled there as the half-way mixture of having no written redemptive means to have all means, and the half way practice of vicar lordship maintained by perverted redemptive means?

Gen 14:1 In chapters 12-13 Abram surveyed the fallen man's landscape. Now it is time for the ruling establishment. This is very much to fill Niphil Basar's instead-of office in Gen 2:21. All the things that came to pass are bloodstained details made worse by the ruling establishment in steps built from Gen 2-4, then the Niphilim in Gen 6, Babel in Gen 10-11, and the first "king …" mentioned in Gen 10:10. Gen 14 is the so-far most important chapter in the Bible on how original sin was given corporate ruling grips and a royal or kingdom dimension. This is Bn's fallen kingdom as the BC background and context for AD and the Mn kingdom of heaven delayed to Y2K as the earliest possible.

Gen 14:1 And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

Gen 14:1 וַיְהִי בִּימֵי אַמְרָפֶל מֶלֶךְ־שִׁנְעָר אַרְיוֹךְ מֶלֶךְ אֶלָסָר
כְּדָרְלָעֹמֶר מֶלֶךְ עֵילָם וְתִדְעָל מֶלֶךְ גּוֹיִם׃

For more context, the "beginning of kingdom" ראשׁ ממלכה in Gen 10:10, and even more explicit with the first "king" מלך in Gen 14, is the beginning of ruling headache. The royal dimension Melek builds is the fountainhead of things called the beginning of sorrows in Matt 24:8. All tribulation is rooted in the ruling structures where original sin got hold on society until it is sorted in the final tribulation. Like Satan casts out Satan, is repeated tribulation eventually becoming the end of tribulation. Gen 10:10 and the whole of Gen 14 build the founding basis for redemptive history, which is the reason why the true gospel in wrapped in reformation. This is why Jesus from first instance in Matt 4:23 begins to speak of "gospel" and "kingdom" as two inseparable elements. His realm is the proof-maker of the true gospel, and the nature of things when i-Mn contrasts the bastard version Christendom so prominently did orchestrate and brutalise as bastard Bn. Things much later coming to pass again in the days of Caesar Augustus were no different. All bloodlined epistemology is based on the structural ruling of original sin, and all aspects of redemptive history are based on the need to redeem man from such, especially from the religious form of it.

Gen 14:2 First instance "war" in the KJV. For a reasonable picture of redemption is the word "war" מלחמה fueled in steps from Gen 2 to this greater realm where the survival of the fittest leads to the absolute competitive form called war. It begins with saying that "bread" is involved as (synergetic) fuel in the first "bread" לחם instance in Gen 3:19, and it ends with the providential peace- and sword-maker in Beth-Lehem בית לחם.

Gen 14:2 *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

Gen 14:2 עָשׂוּ מִלְחָמָה אֶת־בֶּרַע מֶלֶךְ סְדֹם וְאֶת־בִּרְשַׁע מֶלֶךְ עֲמֹרָה
שִׁנְאָב מֶלֶךְ אַדְמָה וְשֶׁמְאֶבֶר מֶלֶךְ (צְבֹיִם) [צְבוֹיִם] וּמֶלֶךְ בֶּלַע
הִיא־צֹעַר׃

Here is first test case in Gen 14:2. If you study the Hebrew behind "war" מלחמה, you should find that the Hebrew ending groups two common issues, where Homeland tends to become a Lackland, at least for the poor. So, you should find that the survival of the fittest, and H/He seeking preeminence, are two aspects of the same beef, meaning that also the Diotrephes conflict in 3 John 1:9 could be solved only in the way recommended in Col 1:18. Do you see that the H/He and head issue from start in Col 1:18 is the same never ending head-trauma and suffixed homeland war-maker? As soon as the homeland horizon opens up, be sure that the devil would try to destroy it by elevating some brat to prominence. Do you see that the "might" part at the end of Col 1:18 is the same "might" in John 3:17, since the gospel and its homeland are the same story? In other words, do you see that the reason for the still absent gospel kingdom is chiefly that first brat among brats refused to accept the reformative premise for having the gospel kingdom Jesus in Matt 4:23 indicated would be a homeland reality in no other form than the reformed?

For a Hebrew approach, do you see that subsidiary justice would execute its purgatorial pottery in this way, saying, "*That these* made war" עשׂו מלחמה. It should not be too hard to find how the kings expanded Lamech's terror and horror regime in Gen 4, and it should not be too hard to see that the later totalitarian horror called, divine right of kings, would be an unrestricted creator god and Sun king in his own anti-Copernican universe. In other words, do you see that Sodom's king Bera ברע is not only a living "evil" רע headache and Bn brutaliser in person, but a named objective displeased with the original Bereshit bara בראשׁית ברא in Gen 1:1, ready to re-hammer everything original and of intrinsic, first principle value by inventing new ruling, secondary principles, values, and images in favour of things much more profitable and abusable? Redemptive history needs this mixed principal and subsidiary background also to understand that salvation and liberation is a rescue mission to bring people into the reformed, gospel realm.

Here is the ultimate comparative evil: Be aware where the papist doctrine of subsidiarity is coming from and how evil is camouflaged as a common good, when the masses at the door into the seventh millennium alternatively are forced into Lackland 2.0 where all in a more or less sacramental way must sacrifice all their personal and individual rights for the greater, so-called "common good", supervised and presided over by the dictatorship of antichrist, the vicar of Christ. International law has a religious root even in this.

Gen 14:3 Early formation and gathering of deceived masses . . . until Abram would be the first (saint) going to war against the beast. Notice how the KJV says "were joined together" חברו. In the NKJV, NASB et., it is presented as a conscious decision in all parties as if it was unity of faith, and no invisible orchestrator was involved and pulling the strings behind veil. It is comparable to Rev 13 in the KJV. Hints are given about the spiritual realm, but not so in modernist form where the only story is the exterior.

Gen 14:3 All these were joined together in the vale of Siddim, which is the salt sea.

Gen 14:3 כָּל־אֵ֔לֶּה חָבְר֖וּ אֶל־עֵ֣מֶק הַשִּׂדִּ֑ים הוּא֙ יָ֣ם הַמֶּֽלַח׃

Gen 14:4 Why repression, rebellion, revolution, and reform are R-words with a shared root with much ruling redemptive headache in common. With no deception involved in verse 3, and all harmony, there was no reason for such an outcome. "Year" שׁנה and a processed "change" שׁנה work together as predestined evil for good also in this case.

Gen 14:4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

Gen 14:4 שְׁתֵּים עֶשְׂרֵה שָׁנָה עָבְדוּ אֶת־כְּדָרְלָעֹמֶר וּשְׁלֹשׁ־עֶשְׂרֵה שָׁנָה מָרָדוּ׃

Here is the test to do in Gen 14:4. In the text, "two + ten" שׁתים עשׂרה = twelve. Do you see that the number "ten" עשׂר serves a corresponding pottery, or "work" עשׂה of "change" שׁנה, accomplished while obeying the objectives of Chedorlaomer? Do you see that in the same sense as Now Abram, Then Abram, and Tomorrow Abram, are not the same characters, is the processed product called, "Thelve years they", a work of change in progress eventually taking "they" from repression to rebellion? The last year from twelve to thirteen is a They-twilight zone from darkness to their enlightened dawn. For obvious reasons, One year they, is not the same They as Twelve years they. In the same sense as the KJV says that Mary was "great with child", is this verse pushing to bring forth whatever fruit thereof? Do you see why first instance "they" in Gen 2:4 in the image-shaping, anthropological creation the KJV speaks of, works best when read as a product noun without involving physical persons? Do you see that there is no more sense of reality associated with the last half in Gen 2:4 than with the creation or imaging of the mental "they" in the first half? Do you agree that the nominal identity-journey Sardis is known for, is a journey from the un-noun to the known? Do you see how things separate the Hebrew and KJV from the theological versions? From Gen 2 to Rev 20 the primary creation is mental, about creating a multiplied image of G-d. In theological translations it is about physical bodies, descendants or offspring. In other words, theologians find a number of years in Gen 14:4, while the KJV is focused on change of "they" until and beyond Twelve years they. The text is no more relevant than its ability to mediate what goes on in the story, the potter's creation lab. It is the same with representation and interpretation. The KJV is united with the inner Hebrew canon. Theology and theological translations have no more relation to the actual substance in Gen 14:4 than to why the KJV says "were" in verse 3. These things are essential in Gen 14 as the redemptive OT in condensed form, where Abraham's rescue mission and the blood-lined pottery and subsidiary justice operators he was up against, was modeled long before Moses wrote the law about it. Notice how this chapter mediates the conditional essence saying why "they rebelled" מרדו, later called "Mara" מרא in Ruth 1, and why the conditions for the target priesthood is given to distinctly decode the meaning of this suffixed ending converted to a sola Vau incentive to do what they could not do because they did not have the redemptive means, and did not live in the paradigm of possibility. As seen also here, an enormous gulf opens up between the true Bible and the theological mindset.

Gen 14:5 Sola Vau/And blueprinting continues and is just as important for this chapter, as Abram's rescue operation is for the redemptive Bible. Gen 14 builds subsidiary reason into the principal "smitten" מכה in Isa 53:4. What some thought of it in the days of Isaiah, is no more relevant than what the theologians think of Gen 14 today.

Gen 14:5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote . . . .

Gen 14:4 וּבְאַרְבַּע עֶשְׂרֵה שָׁנָה בָּא כְדָרְלָעֹמֶר וְהַמְּלָכִים אֲשֶׁר אִתּוֹ וַיַּכּוּ . . . .

Gen 14:7 More sola Vau/And blueprinting. There is no reason to doubt that the sola Vau Advocate was present there as recorded by Moses. As the father of faith is Abraham the father of justification by faith. Since this chapter is constitutional in bringing together all basics of blood-lined purgatory, subsidiary justice, and redemptive rescue, is justification by faith, or "mishpat" משפט, introduced as "en-mishpat" עין משפט. In theological minds, where only the substitutionary exists, will only the "mishpat" part be interpreted. What Chedorlaomer would try to finish as the first universal Caesar and surviving-fittest successor king of Sodom when the wars were finished, is what Christendom continued historically by perverting the expressed "judgment" משפט in Exo 23:6, again the same with the perverse Agenda 2030 and Lackland 2.0. The books of Moses were built with two constitutional halves expressed with the written reformative imperatives to be called commandments in Exo 20, and the executive judicial half done in Gen 14 as expressed in Gen 14:7. Moses would kill the oppressor in Exo 2:12, just like Abram acted against Chedorlaomer's Sodomite establishment in Gen 14:15, and later, partly how Saul acted as grand inquisitor before becoming Paul. The law precedes the gospel according to how Bn precedes Mn as the twofold Bible's nature with two basic building blocks.

Gen 14:7 And they returned, and came to Enmishpat, which *is* Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezontamar.

Gen 14:7 וַיָּשֻׁבוּ וַיָּבֹאוּ אֶל־עֵין מִשְׁפָּט הִוא קָדֵשׁ וַיַּכּוּ אֶת־כָּל־שְׂדֵה הָעֲמָלֵקִי וְגַם אֶת־הָאֱמֹרִי הַיֹּשֵׁב בְּחַצְצֹן תָּמָר׃

For more Hebrew context on Gen 14:7, it was a peaceful "field" שָׂדֶה in Gen 2:5, before any tilling was done, then it became an equally spelled "field" (of blood) in the Cainesian world in Gen 4:8, and here it becomes a bloody and messy battle field called the "country" שׂדה of the Amalekites, the same root but biased by different vocalisation to mediate the needed angle of redemptive relevance while keeping track of root cause. Moses would repeat the experience with Amalek in Exo 17. Subsidiary justice is no-less bloody and messy than it needs to be for proper background on the principal Golgotha. Be aware that theology is non-anthropological with no need for this OT/BC background stuff for NT/AD, and can therefore not expect to have any missional impact on real life

on earth. The more fundamentally uprooted from canonical reality, the more worthless are the modernist translations.

Therefore, notice that where the KJV says "smote" in Gen 14:7, the NKJV, NASB etc., mediate another, substitute story about military conquest, attack and conquering with no "smote/smitten" connection to Isa 53:4. Theologians produce the textual evidence why Christendom has no need for Christ, and why the "protestant" rebels working to end the use of the KJV work as traitors and counter-reformatory mercenaries. It is characteristic that the one-sided atonement focus in theological committees means full dedication to translate "smitten" מֻכֶּה in Isa 53:4, but they do not want the whole sola S story where also the subsidiary "and smote" וַיַּכּוּ in Gen 14:5, 7 belong to that blueprint. The point is that when they express Gen 14:5, 7 in the vicar form of attack, conquering, defeat, or subduing of some landscape, it is characteristic evidence of theology being blind to how original sin got ruling grips on everything BC and continued the same evil AD. While the royal dimension in the Bible is infested with original sin, and is the Bn-i problem in need of redemption and -i-Mn rescue, it is the pompous reality theological Christendom always wanted and is known for historically, where first brat among brats is presiding in glory over all bloodshed. Abram's rescue mission begins with him becoming a protester and reformer. Those being present as instigators in the crowd pushing the people to ask Samuel for a king to rule them, made themselves the first counter-reformers setting off the next 4x4 generational matrix. Theology is fiction and fantasy. Do you agree that the apostate establishment blind to how Isa 53 relates to the smitten Gen 14, can neither be expected to have any meaningful interpretation of Mal 4:6?

Gen 14:8 After reading through the whole chapter, you may find that the phrase saying, "and they joined battle with them" וַיַּעַרְכוּ אִתָּם מִלְחָמָה is the concluding piece on how they "were joined together" in verse 3. With so many competing royalists involved, there would certainly be some internal affairs and backstabbing.

Gen 14:8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same *is* Zoar;) and they joined battle with them in the vale of Siddim;

Gen 14:8 וַיֵּצֵא מֶלֶךְ־סְדֹם וּמֶלֶךְ עֲמֹרָה וּמֶלֶךְ אַדְמָה וּמֶלֶךְ (צְבֹיִים)
[צְבוֹיִם] וּמֶלֶךְ בֶּלַע הִוא־צֹעַר וַיַּעַרְכוּ אִתָּם מִלְחָמָה בְּעֵמֶק הַשִּׂדִּים:

Gen 14:9 The KJV translates the mixed minds with the integrated objective and object marker, saying four "with" five, vs four against five in the modernists where there is no link between the objective and the object marker.

Gen 14:9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

Gen 14:9 אֶת כְּדָרְלָעֹמֶר מֶלֶךְ עֵילָם וְתִדְעָל מֶלֶךְ גּוֹיִם וְאַמְרָפֶל
מֶלֶךְ שִׁנְעָר וְאַרְיוֹךְ מֶלֶךְ אֶלָסָר אַרְבָּעָה מְלָכִים אֶת־הַחֲמִשָּׁה:

Here is the test case for Gen 14:8-9. In two steps after verse 8, the KJV begins verse 9 "with" **את** the mixed marker and objective, and ends with the same. In modernist form it is 2x "against" in verse 9 to make it a military war between the armies in verse 8 and the armies in verse 9. In the Hebrew and KJV it is primarily about the devil's business and enmity with G-d as background for Abram's redemptive rescue mission. Modernist committees must manipulate the Hebrew text because it offers no background for saying "against". "With them" **אתם** in verse 8 is skipped altogether in the NKJV but has been manipulated to say "against" also there in the NASB. In the devil's mental war, this is nine kings against the truth. In theological translations it is a fictional version where theology mediates some invented exterior, instead of the Hebrew and the KJV united in mediating the meaning of the ongoing (vicar) mission. If the modernists were consistent, they should also say enmity "against" G-d in Jam 4:4, which takes its energy from the abominable essence in Gen 3:15, the Sodomite half of Gen 14. By multiple OED senses applied, the KJV uses the word "with" in Gen 14:9 to mediate a twofold story where the devil's armies are united "with" each other in the war "with" (against) G-d. They are equally committed to kill each other as they are to kill G-d's true objective. The KJV is valid both in translation and as mediator of marked missional objectives lost in the vicar translations.

Gen 14:10 Slimepits and the ruling regime, the missing detail in Gen 11:3. Layer by layer is Cain's capital construction in Gen 4 reproduced, in Babel in Gen 11, and in the royal sphere in Gen 14, the apostate realm to be combined with Cain's city and Babel to make the background for the constitution of original sin and salvation. Siddim, "*full of* slimepits" **בארת בארת חמר**, and later poisoned wells, must be Abram's founding experience before coming to fresh water in Beersheba **באר שבע**. The other side of the constitutional dimension saying that the principal Niphil, "fell there" **יפלו־שמה**, repeats when G-d's takes Satan's royalist and globalist forces in their own craftiness in order to establish the priesthood of believers in Rev 20:1-6. Gen 4-6-11-14 are required pieces of original sin and carnal or slimepit greatness before arriving in Gen 17.

Gen 14:10 And the vale of Siddim *was full of* slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

Gen 14:10 וְעֵמֶק הַשִּׂדִּים בְּאֵרֹת בְּאֵרֹת חֵמָר וַיָּנֻסוּ מֶלֶךְ־סְדֹם וַעֲמֹרָה וַיִּפְּלוּ־שָׁמָּה וְהַנִּשְׁאָרִים הָרָה נָסוּ׃

Gen 14:11 First step in Sodom's possessive property war is exterior materialism, before claiming the souls in verse 21. As already mentioned, "goods" **רכש** would reappear as the rich man's ruling headache in NT.

Gen 14:11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

Gen 14:11 וַיִּקְחוּ אֶת־כָּל־רְכֻשׁ סְדֹם וַעֲמֹרָה וְאֶת־כָּל־אָכְלָם וַיֵּלֵכוּ׃

Gen 14:12 The trigger that caused Abram to be the first protesting reformer, proving his faith dna, doing what Cain refused to do as his brother's keeper. Here is the KJV word order changed and does not follow the Hebrew structure. "And his goods," וְאֶת־רְכֻשׁוֹ "and departed" וַיֵּלֵכוּ are relocated to the end.

Gen 14:12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

Gen 14:12 וַיִּקְחוּ אֶת־לוֹט וְאֶת־רְכֻשׁוֹ בֶּן־אֲחִי אַבְרָם וַיֵּלֵכוּ וְהוּא יֹשֵׁב בִּסְדֹם׃

Three test questions for Gen 14:12. First, do you see that Abram's heart, like Moses, got him into trouble and a clash over conflicting missional objectives? This was in the early days before Moses wrote the story. Next, do you see how the written version outlines the later much greater opportunity with sola S synergy and Lucifer's editorial crew involved and becoming instrumental in the great taking and Lackland 2.0? Since the apostates like to insist that all stories in the Bible must be limited to interpret only what it meant to say to the first audience addressed, do you agree that it is so because they are in fire-fighting mode and must try to avoid that people in the last tribulation will find it more valuable and relevant than the frist, Exodus audience could possible do?

Gen 14:13 Since this is founding stuff about redemptive history and enmity with G-d, this type linking to Job 1-2 should be even more relevant. You should also check how this literal homeland security force, "and they" וְהֵם continues Noah's covenant reality and use of the word "with" in Gen 6:18, here saying "confederate with" בְּרִית Abram is G-d missionary applying the principles beginning with Noah. Next, the KJV uses the word "confederate" to address the general "fathering" foundation in the Bible and how Abram is one of the exceptions to the rule. Next, first instance "Hebrew" עִבְרִי makes Abram a root factor in how the Bible will be fulfilled, what must change in Mal 4:6, and the need to root out everything all the historical Caesars have done.

Gen 14:13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these *were* confederate with Abram.

Gen 14:13 וַיָּבֹא הַפָּלִיט וַיַּגֶּד לְאַבְרָם הָעִבְרִי וְהוּא שֹׁכֵן בְּאֵלֹנֵי מַמְרֵא הָאֱמֹרִי אֲחִי אֶשְׁכֹּל וַאֲחִי עָנֵר וְהֵם בַּעֲלֵי בְרִית־אַבְרָם׃

Gen 14:14 One more example of the editorial competence the NKJV committee reveals. The copycats changed the order of a few words for no other reason that to come up with an "updated" text for use to replace the KJV. It is unbelievably silly. The KJV follows the Hebrew. The NKJV shifted the highlighted words and set them between "his" and "trained servants" in their new text. Get the picture? In the KJV they are trained servants. In the NKJV they are converted to numbered subjects. Nebat ideology has this mindset

that the text is used to serve a false gospel and a counter-reformatory, enslaving, slimepit mission. The NKJV committee was fooled to follow 1 Chr 21. The KJV quantity of the free, is in NKJV form used to number and enslave. As already mentioned in Gen 13:16, numbering is primarily about taxation. The KJV stays with the Hebrew in Gen 14:14 and avoids the counter-reformatory trap the NKJV falls into.

Gen 14:14 And when Abram heard that his brother was taken captive, he armed his trained *servants*, born in his own house, **three hundred and eighteen**, and pursued *them* unto Dan.

Ge14:14 וַיִּשְׁמַע אַבְרָם כִּי נִשְׁבָּה אָחִיו וַיָּרֶק אֶת־חֲנִיכָיו יְלִידֵי בֵיתוֹ שְׁמֹנָה עָשָׂר וּשְׁלֹשׁ מֵאוֹת וַיִּרְדֹּף עַד־דָּן׃

If the NKJV committee was consistent, they would have to change “trained servants” to “numbered servants”. It is an eigenvalue in the Hebrew and KJV that how many they were must not be associated with (math) numbering. Numbers, the fourth book of Moses, deals with the taxing wilderness regime that would keep their subject member mass there and repeat the Niphil Basar mindset of the Nephilim(s) in Gen 6. KJV/NKJV profiling polarises the two parties in the ongoing war between the providential Philadelphia and the enslaving Laodicea. Modernists, like the NKJV, have no other mission than being competing copycats entering the scene just in time for Laodicea to learn how means of deception serve antichrist’s numbering and taxation regime, their iron/clay agenda 2030.

Some Hebrew details are needed on Gen 14:14, combined with how the KJV translates BC text in AD context. This verse contributes also to explain why the KJV says “quit you/yourselves like men” (in 1 Sam 4:9, 1 Cor 16:13), and why that becomes a polarised difference between the inner-anthropological KJV and the exterior-theological NKJV and the rest. Gen 6:5 is first instance “only” רַק where evil is a more or less perfected black hole. As the father of faith, Abram “armed” וַיָּרֶק his trained *servants* as Genesis background for what that would mean within written redemptive means, and much later when exterior BC war might turn into spiritual AD warfare. What the evildoers were full of in Gen 6:5, would Abram have to empty out of himself and themselves. Whereas the KJV is a sola S equipper, the NKJV is one of the numbering tax collectors contributing to strip Abram’s army and the people of the redemptive means and singular minds they will need to stand in the war. From the first Hebrew form where “only” evil is expressed in Gen 6.5, to the final Hebrew instance in Amos 3:2, Abram’s halfway place in Gen 14 models what kind of purged singularity and personal and missional objective Amos 3:2 seek, and it is always relevant that having and holding is on G-d’s agenda throughout the canon. Blessing or curse = have or have-nots. In the KJV does each word contribute as contextual holder of have-value. Do you see why Amos 3:2 ends in “have” synergy?

Amos 3:2 You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

Amos 3:2 רַק אֶתְכֶם יָדַעְתִּי מִכֹּל מִשְׁפְּחוֹת הָאֲדָמָה עַל־כֵּן אֶפְקֹד עֲלֵיכֶם אֵת כָּל־עֲוֹנֹתֵיכֶם׃

Next Hebrew detail in Gen 14:14 is how "trained" חניך follows "armed" ירק. Gen 14 points to Gen 17 and beyond, in the same sense as predestination means a pre-dedicated preparation of the ending of the whole Bible. Due to standard matters and Abram being a standard protester and reformer, this whole verse would repeat itself in the 1500s, and today to finish the unfinished. Read in order, arms make no really effective difference without a preceding training in how to use them and know what they were intended for. After reading the first half of Gen 14:14 as a rising reformative protest, do you see that the last half indicates a corresponding end of outsourcing and prostitution?

Gen 14:15 Here is what רק was about in verse 14, also repeating the "separate thyself" case in Gen 13:9. Again the Hebrew and the KJV are primarily mental, here saying that "And he divided himself" ויחלק "against them" עליהם, where the first part is a third person singular, and next part is a third person plural "them" הם. The obvious point in translating BC text in AD context makes it clearer that the missional KJV provides for the target priesthood and spiritual warfare, and does so in agreement with what already was provided for in the Hebrew text. The textual modernists are stuck in the past and in their exterior and military solutions. While the KJV continually, both explicitly says and implicitly hints to the redemptive Bible's mission, can no such indication be found in the corresponding text in the theological NKJV, NASB etc. Since Abraham is the father of faith, he is the father of salvation from self. KJV readers are steadily given more details on T's target mission and why the temple veil would be rent in twain.

Gen 14:15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus.

Gen 14:15 וַיֵּחָלֵק עֲלֵיהֶם לַיְלָה הוּא וַעֲבָדָיו וַיַּכֵּם וַיִּרְדְּפֵם עַד־חוֹבָה
אֲשֶׁר מִשְּׂמֹאל לְדַמָּשֶׂק:

Here is the test case for Gen 14:15 now after verse 14. Do you see that "divided" חלק himself means to compart-mental-ize what Gen 31:14 (and Deu 32:9) speak of there as "portion or inheritance" חלק ונחלה while Abram imagines his homeland promise on the horizon? Do you agree that "divided" חָלֵק vs "lot/portion" חֵלֶק contributes to say that vocalisation changes no root meaning, only how things are biased to give a certain angle or relevant contextual perspective? If you read Gen 14:15 and Deu 32:9 together in the KJV, you should find that the KJV offers the reader a superior ability for scripture to interpret scripture, in contrast to the fragmentation theology and modernism offers.

Gen 14:16 It should not be too hard to picture Lackland 1.0 and 2.0 on the horizon.

Gen 14:16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

Gen 14:16 וַיָּשֶׁב אֵת כָּל־הָרְכֻשׁ וְגַם אֶת־לוֹט אָחִיו וּרְכֻשׁוֹ הֵשִׁיב
וְגַם אֶת־הַנָּשִׁים וְאֶת־הָעָם:

Here is the test case for Gen 14:16. Do you see that the KJV makes Abram the father and forerunner of a reformative mission which only will be fulfilled in the sola Vau/And way the KJV promotes and the RSV, NRSV, ESV, and NKJV deviate from? Do you see how the sola Vau/And denying NASB, NIV, NLT, MEV, CSB, NABRE and NET Bible stand as naked, self-willed workers of a works-based salvation with no difference from the days of Abram to the present? Do you see the irreconcilable dichotomy between the pulpits proclaiming that G-d so loved the world, while mutilating the book all intrinsic value is coming from. Jot and tittle accuracy in the KJV is about each word given with a substantive meaning. In the NKJV and other theological translations, meaning is limited to whole sentences, which according to their modernist translation philosophy is a loose relativism compared to the distinct Hebrew and KJV.

Gen 14:17 Here is the surviving fittest first brat after having eliminated the other ruling brats in verses 1-10+. Notice the synergetic potential for antichrist upon Dung hill? No Sodomite would be greater than the successor and ruler of Lackland 2.0. After proving that Abram could not be conquered by military means, the king of Sodom would change his strategy and switch to diplomat and dialogue mode, and maybe even suggest some ecumenical dialogue.

Gen 14:17 And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of Shaveh, which *is* the king's dale.

Gen 14:17 וַיֵּצֵא מֶלֶךְ־סְדֹם לִקְרָאתוֹ אַחֲרֵי שׁוּבוֹ מֵהַכּוֹת אֶת־כְּדָרְ
־לָעֹמֶר וְאֶת־הַמְּלָכִים אֲשֶׁר אִתּוֹ אֶל־עֵמֶק שָׁוֵה הוּא עֵמֶק הַמֶּלֶךְ׃

For more background on Gen 14:17, a chameleon appears. In verses 8-11 were Sodom and Gomorrah the conquered and killed parties, and Chedorlaomer was on the winning side, but in verse 17 is that reversed and the Chedor-Laomer's identity is reshaped, like the earlier, separate thyself. If he is dead, it is because he was killed in Abram's rescue operation in verse 15. The modernist committees manipulated the text in verse 10, from "and fell there" וַיִּפְּלוּ־שָׁמָּה to the one alternative, "*some* fell there" in the NKJV, for agreement with a seemingly still alive king of Sodom in verse 17. This manipulative tendency came with the RSV, where today's scholarly consensus is rooted. Instead of translating the text, they speculate on the textual and say that some fell into these pits. Instead of repeating Niphil Basar's condition and the primarily mental fall of man, the modernists favour a physical fall into some invented tar pits. The NKJV proves itself transitional between the actual Hebrew/KJV text and modernist speculation in verse 10. This is some of the stuff to keep in mind when anti-KJV advocates in some other cases accuse the KJV of mistranslation. If Chedor-Laomer is dead at this point, the next king of Sodom is just another opportunist.

Gen 14:18 With redemptive means at hand, this is the first gospel kingdom later referred to in Matt 4:23. In the Bible's written version, it presents Abram with all the qualifying means as protester and reformer while waiting for the gospel kingdom. One of the points with apostolic oversight seen here is that since salvation is by definition, it prompted the

KJV translators to give “the priest of the most high G-d” a definitive role and position even if indefinite in the Hebrew text. For mixed reasons, it is typical that if the KJV for missional reasons deviate from the Hebrew in words or word order, will the modernists for textual reasons stay with the Hebrew details and use the opportunity to mark a more “accurate” (textual) translation. As a counter-reformatory element, elevating antichrist above Christ, the modernist RV/ASV would say that Melchizedek was only one “priest” כהן among other priests, and the NKJV would typically come with a follow-up where the substantive And-Melchizedek in the Hebrew and KJV would be changed to a timed Then-Melchizedek. In steps he would be stripped of all redemptive distinctives, and first made indefinite, having no redemptive sola Vau/And means, and then no real-presence value. The Hebrew uses the short form for “G-d” אל (EL) here.

KJV 14:18 And Melchizedek king of Salem brought forth bread and wine: and he *was* **the priest of the most high God**.

Gen 14:18 וּמַלְכִּי־צֶדֶק מֶלֶךְ שָׁלֵם הוֹצִיא לֶחֶם וָיָיִן וְהוּא כֹהֵן לְאֵל עֶלְיוֹן׃

RV 14:18 And Melchizedek king of Salem brought forth bread and wine: and he was **priest of God Most High**.

Here is the test case for Gen 14:18. Do you agree that the way the KJV translates how Melchizedek “brought forth bread and vine” הוֹצִיא לחם ויין is to substantiate what is continually ongoing as sola Vau/And blueprinting in endless other instances? Do you see that to express “bread and vine” but remove sola Vau/And, is the ultimate example of nonsensical uprooting and fragmentation? Why not also remove the two other “and”? Do you see why sola Vau/And is the required link from the first “priest” here to the final high priest in Hebrews and the target priesthood in Rev 20:6?

Gen 14:19 First, notice that how the KJV makes Abram co-possessor here, is the model for the co-ruling throne in Rev 3:21. Next, do you see that the stumbling block so hard to overcome in Rev 3:21, is to let go of the purchased or possessed קנה property, typically possesssed by the rich and rulers finding it hard to enter such a heavenly realm? Next, do you see that the way the road-blocking Lackland establishment stole all property was by hindering the transfer of blessing from G-d to the blessed co-possessor modeled here? Next, do you see that in order to put that option out of sight, it was convenient to change the translation from “possessor” to “creator” as seen in the NIV, MEV, NABRE, NET etc., wilfully doing so even if that meant manipulating the Hebrew text and mission by choice of a lexical sense of secondary importance?

Gen 14:19 And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth:

Gen 14:19 וַיְבָרְכֵהוּ וַיֹּאמַר בָּרוּךְ אַבְרָם לְאֵל עֶלְיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ׃

Some more tests of Gen 14:19. Do you see how the editorial just-in-time changes done from “possessor” to “creator” relates to the beast-marked conditions of the great taking when all possible possession and property rights are taken away by the Bible perverters supporting Lackland 2.0 and the agenda 2030 ideology? You will possess nothing, no blessing will in any way be transferable to you, and you are expected to be happy. In other words, do you see that the Bible-perverting establishment destroy everything of first-principle value and blessing when they cut of G-d’s blessing from the target party it was intended to reach, but was hindered by abusive editorial ideology.

Gen 14:20 The KJV stays definitive, “the most high G-d” אל עליון. The modernists need to lower his stature to something where his possessions can be taken and hindered from transfer to the target party.

Gen 14:20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Gen 14:20 וּבָרוּךְ אֵל עֶלְיוֹן אֲשֶׁר־מִגֵּן צָרֶיךָ בְּיָדֶךָ וַיִּתֶּן־לוֹ מַעֲשֵׂר מִכֹּל׃

Gen 14:21 First the basics, that manipulation of first principle value will cause the same change in the purchase of materional property and person as possession. Lackland 2.0 means no change in the fallen man’s objectgive. As theologians historically dealt with scripture, would mirror itself in their perverse dealing with persons. Gen 14 is contrast the elements. The enslaving property-based kingdom of Sodom, and Melchizedek and the liberating first-principle kingdom of heaven. The king of Sodom as first brat among brats, and Abram as the first grown-up. Everything modeled in Gen 14 is the same at the door into the seventh millennium. G-d’s final redemptive rescue mission is again about the persons, or “souls” נפשׁ, and it was always how Nephesh would mirror its principal enemy in Niphil נפל Basar בשׂר. Sodom is the realm where the Cainesian economy is total, has lost all mental proportions, and converted all intrinsic value into profitable. Gen 14:21 outliens the sacramental mindset when all had to sacrifice their person in the medieval Lackland 1.0, and now the renewed subsidiarityenforced as a glorious greater “common good” in antichrist’s Lackland 2.0 dominion.

Gen 14:21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

Ge 14:21 וַיֹּאמֶר מֶלֶךְ־סְדֹם אֶל־אַבְרָם תֶּן־לִי הַנֶּפֶשׁ וְהָרְכֻשׁ קַח־לָךְ׃

For more context on Gen 14:21, students of economic history retracing the generational business cycles from boom to bust over the last 500+ years, should now realise that The Great Taking is just as much universal as it is doctrinal in the canon and in redemptive history. Also in verse 21 is sola Vau/And indicating the synergetic element that no other area of the earth than the area under antichrist and a perverted Bible would be able and ambitious enough to come up with the plan of total deception and the great taking of all

collateral globally? No control instrument is greater than the Bible, in whatever form it exists. It is no surprise that Christendom's antichristian iron/clay realm would be known by its characteristic fruit spectrum with totalitarian eros, ruling, and enslaving evil. Most investors and students of historical finance and economy, that also have looked into the details of the great reset, have found that the end game is IOU, I-owe-you.

Some more test stuff in Gen 14:21. In tracing all ruling rottenness, you may find what it means to follow the evidence until the real perpetrators are revealed, in this case saying how sola Vau/And is glued to material wealth, the "goods" רכשׁ and the same the other way around, how sola Vau/And is glued to all blessing and curse. Antichrist's episcopal deception office cannot avoid the bloodstained historical trail caused by Christendom always obsessed with pomp and materialism, all evidence pointing in the direction that a perverted sola Vau/And is used to secure the same carnal interests also in continuation. Gen 14 holds the basic ruling elements characteristic for the ending apocalyptic Babylon and its Sodomite iron/clay nature of things. In the sense that G-d sent his Word for the redemption of the world, would Satan's upside-down be a redesigned, alternative text, Codex Satanicus, published to deceive the whole world. Thus, the redemptive war over humanity is actually a war over lordship and wordship, which Bible mission to win, and which biblical world view to win. It is most literally predicted that one priesthood will win and one priesthood will lose that scriptural warfare. As a matter of the self-fulfilling prophetic Bible, the more definitely enlightened humanity is on what the Bible says and is about, and the risks of salvation and deception involved, the more clearly will all the alternative interests lose terrain and member mass and disappear. As indicated by double sola Vau/And synergy in Gen 14:21, would antichrist's global iron/clay dominion make the vicar of Christ the ultimate Sodomite and the ultimate host and property holder. So, it is absolutely right to profess: There is no deception outside the one false church.

Gen 14:22 First grown-up vs first brat. All the basics and extra ruling structures were in place long before Satan's priestly pimpriarchate and the apostate apocalypse explicitly were put in print. Also the possessive Sodomite purchase of prostitute commodity was outlined long before arriving there. Verse 14 had a pointer to Amos 3:2 and having and holding, then came the verses of possession, purchase, and the part where all blessing is connected to Abram as father of having faith and having blessing, as it begins with first instance "have" in Gen 1:26. Gen 14:21-22 is a clash between the father of have and the father of have-nots. For modernist readers, this verse repeats the change from possessor to creator, with no reason for Abram to speak of having and holding and blessing in the modernist versions, because they have no such reservoir to draw possession from. It is only about creation. The two words, "have" and "possess", reflect a comparable access to ownership not shared by "have" and "create", mutilated by an invalid lexical sense.

Gen 14:22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

Gen 14:22 וַיֹּאמֶר אַבְרָם אֶל־מֶלֶךְ סְדֹם הֲרִימֹתִי יָדִי אֶל־יְהוָה אֵל עֶלְיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ׃

Here is the test case for Gen 14:22. Do you see that having and holding and the blessed possessive “have” reservoir outlined in the Hebrew and KJV, is what the modernists are messing with in their effort to reverse the reformation? You can literally read “possess” back into Gen 12:2, and read “have possession” and “have blessing” interchangeably, because they draw energy from a common redemptive reservoir in the same Abrahamic source. The modernist Lackland 2.0 roadblockers work more like access denied.

One of the redemptive morals in Gen 14 is how Napoleon became the greatest champion and historical hero as implementer of the reformation. As separator of church and state did Napoleon depose the Pope and destroy the Carnal Roman Empire as two separated military acts of redemptive liberation, which in the days of Abraham and Melchizedek were two social branches fully integrated in the king of Sodom. On this background you should see that Lackland 2.0 means pontifical reintegration of the two social branches as it was in the medieval Lackland 1.0. Agenda 2030 is essentially religious and essentially reset-reformatory, where the ruling and sneering R means a global psychiatric headache for the whole world under antichrist’s iron/clay reign. WEF and the mediated, political part of agenda 2030 is only the visible part communicated on the world scene. Behind it is the founding and mostly invisible part of the great taking and Lackland 2.0, which is ecumenical, theological, and pontifical, and in counter- or reset-reformatory sense means to recatholicise all reformed areas and send the world back into the swamp where the redemptive and reformative became so evident that the need to reform was inevitable. So, not all but most ways lead to Rome. Codex Satanicus is no exception.

Gen 14:23 Evidence that Abram would be a no-less infuriating protester and reformer than Luther and Tyndale. Lackland ruling, organised theft, and indulgence selling were just later forms of corruption.

Gen 14:23 That I will not *take* from a thread even to a shoelatchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich:

Gen 14:23 אִם־מִחוּט וְעַד שְׂרוֹךְ־נַעַל וְאִם־אֶקַּח מִכָּל־אֲשֶׁר־לָךְ וְלֹא תֹאמַר אֲנִי הֶעֱשַׁרְתִּי אֶת־אַבְרָם׃

Here is the test case for imaging in Gen 14:23. Read in the context of the hard homeland entrance challenge the rich would find too hard, notice the 2x if **אם** -entrance premise Abram holds to in this verse, first That (specific) I, then the same repeated test half way through, before it ends with a possessive “I have” at the end? Next, notice how pottery works. Any person enslaved to “make” **עשׂ** other people “rich” **עשׁר** would typically work in this one-sided judicial pottery where only the poor strugglers would be justified by the imposed labour pain their rich enslavers would not share. The redemptive context built around Abram as father of faith contributes richly to Isaiah’s proclamation of the acceptable year and all the rest laid out in Isa 61:2. Since the first “made” **יַעַשׂ** in Gen 1, would all such pottery “made” **עָשָׂה** or **עֲשֵׂה** cover a variety of debit and credit issues where “riches” **עֹשֶׁר** or **עָשִׁיר**, taxable tenth **עַשֵּׂר** etc., would make an account rich in

suffering pain on one side of the balance, and rich in wealthy possessions on the other side. While the perpetrators enjoyed their riches, accounted on one side of the banker's redemptive balance, did the Lackland establishment of theologians contribute to isolate all lexical senses for the people never to know that one biased angle covers the suffering party's perspective, while the other biased angle covers the happily enjoying rich party helped to stay rich in their wealth by the perverse ideology of their textual whitewashers contributing to business as usual in this great mystery of iniquity. Theology is simply the definition of hypocrisy. Notice that in taking themselves out of the redemptive equation, the theologians did not only make room for themselves as 5% administrators, interpreters and mediators, but made themselves profiting and tithe-gathering overseers, exploiters, and co-rulers over a profitable and synergetically enriched balance made up with endless poor strugglers and rich profiteers. Just like Lord of lords in the end, is the fallen man's world a hierarchical society where the greatest Evildoer of lesser evildoers is seated as the greatest ruling orchestrator and perpetrator on top of the religious food chain. This is the Cainesian balance to expect reinforced in the pontifical economy of Lackland 2.0.

All that have been groomed (churched) into some theological business have heard it said from the pulpit: This or that Hebrew or Greek word means this or that, but it can also be translated this or that in a different context, which of course has nooo relevance for what we are talking about here. Indeed. This זאת (feminine) is how the (malefactor) זה has done it since the garden, hiding behind the skirts, and professing that no woman should be allowed to preach. Abram was the first reformative protester to take a protective stand in the breach between the Sodomite pimp and the prostitute commodity. He had no Bible and it was early history. For more than 2000 years have all the Hebrew books made it abundantly clear why Abram did what he did, and how the devil's business was and still is organised as it is. The Hebrew Torah makes it very little mysterious how wickedness operates and how the theologians still are making their wicked cover-up by manipulated translations and interpretations.

Gen 14:24 Next "only" רק instance. First case of such perfected ruling Resh headache was in Gen 6:5, "only evil" רק רע. Gen 6:5 provides helpful context why Abram so clearly would distance himself from the ruling grips of original sin indicated by "only". Abram would have nothing to do with the building of a mixed Mosaic and Maslowian pyramid game. As father of faith is Abram a protesting contrast, from the first Sodom to Christendom's Sodomite Lackland, where the priestly pimps not only repeated such evil but made it a continuum of surviving-fittest Succession and Tradition. It would be much harder to sort out Gen 14 and Abram's redemptive mission without having all the evils of theological and traditional Christendom as reference. This unbroken succession means no change from Abram vs Sodom, to Luther vs Tetzel's economy in the 1500s.

Gen 14:24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

Gen 14:24 בִּלְעָדַי רַק אֲשֶׁר אָכְלוּ הַנְּעָרִים וְחֵלֶק הָאֲנָשִׁים אֲשֶׁר
הָלְכוּ אִתִּי עָנֵר אֶשְׁכֹּל וּמַמְרֵא הֵם יִקְחוּ חֶלְקָם: ס

Gen 15:1 Now after Gen 14, the behavioural form of Dabar. Abraham is becoming the father of faith by his A-B-R approach to his personal D-B-R inheritance. Causation is involved "after things These" אחר הדברים האלה when the "word" דבר of the Lord came to Abram, even in the paradigm לך of a shielded מגן (garden גן).

Gen 15:1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward.

Gen 15:1 אַחַר הַדְּבָרִים הָאֵלֶּה הָיָה דְבַר־יְהוָה אֶל־אַבְרָם בַּמַּחֲזֶה
לֵאמֹר אַל־תִּירָא אַבְרָם אָנֹכִי מָגֵן לָךְ שְׂכָרְךָ הַרְבֵּה מְאֹד׃

One of the important things to notice is how Noah and Abram made precedence for the prophetic dimension and for the eisegetical priesthood in Rev 20. Gen 15:1 is the first instance, saying, "after these things", showing up together with first instance "word" in translation in the KJV, beginning with Noah and repeated with Abram. In steps, first the experience of Noah in Gen 6-8, then the first confirming and sola Vau/And-supported eisegetical "and spake" וידבר in Gen 8:15-16 with a combined eisegetical-prophetic directive, then the same repeated by Abram when the same Hebrew "Word" דבר show up retrospectively and eisegetically in Gen 15 to confirm his experience in Gen 12-14. For the eisegetical reader in Rev 20 it means that 6000 years of history have passed to be eisegetically read back into the Bible for the priesthood of believers to know, especially what the exegetical priesthood of unbelief has done the last 2000 years.

With first instance "word" and "these things" imposed for subsidiary justice in Gen 14, before the confirming Word in Gen 15, Abraham is not only the first person to combine the Word in person and print, but he is the father of faith and the father of ordo salutis, the order of salvation. G-d's educational Elleh school is lined up with the subsidiary elements of justice, referring especially to Gen 14 and how the Word would arrive with its retrospective revelation to confirm his anthropological and behavioural experience. The "word" דבר coming to confirm "these" אלה "things" דברים (plural suffix ים), means for the KJV reader that the scriptural mirror is anthropological, behavioural, and biographical. With "after these things" loading a Debit charge, it equals the Credit side, "the word", or in other words: After Things these (Gen 14) = the Word (Gen 15). This redemptive balance in the first half of Gen 15:1 is required background for the last half. For eisegetical reasons must the people living through the final tribulation repeat the horror and the redemptive background for Gen 14 read into Gen 15:1.

As earlier stated, editorial Bible manipulators and other actors denying sola scriptura do not only deny the Abrahamic dimension BC, but do not want translations in print which say that the Word itself is coming and "saying" אמר in his own capacity. It follows the typical editorial tendency that "saying" was present in the RV/ASV, but removed from the RSV (1952), as seen in today's ESV, NIV, NABRE, CSB, and the NET Bible. It is the nature of deception that these things would be done slowly, in steps, here a little and

there a little. Some counter-reformatory elements would be done in the RV/ASV. Most remaining elements would be done in the RSV. The RV/ASV and the RSV were the two major steps in the editorial change operation to destroy sola scriptura and reverse the reformation. All smaller details of editorial reset-reform implemented in post-Vatican II translations from the 1970s to 2021 would be limited to residual details done to perfect the devil's deceptive business around Dung hill. It belongs to this editorial change story that the counter-reformatory hatred of the KJV and its underlying Greek NT was most explicitly expressed in the preface to the RSV. This hatred against textual and missional providence is the old anti-Shem hatred against G-d's redemptive plan since Gen 1:1. It was known by all the editorial evildoers that the KJV translation was so well done that it was beyond critique. So, the only way to do it was to attack its underlying text, which is the reason for Tischendorf, Westcott and Hort, and other text fabricators to do their own texts and translations with the hope that the KJV would be dethroned and replaced since that would be a necessity in order to successfully reverse the reformation. If they can be successful in declaring the providentially received Greek NT obsolete, because "better" manuscripts were discovered, it would mean that the KJV is obsolete, without the need to express their strong anti-KJV hatred explicitly.

A contextual sidenote is pertinent. Since apostasy is universal, must gender activists and anti-KJV activists have much in common. Just like the gender activists argue their case and reveal their diversity, the anti-KJV activists speak warmly of tolerance and plurality of ideas, texts, and translations, but as soon as some readers say that they read only one translation and that is the KJV, the anti-KJV response is no longer tolerant but describes KJV only as a divisive problem and a cancer to be eliminated. Theology and anti-KJV activism would predictably appear as front soldiers in the culture war against the truth. Those that have encountered both groups, gender activists and anti-KJV activists, may have observed that tolerance is the message as long as all agree, but gnashing teeth and wrath are never far away and appear with comparable apostate attitude when provoked. All opposition to gender diversity and textual and translational diversity will forcefully be silenced. Anti-KJV activists live at the yellowish centre of the apostate apocalypse.

Now the test case for Gen 15:1. Do you see that the normal canoncial order of things and the normal matrix inverse as translated in the KJV, would be that Dabar shall inherit Amar? Do you see how Christendom's Levitical continuation and counter-reformatory manipulation corresponds to a wicked priesthood which never wanted any such matrix inverse to take place? Do you see that Daleth, Dabar, and Lady D growing up from dust and dimensional darkness, to inherit a redeemed dimensional realm, meaning that Dabar inheritance = Amar, a saved Anno Domini, is what the theologians continually work to keep out of sight. You should be able to sort out that history gravitates around BC/AD in the same sense as Gen 15:1 gravitates around the centred Amar saying the modernist text manipulators do not want in print.

Next test case for Gen 15:1. If you have accepted that the Word is the same in person and print (in the KJV), and how the KJV translates BC text in AD context, and you have verified how "saying" in this verse aligns itself with how all history gravitates around BC/AD, you may also see how "saying" means that the Word took on flesh to show the

world who the father is, and therefore how the centre of this verse gravitates around the revealed vs the still unknown. If you agree, you may find how absurd it is to remove the "saying" in this verse but insist that the 2000 years AD is a dispensation of grace.

For additional context on Gen 15:1, the whole verse set around the "word" puts the redemptive mission of G-d into the anthropological context where it belongs. Six verses leading to Abram's justification by faith in Gen 15:6 refer to en-mishpat in Gen 14:7. It is vital to see that the word "fear" is synonymous with his state of sense and being in contrast to live happily in ignorance. Notice how the modernist NKJV here introduces a repeated mixup. In the Hebrew and the KJV is Being the foundation for Doing. Man's mental being is the foundation for behaviour and deed, which are physical manifestations of the mind, the same foundation referred to in Eph 2:20. In the NKJV and several other modernists the mantra is "do not be", in the wrong order. The NKJV is not only a really primitive translation, but this is some of the repeatedly annoying elements of modernist syntax used to replace the providential direct KJV syntax. The KJV uses no lingual extra in the translation of "Fear" **תירא** "not" **אל**. The NKJV makes it necessary to question the meaning: To do to be. What does it mean? No place in the KJV is such syntax used. If you read Matt 8:29, is man's unstated being the foundation for his expressed "do". It is the same in Luke 8:28. Salvation (regeneration) is primarily of being and the mental, for changed behavioural doing, but these things are mixed up in theological translations like the NKJV, where the words have no distinct meaning.

Gen 15:2 A test case after verse 1. Do you see that the NKJV has no more need for the conjunctive "And" here than for the added "*and*" in italics in the KJV in verse 1?

Gen 15:2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?

Gen 15:2 וַיֹּאמֶר אַבְרָם אֲדֹנָי יֱהוִה מַה־תִּתֶּן־לִי וְאָנֹכִי הוֹלֵךְ עֲרִירִי וּבֶן־מֶשֶׁק בֵּיתִי הוּא דַּמֶּשֶׂק אֱלִיעֶזֶר׃

Gen 15:3, 5 Before doing verse 6, KJV/XXX profiling repeats missional seed **זרע** vs physical offspring. In the KJV "seed" begins with Gen 1:29 giving precendece to the original and Godkind, until it becomes a problem in Gen 3:15. From Gen 9:9 the NKJV drifts off and uses "descendants", or "offspring" in Gen 15:3. After repeated reading and religious customs will modernist readers get used to a story with no other mission than being physical and exterior. In Gen 3:15 the story is about war between two mental dna, where one of them is the "seed" in Gen 13:15. When the first Godkind precedence in Gen 1-3 is lost, there is no difference from mental seed to physical descendants and offspring.

Gen 15:3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

Gen 15:3 וַיֹּאמֶר אַבְרָם הֵן לִי לֹא נָתַתָּה זָרַע וְהִנֵּה בֶן־בֵּיתִי יוֹרֵשׁ אֹתִי׃

Gen 15:4 More of the same. Again modernism has no other use of Abram than turning him into a sperm bank. If the heir is physical, then is also all inheritance strictly physical and there is no mental difference from homeland to lackland and wasteland. In the KJV it is primarily about mental bowels, the reason for calling Abraham, but in the rebellious NKJV context the mental is converted into a physical"body" and Abraham could have been replaced with anybody, since it is no longer about generations of faith. This is how literal modernism translates the uprooting from the mental into the physical. Again the committees which most absolutely reject sola scriptura do neither want to translate the "saying" **לאמר** here, as seen in the NIV, NABRE, ESV etc.

KJV 15:4 And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

Gen 15:4 וְהִנֵּה דְבַר־יְהוָה אֵלָיו לֵאמֹר לֹא יִירָשְׁךָ זֶה כִּי־אִם אֲשֶׁר יֵצֵא מִמֵּעֶיךָ הוּא יִירָשֶׁךָ׃

One of the elements coming with the RV/ASV was how abstract and principal dealing with the text in the KJV was converted into the concrete and physical in the RV/ASV. In the KJV it is about "this" (type). In the RV/ASV it is about a physical "this man". It confirms the modernist ideology that the so-called quest for the historical Jesus would establish a physical and historical person and a physical and historical Abraham with no other role than being a sperm bank for physical descendants or offspring. A modernist Abraham is no longer the father of faith, but father of physical descendants and concrete materialism. Theological Christendom proves its notoriously exterior mindset by how it uproots and converts everything primarily mental to be cemented in the exterior and the concrete. Theology is a flatland with no potential for depth and abstraction. KJV/XXX profiling reveals that the primarily mental KJV aligns Gen 15:4 with other verses, like 1 Sam 16:7, but modernist translations like the RV/ASV, and today's NKJV and NASB, have no such connection for scripture to interpret scripture.

RV/ASV 15:4 And, behold, the word of Jehovah came unto him, saying, **This man** shall not be thine heir; But he that shall come forth out of thine own bowels shall be thine heir.

One more test to do in Gen 15:4. How would you read meaningful value into the word "behold" when the observing capacity following the sola Vau/And shewbread from start is converted into a timed "then" as seen in the NASB? Do you see that the NASB editors have no more need for that sola Vau/And observatory from start than for the abstract, principal "this" (type) half way through? Do you see why the KJV uses a double comma about this sola S shewbread statement, And, or in other words, Behold?

The last test on Gen 15:4 is about canonical consonance. Do you see that after reducing Abram to a physical sperm bank, limited to produce physical offspring, the modernists have no reason for linking this first instance "bowels" to the way Paul uses "bowels" in his letters in general, and in Philemon 1:7, 12, 20 in particular? After checking these verses in Philemon, it should be clearer that as soon as the modernists have uprooted the details from the primarily mental foundation, the whole consonance is fragmented.

Gen 15:5 More redemptive wording, more sola Vau/And, and more evidence of Abram given words with directional meaning in agreement with Noah's missional forth-going by the first directional Dabar in Gen 8:15-16. Repeat first that the physical, singular (??) This-one in the NKJV in verse 4 can have no relation to This-That-Thou in Gen 3:13, after changing "this" (type) to "this one" and mixing up the value of singularity. Next, notice how prophetic forth-going in Gen 15:5 in the KJV is turned into a physical move to somewhere outside in the exterior NKJV. In the NKJV perspective it is not an army of the same mental bowels of faith like Abraham but a mathematical number of physical bodies. At the end of verse 5 the NKJV makes a double mix-up, a physical plurality of Your descendants, which perverts the missional meaning of singularity in the Hebrew grammar. You need to read all the global mess in the context of Christ made of no effect after abandoning all the binding power of singularity required to preserve unity in such a great diversity. So כה shall be יהיה thy ך seed זרע. Dung hill is characteristic for the fallen man's modernist ending of Laodicea, deviating both in the grammatical and in the missional. True singularity has been perverted by theology and editorial pluralism, which means that theological Christendom has (no) distinct missional target. This is one of the early examples why Psa 12:6-7 became important for KJV readers. Preservation means that a preserved language means a preserved people. As destroyers of the lingual and missional, the theologians became destroyers of people and nations. Theologians made the foundation for the religious Lackland, as the background for providence from Erasmus to the KJV, which is the reason for the providential accuracy level in the KJV fully dedicated to the jot and tittle accuracy level the Bible itself has set as its redemptive missional target. In the final tribulation, one of the important elements to be known is the need for G-d's target priesthood of believers to liberate itself from theology and from the editorial priesthood of unbelief. Verse by verse and book by book it will be clearer that salvation is by definition, and that deception and means of deception are relativist, theological, wilderness elements. The NKJV is a loose, transitioning relativist moving readers away from the distinctly definite KJV into a relativist lingual landscape full of self-willed, bastard translations made for no other reason than theological ambition and the counter-reformatory operation to put the hated KJV out of use. Papists and Jesuits would generally refer to the Bible as that serpent, and the KJV as that particular serpent. Vatican II and Dei Verbum are no-less dedicated to the counter-reformatory Jesuit plans than the council of Trent in the 1500s, and the ambitioun Vatican I in the 1800s. For Abraham is Gen 15:5 an increasing mission field. For antichrist it is a growing taxable Lackland member mass. KJV/XXX profiling of the ending phrase in this verse means a spilt into two organic compositions, primarily mental in the Hebrew and KJV, and after uprooting and manipulation only a physical composition around antichrist in the NKJV.

Gen 15:5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

Gen 15:5 וַיּוֹצֵא אֹתוֹ הַחוּצָה וַיֹּאמֶר הַבֶּט־נָא הַשָּׁמַיְמָה וּסְפֹר
הַכּוֹכָבִים אִם־תּוּכַל לִסְפֹּר אֹתָם וַיֹּאמֶר לוֹ כֹּה יִהְיֶה זַרְעֶךָ׃

One final detail for KJV/XXX profiling of Gen 15:5. In both cases, Noah and Abraham, it is about prophetic forth-going in the Hebrew and KJV, but in the NKJV, NASB etc., the beginning of this verse repeats how they do it in Gen 8:16, let out instead of directed forward. Theology and modernism have no prophetic horizon, no true missional target, and therefore no authentic missional product related to the prophetic Bible. Be aware of the directional KJV consonance from Gen 8:15-16 and 15:1-6 to the last verse in Isaiah. Uprooting, canonical fracturing, and an absent inner canon in modernist versions, mean that the modernists in Isa 66:24 have no founding Genesis to build on, and scripture has no ability to interpret scripture as-is according to the missional intent with the canon. It is a matter of profiled evidence that Bible perversion and how the Bible divides itself by priesthood even upon Dung hill contributes to explain the twofold meaning of Isa 66:24. It should be evident that since no committed counter-reformer wants any biblical clarity, called scriptural perspicuity provided by the reformation Bible, it would be an integrated part of the counter-reformatory mission and objective to publish modernist books like *The Obscurity of Scripture*, arguing against providence. Anyway, the target priesthood will even more clearly detect what the Bible provides in terms of twofold perspicuity in Isa 66:24, why the Bible perverters want such to remain forever obscure. Extra evidence published makes it even clearer how the devil's textual obscurity mission is protected. C. C. makes it categorically clear that perspicuity vs obscurity is at war with each other, as expected in the ongoing controversy, Christ vs antichrist, the vicar of Christ. Pope and Magisterium simply need scriptural obscurity as the basis for their infantile office, and have proven their willingness to pervert texts and translations to make them obscure. No surprise that the KJV must be declared obsolete also by "protestant" mercenaries acting as willing counter-reformatory companions in obscuring the Bible and its mission.

Gen 15:6 First why faith, or belief, is associated with the Hebrew Amen אמן. Abraham would be justified by faith, which means to be brought into a realm where a confirming "verily" is a standard expression. The point is that Amen, or true sense of reality, has no more value than first instance "verily" in Gen 42:21 becoming confessional. Notice how the NKJV mixes up truth vs reality in Gen 42:21. Next step is an interplay between sola Vau/And and the Beth B preposition, "in the Lord" ביהוה. A Benjamite point with the canonical Bible is that faith is a dimension unveiling itself "in" Christ. Notice therefore why the ecumenical NIV does neither want sola Vau/And from start, nor the Abrahamic dimension "in" the Lord, since it is a trinitarian threat to ecumenical deism and the vicar mission the ecumenical NIV and NABRE are designed to serve and protect. The NIV is at least consistent in its denial of the trinity, since sola Vau/And is the fuel provided for life in the Lord, where the NIV rejects both parts. In the NABRE it is more inconsistent, professing a (vicar) position "in the Lord" but denying the providential means to be and live within that trinitarian realm. The papal "office" is just as clumsy in its dealing with scripture as in its absurd magisterial teaching claim.

Gen 15:6 And he believed in the LORD; and he counted it to him for righteousness.

Gen 15:6 וְהֶאֱמִן בַּיהוָה וַיַּחְשְׁבֶהָ לּוֹ צְדָקָה׃

Next element is how faith builds Gen 15 as an extension to en-mishpat in Gen 14. To be justified by faith is the mixed mosaic-messianic framing of all redemptive accounting.

Here is a test case for Gen 15:6. Do you see that "he" vs" "him" in this verse is designed with sufficient ambiguity to cover the no-less reciprocal "he also" in Rom 8:29-30? Do you see that the theological antichrist represents the absolute one-sided, or self-glorying, version of Rom 8:30, where the mutual element is gone with the self-elevating and self-glorying hierarchy of Satan? In the four (he-also) steps in Rom 8:29-30, antichrist has no desire to predestine redemption in Christ, no desire to call on Christ, no desire to justify the saving act of Christ, and no desire to glorify Christ. In the copycat form of antichrist it is a fully one-sided contrast to the original reciprocal he-also design. With Gen 15:1-6 read in context of Noah and G-d's invitation into covenant partnership "with" the Lord in Gen 6:18, as translated in the KJV, Abraham became the father of faith and an active, co-operating partner taking his step and doing his initiating part and thereby activating the reciprocal or mutual "he-also" response in Rom 8:29-30, which in its unstated form originates with the first restored Godkind at the end of Gen 4. Theologians insisting that the Bible is limited to G-d revealing himself, make a pointer to all the distinct evidence against such ideas, in examples like Rom 8:29-30, revealing how the theologians have mutilated scripture and have reduced Christ to no effect. The most prominent fruit of theology is episcopal infantilism presiding over missional idleness.

In summary Gen 15:1-6 says what the reformation was about, what Abram's reformative mission and calling was about, how Gen 15 in person, and in brass and fire, relate to the preceding Gen 14, and how the reformative description in Gen 15:6 in particular brings out the coded statement in Gen 14:7, en-mishpat, justification by faith, in subsidiary and principal form. The subsidiary king of Sodom and the principal Melchizedek represent the twofold spectrum of judicial administrations. Abram is the first person explicitly put into that position of the canonical Beth B, in the Lord ביהוה. Notice how his position in Gen 15:6 mirrors the protected garden paradigm in verse 1, מגן לךָ, meaning that the planned canon Abraham belongs to is creational, anthropological, and biographical.

Gen 15:7 More uprooting and theology. Do you see how the work to uproot WHO from THAT is a work to produce idleness. In the canonical Hebrew and KJV is That אשׁר an action-oriented part where the true Lord is know by what he does. As seen in the NKJv and NASB, will theology only be focused on WHO he is. One part of the always uniting text is the Hebrew and the KJV's singular target, giving Thee this land to inherit. Do you see that uprooting means target meaning requires substantive meaning. The NKJV has lost the two basic elements in how And said, and That he brought thee out.

Gen 15:7 And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

Ge 15:7 וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה אֲשֶׁר הוֹצֵאתִיךָ מֵאוּר כַּשְׂדִּים לָתֶת לְךָ אֶת־הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ׃

Here is a test case for Gen 15:7. Do you see that theological Christendom and its deistic nature has piled up all the evidence which on one side in out of touch with canonical and recycled mosaic reality, and on the other side has no true awareness of WHO G-d is as the AD foundation needed to end all of the miserable recycling the theologians have orchestrated while ruling the Lackland? Next, do you see that the extra comma imposed between LORD and WHO in the NKJV, is evidence how the theologians do it when they mutilate the canonical evidence mediating that the true Lord is known by what he is doing, and therefore have no sense of canonical epistemology? If you do KJV/NKJV profiling of each comma-separated part in Gen 15:7, you should find that each part has at least one element which fractures the authentic story in the Hebrew and the KJV, and causes the whole composition to miss its true missional target. Do you see that salvation by definition, and the suffixed directional feminine ending of this verse in the Hebrew text, have lost their directional Homeland horizon value by the theological denial of the sola Vau/And means of definition which from start of this verse initates it. Manipulation of the text to destroy its mission would eventually cause shepherd Amos to express this as a definitive Alas, Alas הוֹ־הוֹ , the definitive vanity of vanities, where antichrist, the vicar of Christ, would glory in prominence over the definitive ruin of scripture. You should be able to share Amos' lingual sorrow in terms of a suffixed feminine homeland horizon lost at the end of this verse by no value attributed to the first Hebrew consonant.

One final piece to be verified in Gen 15:7. Do you see why the KJV needs to distinguish between directional forth-going and how Abram was "brought out" **צא** of Ur, the same story but partly different reasoning. . . , to give **לתת** to thee לְךָ the land **את־הארץ** this **הזאת** to inherit it לרִשְׁתָּהּ. It ends in a lingual landscape mixed with an objective. Do you see that T's paradigmatic target means that "thee this" means person in place as the missional objective in Gen 2:8, which land equals which thou, Shem's homeland There, given to Abram for his settlement mission in a restored Havilah?

Gen 15:8 Next collision between theology and anthropology, in the KJV first instance "whereby," whereas the NKJV and most others say "how." Remember first that theology is that G-d did reveal himself and Abram's personal life story will have no relevance. A theologian must do his exegesis and expect this verse to empty its meaning a priori. For the priesthood of believers it is about a posteriori decoding and eisegetical epistemology for unity of faith with Abram. Theologians would not get anything useful out of history, and unity of faith would never be more than endless ecumenical quarrel, but for members of the retrospective priesthood of believers knowing "whereby" they gained knowledge, it is a completely different story. In the KJV does the word "whereby" substantiate what the readers need and can expect for a meaningful eisegesis, but for the theologians is the modernist "how" still the same void of reason. The word "how" became more or less the (a priori) standard in modernist translations from the RSV. From a theological, non-canonical, exegetical and a priori perspective, there was no reason to expect that "how" ever should bring forth any meaningful substance, in contrast to the word "whereby" in the KJV, in the end to be brimful of the reader's personal self-mirror. Do you see why

the Bible in its multiple but always twofold capacity speaks of a Mosaic framework in need of Messianic substance of faith, and why "how" refers only to a framework void of substantive reason. In the KJV does "whereby" מה present the whole package needed by the readers? "Whereby" in the KJV opens the window into the kernel for the target priesthood to receive substance of faith. It should be evident that in the theological mind, where sola scriptura has still no real value, there is no more substantive sola S indication following "whereby" in the KJV than in the blank "how" in the NKJV and NASB. Even with an explicit sola S gulf between the KJV and the bastards in print, the theological denial of reality is more or less absolute.

Gen 15:8 And he said, Lord GOD, whereby shall I know that I shall inherit it?

Gen 15:8 וַיֹּאמַר אֲדֹנָי יֱהוִה בַּמָּה אֵדַע כִּי אִירָשֶׁנָּה׃

For additional coding of Hebrew substance in verse 8, first the question "whereby shall I know" במה אדע, or by ב what מה know אדע. For eisegetical readers decoding the text within its Benjamite and Baptist context, it means a brimful sola S epistemology staring them in the face. The more fiercely the theologians insist on "how" מה to know, the more distinctly absolute is the open lingual gulf between anthropological reality and theological fiction. Notice also how first and last Hebrew consonant in this verse repeat verse 7, and how homeland definition depends on means of definition. Do you see that a typical trait of uprooting is that there is nothing distinct in knowing That in verses like this, which is prerequisite to inherit it? Lingual infantilism is modeled on the very early Samuel in 1 Sam 3:7, where the canonical That is not yet known, while waiting for verses like Jer 31:34 to be fulfilled.

As a Beth B roundup of Gen 15:8, and as protector of the sola S reformation, the KJV aligns "whereby" במה with Beth in Psa 119:9, where it said "wherewithal", and where the modernists have only a textual and non-substantive "how". Means of deception have rephrased both cases to open issues while hiding the sola W solution the KJV provides. The providential and authoritative KJV is distinctly committed to the sola S mission the modernist committess like the NKJV explicitly work to hide and put out of business. In his time, the sola Vau/And solution "whereby" to know was not yet available, and if it was up to the theologians and their modernist committees, like the NKJV and NASB, it would never be universally available, especially in the truly enlightening, KJV form.

One final test to do in Gen 15:8. Do you see that the endless void of reason the textual modernists represent, means that if the KJV would be eliminated would Heb 11:1 never produce any substantive evidence of faith? The issue is that theology has perverted the epistemological foundation required for sola S evidence of faith.

Gen 15:9 First, an example of the so-called defective spelling. In some cases will certain consonants (or vocal letters) be dropped with the idea that the original meaning intended is preserved with no change. An example is how a turtledove תור in the text appears in

defective form תֹר seen at the end of Gen 15:9. The vowel letter Vau is dropped but the holem O sound is preserved by being shifted to the Tau consonant. So far the vicar idea about defective writing. The more relevant matter is to distinguish between consonant elements and vowel letters and value when the consonant is dropped but the vocal sound is preserved. The question is why the turtledove תּוֹר is modelled on the Torah תּוֹרה but without being charged with the Vau bill of divorce in its initially defective position, and secondly, what this "defective" writing has to do with the final perfect and the given character, ToR, eventually inheriting Abraham's faith, and holding the commandments. In the graphically illustrated Hebrew and KJV children's book, the lingual turtle-thou is indeed about T's target singularity. It is reasonable that Tamar's תּמר unveiled destiny is to become a behavioural תּוֹר member in the Tabernacle by means of the Torah. Man-Word integration is expressed in the Torah, not only being means but becoming the end having its propertied character on target. If you now repeat the He growth of definition in Psa 119:33 together with Tau, you may find that Silence is the converted form of the loud, talkative T in Psa 119:169? Do you see that while He seeks saving definition, does T's target take the same narrow-gated form from alpha to omega in Psa 119:33? Do you see that T's target, according To, tightens that narrow-gated singularity in Psa 119:169? Do you see that the corresponding NKJV words mean an open floodgate of original sin and the yellowish, where the reader is lost and no longer able to keep track of preserved jot and tittle details provided to enlighten the mental singularity needed to hit that gate? Do you see that T's turtle-thou target is the same preserved need and trinitarian guardian in 1 Tim 3:15? Do you see why definite T-ism the end of deistic relativism? Back to the ToR indicator of the Torah in Gen 15:9, the alive trinity has the same target, which is the (directional) suffixed feminine fulfilling of the Torah תּוֹרָה. When Jesus began to proclaim the gospel of the kingdom to be filled with trinitarian turtle-thou members, he did that as First Citizen and homeland target-holder.

Gen 15:9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

Gen 15:9 וַיֹּאמֶר אֵלָיו קְחָה לִי עֶגְלָה מְשֻׁלֶּשֶׁת וְעֵז מְשֻׁלֶּשֶׁת וְאַיִל מְשֻׁלָּשׁ וְתֹר וְגוֹזָל׃

Here is a test case for the lingual dimension in the KJV, where some details are explicit and other details are hints to the redemptive canon. Do you agree that the subsidiary and the principal make a shared meeting point and redemptive exchange, saying, "Take me" here, and "Make thee" in Gen 6:14? Take me, is a universal purgatorial pointer back to Lamech in Gen 4, and forward to Leviticus and Golgotha. The homeland premise- and target-holder builds himself into the statutory "Take" קח + suffixed ending, where the KJV more or less explicitly by syntax unites the subsidiary part in Noah to the principal extra added to Abram, with a pointer to verse 8 and Golgotha. When the modernists do

their uprooted textual gymnastics to divorce the Lord from his Word, they invalidate the reason for having 1 John 5:7 in the Bible.

Next in Gen 15:9 is how Abram serves this purgatorial bridge between Lamech in Gen 4 and brass and fire in Leviticus, here retrospectively after the judicial Gen 14, but first a short test. Do you agree that the redemptive growth potential means real sola Vau/And presence with each element by the protective, principal judicial advocate, and why this sequence builds up from no protective presence to fully protective trinitarian turtle-thou presence at the end? Do you see that after stripping off most of the sola Vau/And details in the NKJV, the corresponding change from "Take me" to the exterior "Bring me", is a corresponding composition drained of real-presence and redemptive reason? In the KJV has each word distince meaning. In the NKJV it is a flood of senseless details.

Next, as father of faith, may Abraham be called G-d's protected favourite in terms of the trinitarian turtledove showing up first time as redemptive protector of G-d's mission and missionary. This is the background for the next contextual steps in Gen 15:9. This verse needs to be read together with Gen 14:4, 7.

Judicial processing called justification by faith, Mishpat **מִשְׁפָּט**, is built with Mem + a judge, as in the days of the ruling "judges" **שֹׁפְט** in Ruth 1:1. Justification by faith is the plain text version, partly transliterated and partly translated into English. In Gen 14:4 the processed outcome is that they rebelled as the year-13 product. Instead of calling this processed reality Mem + shapat, Gen 15:9 calls it three times, Mem + a number where the aging factor is integrated, "of" **מ** "three" **שָׁלֹשׁ** (years old). Subsidiary justice come with the same aging element in **מִשְׁלֹשׁ** and **מִשְׁפָּט**, where out of age, or out of justice are parable stories. It is different perspectives on the same judicial aging process, but if you read the NKJV in Gen 15:9, there is no such aging element and the story is about a number of years with no parable value to attribute to Abram's life story, and no shadow story related to Leviticus and things to come according to Heb 10:1. Subsidiary justice is imposed where applicable, with nothing such imposed on the final elements in Gen 15:9. Only the (whole burnt – **עלה**) "heifer" **עגלה**, the "she goat" **עז**, and the "ram" **איל** are subject to imposed justice for aging. The two final elements would have no such aging factor imposed, but mediates a correspondingly purged Mishpat outcome.

Gen 15:10 Confirming the BC/OT vs AD/NT division where whole burnt offering was not applicable to the two birds in verse 9. Verse 10 is also an indicator that sola Vau/And converted to a timed "Then" in the NKJV, corresponds to the typical theological denial of sola scriptura as the basis for Christendom's Levitical continuation AD.

Gen 15:10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

Gen 15:10 וַיִּקַּח־לוֹ אֶת־כָּל־אֵלֶּה וַיְבַתֵּר אֹתָם בַּתָּוֶךְ וַיִּתֵּן אִישׁ־בִּתְרוֹ לִקְרַאת רֵעֵהוּ וְאֶת־הַצִּפֹּר לֹא בָתָר׃

Here is the test case for Gen 15:10. Do you agree that “rightly dividing” in 2 Tim 2:15 originates with the father of faith knowing what unity of faith is about, where to make division, and where not to impose such? By the modernist standard, perverting Tit 3:10, also in the NKJV, would Abram have reasons to expect being called a divisive man, or a heretick if the KJV wording was used. Do you see how the retrospective Gen 15:1-10 is the reason for this proper division based on Abram’s corresponding proper response in Gen 14:22-24, after Gen 14:21. The king of Sodom might blame Abram a divisive man and dismiss him as a heretick. How the theologians have perverted Tit 3:10 in modernist translations, is the textual version of the practical king of Sodom. Just like Jesus, would the true Abraham be no-less offensive for today’s Bible-perverting modernists than he was to the king of Sodom. One of the extra points is that the modernist Tit 3:10 read in the context of 2 Tim 2:15, is how the scholarly modernists prove their own textual and missional incompetence. How the modernists deal with textual details today, is how the scribes in the first centrury AD labelled Jesus a divisive heretick. The issue is that while turning real principles upside down, the heretick will still think he serves the truth. Be therefore aware that Tit 3:10 is one of the culturally correct solutions fabricated by those in charge of manipulation for use to shut down anything unwanted, especially anything divisive they know that they have no sound doctrinal arguments against. Any potentially protesting Abram, Jesus, or Luther, would be considered a divisive element they would need such a modernist solution to shut down on a “biblical” basis without first having to do any substantive investigation. Tit 3:10 has been retranslated for instrumental use to silence any voiced protest, especially designed against hopeless reformative challenges, which in the KJV wording they would have no sound solution against. The modernist change from “heretick” to “divisive” was simply to turn it around and project the actual heresy back onto any person that might dare challenge it. If you read the KJV syntax carefully in Tit 3:10, you should find that the KJV prefers to deal substantively with the evidence of heresy first, independent of the potentially heretical “man”, before a verdict may lead to a potential accusation, but in the primitive NKJV, such a “divisive man” would immediately lead to an attack on the person without considering the evidence of heresy. In the KJV must the reader first solve the first half of Tit 3:10 before moving into the second half, but nothing such in the NKJV because there is no evidence to be considered before rushing into judgment. In three steps, the KJV recommends first to check whether this is a heretick, then a first and a second admonition, then rejection if the two admonitions did not lead to a change. The NKJV operates more like the unjust courts Paul is warning against in his letters.

Now back to Gen 15:10 and more rightly dividing. In the KJV does the division of them continue the need for church-state separation and the separation of self beginning with the first "separate thyself" in Gen 13:9, where the NKJV had only a physical parting of persons. While the KJV primarily performs mental surgery and punctuation follows the sola Vau/And division of textual elements in Gen 15:10, the primitive NKJV is limited to physical mutilation. If you check how sola Vau/And relates to punctuation in the KJV and NKJV, you should discover that the modernist NKJV attributes no purging surgical capacity to sola scriptura. You should find that the KJV describes a purgatorial ordering of the elements, but in the NKJV it is a physical arrangement.

As a parable story, Gen 15:10 makes one party rub its nose against another party, while saying, "and laid each piece one against another" ויתן איש־בתרו לקראת רעהו. The lexial moral is that if man would not hear G-d's calling, he would encounter קרא something of subsidiary effect.

Gen 15:12 Absolute darkness and absolute puragatory, repeating the first sleepy adamic condition in Gen 2:21.

Gen 15:12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

Gen 15:12 וַיְהִי הַשֶּׁמֶשׁ לָבוֹא וְתַרְדֵּמָה נָפְלָה עַל־אַבְרָם וְהִנֵּה אֵימָה חֲשֵׁכָה גְדֹלָה נֹפֶלֶת עָלָיו׃

Gen 15:13 Presenting the Lackland. With no awareness of theological Christendom's Lackland 1.0, it would be hard to detect any Abrahamic warning about Lackland 2.0. Be aware that the final purgatorial tribulation is about establishing final surety while being in the midst of troubles regarding Homeland vs Lackland. Satan's pontifical armies and editorial mercenaries are in high gears and doing all they can to potentially reverse the reformation. In the KJV the Bn-i-Mn canon mediates this as a primarily mental seed of strangers in this world. In the NKJV it is only about physical descendants. The point is that if you cannot detect this Bn-i-Mn spectrum, you will neither be able to see the same Lackland 2.0 threat and seed spectrum related to the final tribulation. While the NKJV is a fallen Bn-i promoter of Adamkind, is all true surety requiring i-Mn Godkind. How the last half of this verse relates to Egypt and Pharaoh, is also how it relates to paganism in general, and popery and inquisitorial purging. Rubbing of noses against each other in verse 12 is a repeated affliction in verse 13, four hundred years of aging change שנה.

Gen 15:13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years;

Gen 15:13 וַיֹּאמֶר לְאַבְרָם יָדֹעַ תֵּדַע כִּי־גֵר יִהְיֶה זַרְעֲךָ בְּאֶרֶץ לֹא לָהֶם וַעֲבָדוּם וְעִנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה׃

For more contextual details on definite surety, to know know, or in the KJV, to "know of a surety" ידע תדע is more sure the higher number of reiterated Until Until עד עד till the end of all such purgatorial tilling. Satan's priestly Lackland 1.0 terror regime is a necessary element to understand how the roadblocking temporal Lamed was involved "in a land not theirs" בארץ לא להם, or not for/to ל them הם. Lackland 2.0 is the same old story of theft, terror, and tribulation the reformers began to protest against in the 1500s, some long before that. Nothing was changed from the early days of Abram and Israel to the medieval horror conditions orchestraded by theological Christendom.

Gen 15:14 First instance "judge" appears in the same chapter as first instance "word" in verse 1. Sola S jurisdiction appears in many forms. The order of things in Gen 14, 15:1+ is repeated, first about subsidiary justice, then the principal afterward when things have been substantiated. But after WHO has been uprooted from THAT, there is no real basis to substantiate anything Afterward. The Vau/And premise is no-less important in second instance than in the first instance. Notice why the NKJV after changing That into The, has no real application for the second Vau/And, which would be required to substantiate anything reasonable Afterwards. None of the anthropological substance the KJV draws out of the Hebrew kernel has any meningful value in the story the modernists translate. In the KJV is the first four words used to say where Afterward come from. The LSB is different but has no more substance to draw out of the text than the NKJV. Modernism follows the possessive King of Sodom in Gen 14.

Gen 15:14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

Gen 15:14 וְגַם אֶת־הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָּן אָנֹכִי וְאַחֲרֵי־כֵן יֵצְאוּ בִּרְכֻשׁ גָּדוֹל׃

Here is the test case in Gen 15:14 for universal verification in the last tribulation. Do you see why the KJV, in order to match the predestined end of this verse, must punctuate the first four words to stress the synergetic point (and its vicar objective), saying, “And also that nation,” וגם את־הגוי. Especially in cases like this is the universal Babylon and the path from the first Babel to the apocalyptic Babylon the reason for stacking precept upon precept, where any historical layer will have something universal to say about any other layer, earlier or later in history. History must interpret history, just like scripture interprets scripture. The main difference is that the more redemptive scriptural material provided, the more distinct form of apostate rebellion. When the first four KJV words are stated, they cover what Caesar had to say about Brutus, what Jesus might say about Judas, and what redemptive history will say about deception from Babel to Babylon: Et tu brute. As a representative brute, the NKJV does again reject the sola Vau/And means, which is the only possible Afterward solution. Do you agree that the reason modernists have no prophetic horizon, is that the denial of sola Vau/And has nothing of real value to look forward to in Rev 19:13, where the NKJV, NASB etc., mutilate sola Kai/And? Do you see how real presence and the mutilated sola Kai/And provision G-d gave for clothing by nutrition in Rev 19:13 puts Christendom’s eucharistic vanity in context?

One more test about the universal Gen 15:14. Due to the nature of prophecy always and in continuation to be historically confirmed, do you see that the theologians insisting on scriptural exegesis, and limited to the first group any text addressed, is one of the vain ideas of theology, partly accepting that scripture may interpret scripture but denying that history must interpret history as the confirming epistemological foundation for scripture? Do you see why it became so important for the priestly pimpriarchate in the apocalypse to hinder Abram and the Sodomite realm in Gen 14 from being the universal reference for faith and unbelief from alpha to omega?

Gen 15:16, 18 As a universal and generational phenomenon before leaving Gen 15, the first two "word" דבר instances, Gen 15:1, 4, must bring the missional Abra(ha)m into the redemptive development about family, nation, people, language, mission and reform in Gen 10-11. To make sense of Abraham as founding father of the Word's mission, and how that relates to the mission field in Gen 10-11, the most important is how "this" זאת land reflects "this *that"* in Gen 3:13, not primarily the exterior geography theologians make of it, but the adamic heart soil, and especially why a restored missional this-that objective must close the breach between this land and the object-oriented covenant with Abram in Gen 15:18 as the background for how to end the recycling verse 16 indicates. Gen 15:16 is the first place generational recycling is indicated, and combined with first instance "iniquit…". Abram's missional objective goes back to the first 3x "this" זאת bony soil in Gen 2:23. There is the direct object glued to the missional objective of the whole Bible, for better or worse.

Gen 15:16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full.

Ge 15:16 וְדוֹר רְבִיעִי יָשׁוּבוּ הֵנָּה כִּי לֹא־שָׁלֵם עֲוֹן הָאֱמֹרִי עַד־הֵנָּה׃

Gen 15:18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

Gen 15:18 בַּיּוֹם הַהוּא כָּרַת יְהוָה אֶת־אַבְרָם בְּרִית לֵאמֹר לְזַרְעֲךָ
נָתַתִּי אֶת־הָאָרֶץ הַזֹּאת מִנְּהַר מִצְרַיִם עַד־הַנָּהָר הַגָּדֹל נְהַר־פְּרָת׃

Here is a test to do in Gen 15:16. In the context of recycled patriarchal iniquities upon the childred, do you see why the NKJV, NASB, and most other modernists, still have no need for the word "again" here after making things continuous in Gen 6:3. In the KJV it translates a repeated, come "hither" הנה "again" שׁוּב, but in the NKJV, NASB etc., it is a single "return here". Notice how the Hebrew "hither" הנה repeats itself at the end, not yet full, or "until full" עד־הנה. Do you see that mixed lingual roots with the same founding consonants say that recycling equals blindness until first instance about the beholder's הִנֵּה position in Gen 1:29 resembles person in place in Gen 15:16 called hither הֵנָּה? Continued recycling with extra doctrinal layers, or patriarchal iniquities not yet sufficiently brim-full, means that the beholder's position is still blind or still morally depraved and dysfunctional.

Gen 15:17 Next memorable milestone in the development of purgatorial horror on earth from Lamech's Gen 4 to legal brass and fire in Leviticus. As a universal phenomenon repeating itself in all dark ages, when the sun went down שׁמשׁ it was always an anti-Copernican experience, a lost heaven שׁמים on earth and increasing anti-Shem שׁם.

Gen 15:17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

Gen 15:17 וַיְהִי הַשֶּׁמֶשׁ בָּאָה וַעֲלָטָה הָיָה וְהִנֵּה תַנּוּר עָשָׁן וְלַפִּיד אֵשׁ אֲשֶׁר עָבַר בֵּין הַגְּזָרִים הָאֵלֶּה׃

Notice how the KJV denotes bloodlined reality, that. The smoking fiery furnace was not invented in the days of Daniel. Abraham is the father of everything. Extra Benjamite punctuation, not in the 1611 print, was later added to specify the punctuated reality, that, in print in today's KJV. As a consequtive Vau development, it came to pass ויהי that היה . . . that אשר passed between these אלה. Abram and Gen 14-15 is the founding exercise therein, the same justified by faith in Eze 14:14. To be declared righteous holds the same unifying value in Gen 15:6 and Eze 14:14.

Gen 15:18 How Abram repeats Gen 6:18, the next example where true covenant-making means that the object marker and the missional objective become inseparable. In Hebrew word order, "with Abram a covenant" את־אברם ברית. Surety and authenticity are established by being equally present in the covenant-making process and in the burning fiery furnace it takes place. How subsidiary justice assists with effect in the principal is the same in the final tribulation when millennial surety and authenticity are established. The final sola S entrance must become like the first Passover: Ye shall eat it in haste and surrounded by fire and danger.

Gen 15:18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

Gen 15:18 בַּיּוֹם הַהוּא כָּרַת יְהוָה אֶת־אַבְרָם בְּרִית לֵאמֹר לְזַרְעֲךָ נָתַתִּי אֶת־הָאָרֶץ הַזֹּאת מִנְּהַר מִצְרַיִם עַד־הַנָּהָר הַגָּדֹל נְהַר־פְּרָת׃

One final detail to verify before leaving Gen 15. As seen here, with the explicit Word out of sight, it is safe even for the sola S-denying papist NABRE committee to translate "saying" in this verse. With the Hebrew combination, Word and Saying, in Gen 15:1, 4, is saying dropped, but with Word out of sight in verse 18, it is safe to translate Saying. This is some of the more humorous parts of tracing editorial hypocrisy in the NABRE, and the same commitment in mercenaries like the RSV and ESV.

Gen 16:6 This verse and this chapter belong to Abram's detour from being 86 years of age to being 99 years in the next chapter, and is a parallel to the partly unwritten journey of his pilgrimage. It says something about the self-made, how vicar pottery is coded in the Hebrew, and how it is reversed in NT, loving thy neighbour as thyself. Do עשׂ to her as it pleaseth thee. Pottery is a design and something made in an image according to certain design specifications wanted by the maker. Thus, the maker's process beginning in Gen 1:11 repeats the creational order of "yielding" עשׂה after whatever kind wanted.

Gen 16:6 But Abram said unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

Ge 16:6 וַיֹּאמֶר אַבְרָם אֶל־שָׂרַי הִנֵּה שִׁפְחָתֵךְ בְּיָדֵךְ עֲשִׂי־לָהּ הַטּוֹב בְּעֵינָיִךְ וַתְּעַנֶּהָ שָׂרַי וַתִּבְרַח מִפָּנֶיהָ׃

For more context on Gen 16:6, and generally on vicar orders and subsidiary justice, this verse is helpful to understand how the scholastics have perverted the Benjamite pottery in Zech 13:6 in modernist versions. From Lamech's slaughterhouse instituted in Gen 4, it is the same Bn clay to be hammered out by brass and iron through the canon, saying how all these wounds were inflicted by the hand of man as described in Gen 16:6. She is "in thy hand" בידך to be done with according to the subsidiary pottery continually causing such Benjamite blows to be inflicted all the way to the end, which is the explicit KJV decoding of the anthropological and creational canon in Zech 13:6, perverted in modernist translations because they have no other than a lexical-textual and theological approach to it. The missional Bible is lost together with the subsidiary pottery. Theology would never be confessional since a false gospel rejects the legal basis for salvation, the same reason why before or after the reformation makes no fundamental difference. With the true gospel mirroring the reality of legalism, it would immediately cause a structural change and change of priesthood. That is the still missing link continued after the 1500s. It is worth repeating why this phrase is constitutional in Gen 14:20, how it becomes a part of the Bn balance in Gen 38:18 in time to face Judah with the fruit of his action, how the Lamb's Benjamite wife in Rev 21 is a part of the beloved in Deu 33:3, why Bn became so essential to understand purgatory, pottery and the chastisement in Pro 3:12, and how legalism produced all these violent inquisitorial side effects of scripture, in NT called the mystery of iniquity, which should be called the hand of infallible ignorance. It will be repeated, but for now is the connection from Gen 16:6 to the perverted Zech 13:6 one of multiple backgrounds for asking what the modernist Bible perverters will do with the mark in the same beast-marked hands in Rev 13-14 when there is no more operative pottery and inflicting hands involved in Zech 13:6. Be aware that for the manipulative editors in operation, it is a must to mask all presence of real evidence in operative hands and whitewash the Apocalypse where the active marking and biographical "in" the hand is converted into non-biographical passive marking "on" the hand. In reality it makes no difference, since the globalist world order stands with operative hands full of apostate evidence "in" them anyway. The modernists can whitewash their worthless translations, and prove that they are useless, but they cannot whitewash reality. Canonical meaning of stuff "in . . hand" has the same relevance in Rev 13:16, 14:9 and here, and the mental forehead has the same designing relevance throughout the canon.

Here is the ultimate test to do from Gen 16:6 to utter medieval darkness. After reading this verse carefully, you should come to the same conclusion about the medieval horror regime. Sarai's beholder position is a designer position. When the medieval inquisitors ran after disobedient sects, it was with the potter's design objective that any disobedient rebel did not satisfy the designer's specification, and would have to be hammered back to the wanted, obedient image of its vicar creator. Gen 16:6 has all the elements of vicar

pottery taken from Jer 18, the same violently repeated by medieval inquisitors running after disobedient individuals and sects to force them back into the correctly imaged fold. Satan's claimed universal jurisdiction, or antichrist's iron/clay reign, is a global pottery where all are expected to line up with the vicar designer's image expectations in attitude and behaviour. Satan's pontifical office and world order requires a submissive mass of enslaved subjects hammered into servile obedience. This is what to expect if the reset-reformatory operation is successful and Lackland 2.0 is established. Sarai did reproduce the rebelling outcome in Gen 14:4. Maybe Abram was not such a great saint after all.

Gen 17:1+ Abra(ha)m's name change and generational reset. First how Bn aging is used. Ninety Bn units of change בֶּן־תִּשְׁעִים שָׁנָה + nine units of change תִּשַׁע שָׁנִים. Next step is how trinitarian presence universally means the end of all ruling headache. This is one of few instances where the KJV does not translate Vau/And, "and appeared" וַיֵּרָא. Next, this is first appearance of El Shaddai, "I am the Almighty G-d" אֵנִי־אֵל שַׁדָּי, and it repeats how Abram builds on the foundation in Noah, where target singularity is modelled, "And be thou perfect" וֶהְיֵה תָמִים. With Noah and Abraham it is translated and spelled "perfect" תָּמִים (thamim). Later it is called Thummim תֻּמִּים, two versions which in coded form צ speaks of perfect prophetic and directional alignment, going forth in unity. True Thummim has a no-less filthy behavioural background than the discerning Yellowish ע in the candlestick colourfully loaded with original sin. Thummim on target is i-Mn done with Bn-i. Also here the Bible divides itself into two, where theological Thummim is something physical on Aaron's exterior breastplate. In the anthropological and primarily mental Hebrew and KJV it is behavioural, especially as OT background for T's perfect target, That specific Thou knowing how to behave thyself in 1 Tim 3:15. The earlier explained anthropological showcasing in First Timothy, is literally saying that having and holding is lady D's dimen-zion. Being is about having or not having, also to distinguish between the wholesome and the hypocrite.

Gen 17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect.

Gen 17:1 וַיְהִי אַבְרָם בֶּן־תִּשְׁעִים שָׁנָה וְתֵשַׁע שָׁנִים וַיֵּרָא יְהוָה
אֶל־אַבְרָם וַיֹּאמֶר אֵלָיו אֲנִי־אֵל שַׁדַּי הִתְהַלֵּךְ לְפָנַי וֶהְיֵה תָמִים׃

Here is the test case for Gen 17:1 Do you see that the first Sola Vau/And in this verse is a protective defence Advocate making himself the personification of patience, waiting for his saint? Do you agree that the first "And when" in Gen 3:6 is no-less patient and must live with the pain of seeing how Gen 3:6 must bear its fruitful order of destruction according to Jam 1:15? Do you see that in the same sense as the need to punctuate, And, That, . . . , it is no-less tempting to have a comma after And in Gen 17:1, to cover both the principal And, and the subsidiary rest of it in Abram's biography?

Gen 17:2 More double Bn beth-weaning. Do you see that Bn is the universal issue that causes the absence of a fully "with thee" (cf. Gen 6:18)? Next, do you agree that Sola Vau/And not only is a peace-making go-between in conflicting Bn matters, but says that the only way true multiplication can be done is by sola Vau/And? Do you agree that the true canon has no really peace-making alternative to full-Baptist immersion in Beth B?

Gen 17:2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

Gen 17:2 וְאֶתְּנָה בְרִיתִי בֵּינִי וּבֵינֶךָ וְאַרְבֶּה אוֹתְךָ בִּמְאֹד מְאֹד׃

For more context on Gen 17:2 this is one of the examples where the NASB as one of the representative modernists go against the KJV. The pattern is that if the KJV should leave something out, the modernists will translate it. For these guys it is a point in itself to do and alternative translation. The NASB says "and I will multiply" based on the singular Hebrew form, to make this alternative in the last half, but does not translate the first Vau to make the opposite type difference in the first half. Be aware that sola Vau/And is the express will and word of G-d the NASB deals so carelessly with, just to produce this alternative to the KJV which by apostolic authority is dedicated to the truth. If you also read the NABRE, you will find how literally these sola Vau/And-denying guys express how a room is made for a vicar order in the breach? You should discover that Gen 17:2 in the NABRE is one of the OT examples of remaking the priestly mediator office the Rheims NT tried to do by avoiding the word "between" in 1 Tim 2:5.

Gen 17:3 Now must the fallen **נפל** Niphil Basar be refreshed for background. As father of faith is all Pe accounting coming together in his calling and name change. Gen 17:3 is a practical version of Exo 20:3.

Gen 17:3 And Abram fell on his face: and God talked with him, saying,

Gen 17:3 וַיִּפֹּל אַבְרָם עַל־פָּנָיו וַיְדַבֵּר אִתּוֹ אֱלֹהִים לֵאמֹר׃

For Hebrew details, this grammatical imperfect form of "Niphil" **יפל** is still Niphil but with the imperfect prefix **י** it causes Nun to be integrated in Pe and it disappears from the other-wise perfect expression, "Niphil" **נפל**. The imperfect Qal is here used to express the confessional Niphil Basar falling on his face for Pe accounting and Debit and Credit registration on the redemptive banker's balance, recording "fell" **יפל** vs "face" **פני**. It adds to the quality of the Bible as G-d's well-illustrated children's book.

For Hebrew details in context of the organic war between true Pe and vicar Pe, this is the next case of sola S "saying" in the KJV, rejected in the NABRE. For a categorical approach to translating BC text in AD context vs AD text in BC context, the war in the 1500s was about translation work from Tyndale to the KJV on one side, and the Latin Vulgate and Douay-Rheims establishment on the other side. The same story is repeated today with the KJV and the NABRE being the two opposite cardinal categories, and the

transitional NKJV and the rest somewhere between them working to move the readers away from the KJV position and toward the NABRE position, assembling people as ignorant masses under the pulpits. How the NABRE and other ecumenical committees repeatedly reject "saying" לאמר as a direct communication form, is one type example how to translate XX text in BC context while insisting on a BC position as mediator and interpreter of scripture. Another example type is how the NABRE uses "summoned" in Gen 12:18 and Matt 10:1 to exercise the dictatorship of theology. While the KJV moves in the redemptive and liberating direction and translates most text in AD context, is the NABRE and its mercenaries moving in the opposite, repressive direction with most text in BC context. Be aware that Gen 17:3 is a model of sola S communion with the trinity. As an example of Christendom's Levitical continuation, is the dictatorship of theology operated by theologians in general, and Pope and Magisterium in particular, behaving as spoiled brats thinking themselves entitled to boss around with humanity in the mutilated form of this verse, in the NABRE converted to a one-way communication. When Dabar inherits Amar, especially in this case with the father of faith, it means that the implicitly object-marked missional objective indicates fulfilled communion "with" את G-d.

Some more tests for Gen 17:3. Do you see that by removing "saying" לאמר from this verse, it is realigned according to theological Christendom's non-confessional form where the ruling 5% hypocrisy is a vain show without actually confessing anything, but acting as a dictatorial administration of other people's confession? It is simply how the theological evildoers do it when they align the text with their own evil practice. It says and recommends, when among hypocrites, do as the hypocrites. Next, remember how the temporal Lamed wants to road-block Amar in most combinations, לאמר, and how that aligns also this twofold case with how the KJV vs the rest used the word "with" in Gen 6:18. In the KJV is Gen 17:3 literally about G-d with Abraham, while the NABRE exercises the totalitarian dictatorship of theology, where it is a one-way communication form where G-d talked "to him". BC text in AD context means that the KJV translates according to Heb 1:2, whereas the papist NABRE serves the roadblocking establishment and stays in the BC breach in Heb 1:1. So, things profiled stand out most clearly in how the rebellious theologians do not want to accept sola scriptura and the reformation, and how ecumenical translations like the "protestant" NIV and ESV side with the counter-reformatory NABRE in cases like this. It was still "talked with him" in the RV/ASV. In the RSV it was changed to "said to him", the same in today's ESV also stuck in this old road-blocking BC paradigm. Be aware that when the modernists do it, they are literally manipulating the text, saying, "and talked with him G-d" וידבר אתו אלהים. They accept the syntactic Hebrew message in the first half but manipulate the last half. Here is what you should decode regarding serpent scheming done according to Gen 3:1. Do you see how fallen human nature operates within the totalitarian dictatorship of theology according to the temporal Lamed as legal guardian, here taking "saying" out of the text, but still using that Lamed-controlled (L-saying) to overrule the part "talked with" where the vicar speech "to him" operates as an inquisitorial repression unit and chokes the true

message? It is a primitive way of textual and missional forgery, hindering the NT move from Heb 1:1 into 1:2. How they do it, is how scheming is done according to a spider's invisible web, pulling the strings from behind a curtain. Lamed is removed and invisible in translation but is still the motivating theological dictator and ruler in dominion when the temporal Lamed overrules "with" and changes that to a one-way dictatorial "to". On the surface is "saying" the word taken out of the text, but in Lucifer's transformed text version, the angel of "light" has remade the message to a vicar mission where the actual word and dimension taken out is the "with" part. The KJV translates the reader into the heavenly kingdom, into fellowship with G-d, which is what the modernist manipulators translate the reader away from. So, as already mentioned, there are few limits to how far the editorial evildoers are willing to go in perverting the text to get what they want. For these guys it is irrelevant what the Bible says. The only relevant reading is how we can use it to get what we want. Again, if sola scriptura was never expressed or indicated any place in scripture, there was no need for this type editorial manipulation.

Gen 17:3 And Abram fell on his face: and God talked with him, saying,

Gen 17:3 וַיִּפֹּל אַבְרָם עַל־פָּנָיו וַיְדַבֵּר אִתּוֹ אֱלֹהִים לֵאמֹר׃

Gen 17:4 Antichrist's variant agreement: You shall be a father of many Lacklands. In the KJV it is a mission statement about the covenant with Abram. In the NABRE it is about elevating a fictional Abram independent of the covenant mission. This is how the papists do it. They strip off the sola Vau/And premise, and use the remaining fragments to elevate Satan's episcopal hierarchy. If you read the NABRE carefully, there is no true mission there, only a variant text used for self-elevation and self-glory. Remember that no translation has any other mission to fulfil than the editorial mindset behind it.

Gen 17:4 As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations.

Gen 17:4 אֲנִי הִנֵּה בְרִיתִי אִתָּךְ וְהָיִיתָ לְאַב הֲמוֹן גּוֹיִם׃

Gen 17:5 First, that, as father of faith is Abraham the father of generational resetting and ended recycling. In agreement with Gen 3:19 would recycling and agricultural tilling of Adam's heart soil go on until, or "till" עד the world accepts the redemptive premises in Abraham. Multiple elements and premises are put into this verse. One of them is that renaming makes the father of faith the father of salvation by definition. Abram אברם is renamed to Abraham אברהם and to be the defining father of them הם.

KJV 17:5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

Gen 17:5 וְלֹא־יִקָּרֵא עוֹד אֶת־שִׁמְךָ אַבְרָם וְהָיָה שִׁמְךָ אַבְרָהָם כִּי אַב־הֲמוֹן גּוֹיִם נְתַתִּיךָ׃

An equally important element here is that Abraham, later said to be the first "prophet" in Gen 20:7, is the father of all the OT prophets. You need to combine the following. It

says neither, “and not” ולא + (not) “any more” עוד recycled ups/downs. Salvation by definition, and ended recycling, make one half part of the story where the witnessing עד testimony of Jesus is the other half of things brought to standstill and homeland rest. The point is that salvation by definition, named Abraham, is the reason for calling the father of faith the father of all the OT prophets, and why the testimony of Jesus appearing in his renamed salvation by definition, is the reason for Peter implicitly referring to him as the father of definite faith and salvation, or in his wording, as the father of a more sure word of prophecy. All the infallible ignorance Christendom is known for is a recycled vanity which needs definitive sola S assistance in order to come to missional standstill and homeland rest. It is important to see why the KJV accurately obeys the Hebrew text from start here, to properly distinguish between his substantive renaming and salvation on one side, and the “not any more” as a timed part of the story on the other side, which is the only story after mixing the details in bastard translations like the NKJV, NASB, NABRE etc. In the theological mindset, where sola Vau/And has no real value, there is no separation of the substantive “neither” part from the (not) “any more” part, translated as partly separate stories in the KJV in obedience to the Hebrew. In modernist versions is it limited to an uprooted, one-sided narrative.

One last detail is about the KJV’s providential sophistication, and why you cannot use the Calvinist ESV to learn anything of real value about predestination. As father of faith and father of the prophets, is Abraham also the father of predestination. Notice why the KJV all the way through is dedicated to the Hebrew specifics, and ends Gen 17:5 with saying why Abraham was made, whereas the modernists reorder the syntax and limit the story to only say that he was created without indicating any creational purpose. From beginning to end, the modernists fill this verse with theological blunders. The KJV ends this verse with a causal, creational, and prophetic pro, “for a father of many nations have I made thee” כִּי אַב־הֲמוֹן גּוֹיִם נְתַתִּיךָ, in agreement with the Hebrew word order. If the Calvinists had any real competence on predestination, they would recognise what the KJV message says here and in many other verses in OT and NT. Do you see that the word “for” כִּי translates a predestined meeting point where the past, the present, and the future come together in one? Some have heard the theological mantra that the Bible has one story, and each passage has no more than one message. The dictatorship of theology prohibits the Bible from combining multiple sayings in one, which contributes to explain why the lingual poverty in theological translations is so tangible compared to the KJV’s providential richness drawn out of its underlying texts. Theology and its dictatorial mindset is a killer of the richness of the Word of G-d. While the KJV stays principal and abstract to make room for a spectrum of details, the modernists run into the concrete.

Here is some of the most relevant linking to divorce vs lost dowry in Gen 17:5. Abraham was predestined, “made”, or “given” נתן and “gifted” מתן in a context more specified in Gen 34:12. When theologians deny and destroy predestination and the multiplicity of meaning, they mutiliate the capacity of scripture to interpret scripture.

Gen 17:6 Again, after removing sola Vau/And, the reason for the warning in Psa 127:1 is evident. This is what some evangelical parties do while others profess that we cannot save ourselves. Vanity of vanities. Notice how the partly fracturing NKJV operates as a transitioning deceiver half way between the KJV and the fully mutilated NABRE where all 3x sola Vau/And are removed. Gen 17:6 points both to Psa 127:1 and John 15:5.

Gen 17:6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

Gen 17:6 וְהִפְרֵיתִי אֹתְךָ בִּמְאֹד מְאֹד וּנְתַתִּיךָ לְגוֹיִם וּמְלָכִים מִמְּךָ יֵצֵאוּ׃

Gen 17:7 First the overview regarding Abraham as the father of faith. Verse by verse after Matt 1:1 is each verse in the Greek and the KJV providentially divided with four generations tied together by sola And, to avoid the generational break-up and recycling continued in modernist translations. Here is an example from Matt 1:7, mutilated in the NKJV where sola And has only a grammatical function and only the third instance has been preserved. In the primarily mental KJV is Matt 1:2+ about producing generational fruit in need of its saviour. In the NASB, NIV, etc, is the typical example in Matt 1:7 retrospective and focused on physical fathers. In the NABRE it is even worse, and looks more like patriarchs and pimps running around and causing one accident after another because they had not yet invented birth control (or celibacy). It seems an open issue in the NABRE whether fatherhood was established before or after birth. Maybe each child was assigned a father in court, or all fathers were lined up before an institutional foster home and forced to confess their relations. If you now check how modernist committees have translated Gen 17:7, they have noe need for sola Vau/And in making Abraham the father of faith, and therefore no more need in reconnecting his posterity in Matt 1. They provide the evidence why sola scriptura has no real value in theological circles and why Christendom made Christ of no effect and continued its vain generational recycling AD. Sola And means provided to close that generational breach was unwanted and rejected.

Gen 17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

Gen 17:7 וַהֲקִמֹתִי אֶת־בְּרִיתִי בֵּינִי וּבֵינֶךָ וּבֵין זַרְעֲךָ אַחֲרֶיךָ לְדֹרֹתָם לִבְרִית עוֹלָם לִהְיוֹת לְךָ לֵאלֹהִים וּלְזַרְעֲךָ אַחֲרֶיךָ׃

Matt 1:7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

Next step in Gen 17:7 is more Benjamite beth-weaning. If Bn and beth B are taken out of the canon, the Baptist composition loses its meaningful building block, and the outcome is that full sola S immersion is gone, and infantile sprinkling is the universal practice. In such a severely mutilated framework, the Ephesian meaning of fitly framed together and being grown-up is an unsolvable mystery. If you read through this verse and follow T's target mission to establish singularity and Abrahamic perfection, more is lost and the remaining modernist fragments are evidence why Christendom is such a pluralist mess.

Third step is about Lamed and temporal and eternal referencing. Things forever settled in the eternal have also a temporal side in Psa 119:89. Here is the first instance with a Lamed preposition before Elohim, and therefore the first of this type Lamed referencing of the twofold Lordship origin in Gen 2:4. Several words must now be given the same relative reference regarding the silent, or silencing, of the Hebrew Aleph. L-Elohim is what the grammarians may call a quiescent Aleph. Be aware how the KJV is expressing a double reference, to be a G-d in reference to thee, after giving a temporal/everlasting covenant distinction. Multiple Lamed statements are done in respect of Psa 119:89. First, covenant ברית in respect of the plurality of L, secondly being היות in respect of L, thirdly thou and thee ך in respect of L, before Lordship in respect of L. A lexical point with prepositions and presuppositions semantically grouped together is where covenants and commandments of men come from in this mixed temporal reference frame, and why G-d is stressing the prophetic point of his covenant future from start in Gen 17:7. For more context, Teth and Lamed have a shared Levitical limit in the second heaven.

1 L-HM referencing, a Lackland under temporal custody in Gen 1:28: להם

2 Original sin and the Hebrew Aleph silenced and swallowed up in Teth: חטאת

3 Elohim with Aleph temporaily silenced by Lamed: לאלהים (until the Comforter)

Gen 17:7 . . for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

Gen 17:7 . . . לִבְרִית עוֹלָם לִהְיוֹת לְךָ לֵאלֹהִים וּלְזַרְעֲךָ אַחֲרֶיךָ׃

If the whole verse is read, it becomes even more important how Y2K connects with AD, and how the plural generations in the early Genesis were expected to end with the one-generation of Christ in Matt 1:1. The inner Lamech reference sequence is framed by the plural generations דרתם in L context before that and by the singular seed זרע of Abraham framed by L after that.

Gen 17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

Ge 17:7 וַהֲקִמֹתִי אֶת־בְּרִיתִי בֵּינִי וּבֵינֶךָ וּבֵין זַרְעֲךָ אַחֲרֶיךָ לְדֹרֹתָם לִבְרִית עוֹלָם לִהְיוֹת לְךָ לֵאלֹהִים וּלְזַרְעֲךָ אַחֲרֶיךָ׃

Now it is relevant how Isaiah builds precept upon precept layered according to Lamed's canon. First, that Bn's inner Beth B is deadlocked in a twofold mix "between me and between thee" from start in Gen 17:7, until Gen 1:1 is fulfilled in Mal 3:18, then how the Baptist watershed builds on Asher, and building on Abraham, how vicar lordship is coming to its end in this sequence of Lamed referencing, how it predicts the change of priesthood and enforces the providential Phildalphia's version of Abraham's singular seed of faith instead of modern, physical, pluralist descendants and offspring. The KJV formulates the order from pluralist generations to seed singularity according to Matt 1:1.

Modernist fabrications use also Gen 17:7 to accomodate the pluralist idea that Matt 1:1 is about Levitical continuation. Gen 17:7 is constitutional in the sense that Abraham is not only made the father of faith but the father of all precepts later added for a unified canon. Asher and the Baptist must find their place in line with Abraham, and everything about Lordship and priesthood must line up with Gen 14-17, including how AD delayed to Y2K must agree with the faith momentum and the exceedingly מאד fruitful AD expression outlined in Gen 17:6, Gen 1:31. With all basic elements in place is Gen 17:7 one of the richest expressions of the canonical Lamed in Psa 119:89. Next detail to put in place is Thee ך singularity and the לך paradigm shift predicted to fulfil the paradigmatic nations of faith called into unity with Abraham and the Jewish Israel. The last detail is how sola scriptura turns curse into blessing. Subsidiary justice is a curse, a yoke על and a burnt offering converted to eternal blessing when W is added and turns the temporal into the (ever)-lasting עולם. Each individual word through Gen 17:7 adds a constitutional detail and explains that the 2000 years from AD to Y2K still is a world rejecting G-d's providential reformation, and is no better off than those having no Bible.

The final moral regarding faith and unbelief in Gen 17:7 is that the breach and the brute "between" and the words, saying, "between me and (between) thee and (between) thy seed after thee" ביני וּבינךָ וּבין זרעךָ אחריךָ is the primary redemptive area of operation where all evil-pro-good takes place until Mal 3:18 has no more need for such beth-weaning and no more need for the double Hebrew between form. This is what the theologians have no more to say about that referring to an unknown mystery of iniquity, why they are one-sided in their judicial atonement focus on Golgotha, and therefore is the reason for the words, ever learning and never coming to the knowledge of the truth.

Gen 17:23, 26 Repeating the first realigned, bony, "selfsame" עצם Gen 7:13, also here only a timed perspective in the NKJV, NASB etc. Realignment requires the malefactor "this" זה leading to Gen 3:13 to be present for this "selfsame" confession. Abraham did confess that this is "bone" עצם of my bones. In the uprooted NKJV the inner canonical "in" developed from Gen 1:1 does not exist. In the Hebrew and KJV it means to stress the sum of the anthropological, biographical, and confessional, that Abraham is brought to selfsame bony awareness of this troubled origin in Gen 2:23. In the NKJV it is maybe to stress something superficial about timed accuracy. Abraham had no written means. With BC text in AD context, means are provided for circumcision מוֹל of the heart. In the later provided Hebrew text written by Moses (and even more with BC text in its AD context), it is a grammatically prefixed, combined passive and (self-same)-reflexive, Niphal, "was circumcised" נמוֹל, was justified, not something he could do by himself.

Gen 17:26 In the selfsame day was Abraham circumcised, and Ishmael his son.

בְּעֶצֶם הַיּוֹם הַזֶּה נִמּוֹל אַבְרָהָם וְיִשְׁמָעֵאל בְּנוֹ׃ Gen 17:26

Gen 17:27 A crosscheck how infant sprinklers use the Bible to whitewash their strange practice. Using verses like Acts 16:15 to justify infant baptism, they have already wiped out the preceding chapters Gen 12-16 leading to Abraham's revived sphere in Gen 17.

Gen 17:27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

Gen 17:27 וְכָל־אַנְשֵׁי בֵיתוֹ יְלִיד בָּיִת וּמִקְנַת־כֶּסֶף מֵאֵת בֶּן־נֵכָר נִמֹלוּ אִתּוֹ׃ ף

Here are some tests to do in Gen 17:27. First notice the Cainesian salesman dimension and the two words, "bought" **מקנת** and "money" **כסף** (or silver). Next, do you see why the redemptive sola Vau/And buying element involves a subsidiary need to connect Gen 17 to the preceding Gen 12-16 as redemptive background for Gen 17, and why that redemptive And-buying in the KJV has been changed to an uprooted "or" divorced from processed reality in the NKJV, NASB etc? Next, do you see why this And-buying from or "of" **מאת** .. the stranger, is an object-marked objective fulfilled "with" **את** him? Do you see how the modernists try to establish a principal homeland household independent of the redemptive, subsidiary And-buying-silver operation Abraham is the father of? Do you agree that the modernist alternative is no-less fictional than preterism? In essence, with no link between the subsidiary and the principal, and no epistemological canon, the theologians prove repeatedly that sola scriptura has no redemptive role in theology.

Gen 18:1 About Appearance **ראה** and first instance application. This must begin with the equation, D inheritance = A. First instance about dividing the elements begins with the twofold "divided" in Gen 1:4. Next step is how first "appearance" of things in Gen 1:9 repeats the twofold division. Proper Division in Gen 1:4 causes a twofold perspective to Appear in Gen 1:9, two different words but still about the nature of D inheriting A. This is used to rule first instance Appearance in Gen 1:9 with (trinitarian) effect on the later instances: Gen 1:9, 12:7, 17:1, 18:1, with the effect of producing trinitarian awareness and how that fuels the meaning of Appearance in Gen 18:1. If you asked Nicodemus, he would not be aware of any dimensional difference. With Moses providing the BC text now read in AD context, it should be obvious why sola Vau/And is involved and why it takes the required substantive KJV form and not the timed NKJV form.

Gen 18:1 And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;

Gen 18:1 וַיֵּרָא אֵלָיו יְהוָה בְּאֵלֹנֵי מַמְרֵא וְהוּא יֹשֵׁב פֶּתַח־הָאֹהֶל כְּחֹם הַיּוֹם׃

For more context on consonant division and appearance, you should now test yourself by KJV/XXX profiling. In these four KJV instances you should discover the scriptural harmony in application of Appearance, but if you check the extra "appeared" found in the NKJV in Gen 15:17 you will find things to appear in the context of darkness instead

of enlightened division from start in Gen 1. Back to Gen 18:1, the problem with modern translations is that things appearing are physical and exterior and must be so in order to accomodate the fifth "appeared" in Gen 15:17. Now you should have discovered that the modernist industry is a Nicodemus business. With some graphical imagination you should discover how A provides the necessary scaffolding in ה to look out the window on third floor in Noah's Ark. KJV oversight is steadily providing pictures to the greatest children's book on earth. The pure Hebrew Resh, liberated from its royalist headache, assists this higher dimension prospect in Gen 18:1. If you also verify how the NKJV is trying to avoid the Vau-And provision needed to see things potentially appearing, you have more evidence how the scholastic establishment make scriptural forgery. Without sola Vau-And shewbread provided from start in Gen 18:1, nothing appears and deceived masses can be led back to the medieval swamp. The KJV opens Gen 18:1 with means of appearance for today's reader to decode the days when they had no scriptural means. In the NKJV it is a timed exterior event. The same contrast is further elaborated when the inner "in" perspective in the KJV is changed to an exterior "by" location in the NKJV. It is systematically profiled with endless examples that the redemptive program in the KJV primarily is mental, since the fall was mental, but in modernist translations like the NKJV it is time and again changed into the exterior, physical, and material. Modernism is literally proving the case saying, having eyes but no seeing. The KJV unveils an inner landscape to Abraham and the reader, by modernist committees changed to the exterior. Modernist readers have no reason to associate "Appeared" with revelation. You should reconsider why these blind and blinding bibles are fabricated in an increasingly apostate world becoming steadily more blind to spiritual reality. In Gen 18:1 the KJV provides English oversight on the Hebrew, in the modernist NKJV it is about imposing perverted ideas from the receptor language onto the source text. As a stepping stone into verse 3, if verse 1 was reduced to the exterior, like the NKJV does, then must verse 3 be about favouring the physical appearance of persons, like Eliab. Modernist committees prove that they are trapped in the mental landscape the Bible was provided to save man from, which is another way of saying that the modernist text and translation committees trying to dethrone the KJV are doing things they are neither called nor gifted to do.

Gen 18:3 With Abraham's renamed milestone and his revived, new paradigm beginning in Gen 17, is Gen 18 the basis also for the revived AD before moving into the historical steps of backsliding in Rev 2-3. In the primarily mental Hebrew and KJV is the greatest risk that the trinity shall "pass away" and Abraham shall return to deism. In the NKJV it is a local, isolated story about some physical persons passing by. Since Gen 18 is a more or less Baptist Jordan coming near, to pass over עבר and move toward the trinity, or by alternative direction to pass away from it into deism. It is mostly a matter of direction.

Gen 18:3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

Gen 18:3 וַיֹּאמַר אֲדֹנָי אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ אַל־נָא תַעֲבֹר מֵעַל עַבְדֶּךָ׃

Here is the test case for Gen 18:3. Do you agree that Abraham's faith sphere makes him the father of most of the Bible, also verses like Psa 51:11? The KJV is brimful of parable storytelling with capacity for scripture to interpret scripture, and by apostolic authority revealing the lingual, missional, and spiritual poverty in modernist translations.

Gen 18:5 Next example where Abraham continues Noah's comfort mission beginning in Gen 5:29. Lehem bread logic is immediately followed by the universal sola Vau/And, "bread and comfort" לחם וסעד. With Beth B and the Benjamite Bn established as the Baptist building block throughout the canon, it is much harder for those denying sola scriptura to come around that all roads to healing lead to Beth Lehem בית לחם. Like Pison, Beth Lehem is G-d's chosen person-in-place.

Gen 18:5 And I will fetch a morsel of bread, and **comfort** ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.

Gen 18:5 וְאֶקְחָה פַת־לֶחֶם וְסַעֲדוּ לִבְּכֶם אַחַר תַּעֲבֹרוּ כִּי־עַל־כֵּן עֲבַרְתֶּם עַל־עַבְדְּכֶם וַיֹּאמְרוּ כֵּן תַּעֲשֶׂה כַּאֲשֶׁר דִּבַּרְתָּ׃

Gen 18:18 Also nation(s), blessing(s), and the body of Christ, are modelled in Abraham. It was a part of his called mission in Gen 12. The nations were introduced in Gen 10:5, but with no blessing associated with them. Looking forward from Gen 12:2-3 to the blessing vs curse catalogue set before them in Deu 27+, everything depends on the faith dna beginning with Abraham.

Gen 18:18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

Gen 8:18 וְאַבְרָהָם הָיוֹ יִהְיֶה לְגוֹי גָּדוֹל וְעָצוּם וְנִבְרְכוּ בוֹ כֹּל גּוֹיֵי הָאָרֶץ׃

KJV/NKJV profiling of Gen 18:18 is apocalyptic. Everything depends on the sola Vau shewbread the theologians reject. As seen in the NKJV is the vicar version of the future something granted to take place independent of scriptural shewbread given for eyesight and oversight, partly the same in Gen 12:3, "And I will bless" ואברכה, where the NKJV did not translate Vau/And. The fruitful outcome of such is already on the horizon in the whorish Laodicea. What will become of the Apocalypse if the manifestation of Abrahamic Seeing is lost by the editorial forces of darkness now working to overthrow the reformation? Seeing, in the KJV, continues the realm of trinitarian Appearing from start in this chapter, perverted in the NKJV also in verse 18. The more sure word is the providential means of Seeing the modernists do not want in print. What is the meaning of surety in this verse when the means of surety are made worthless? The KJV has well-founded reasons for its confidence also in this verse, but it is questionable where the copycat syrety in the NKJV come from after destroying the foundation. It is a repeated issue pointing to verses like Psa 11:3 and Mal 3:16-18, and in the final tribulation.

Gen 18:19 Before any other details, this is justification by faith, the methodical canon in two steps. First the transliterated en-mishpat in Gen 14:7, now the after-the-fact version of en-mishpat in translated form, called "judgment" **מִשְׁפָּט**. Notice also that this is the after-the-fact version of the earlier mentioned pottery in Gen 16:6. In anthropological order, the "way" דֶּרֶךְ, the "deed" עשׂ, and processed judicial **מִשְׁפָּט** understanding how they got there, justification by faith. A judge is called shaphat **שָׁפַט**, which in the framework of the canon bringing forth the substance of faith.

KJV 18:19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

Gen 18:19 כִּי יְדַעְתִּיו לְמַעַן אֲשֶׁר יְצַוֶּה אֶת־בָּנָיו וְאֶת־בֵּיתוֹ אַחֲרָיו
וְשָׁמְרוּ דֶּרֶךְ יְהוָה לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט לְמַעַן הָבִיא יְהוָה
עַל־אַבְרָהָם אֵת אֲשֶׁר־דִּבֶּר עָלָיו׃

Here is the first test case for Gen 18:19, to separate the anthropological and missional KJV from the theological and textual NKJV. The KJV overrides the lexical Hebrew and says, "For I know him". In the NKJV is "have known" **יָדַע** a typical lexical Qal case of the past perfect type, "For I have known him". Multiple modernists rely on the ASV. In the KJV it is a sure prophetic, shall be. In modernist form it is a vague, may be.

ASV 18:19 For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him.

For more context on this intro, a small but significant difference between the theological ASV and the anthropological KJV. Where the KJV is descriptive and has a processed order of things and says, "and" **ו** they shall keep **שָׁמַר** the way, is the ASV, NKJV etc., continuing with expected prescriptive theological legalism saying, "that" they may keep the way. In the theological mindset is mishpat/judgment a prescriptive order. In the KJV it is lived life. It is the same conjunctive "and" described regarding Matt 1:7 where it binds the generations together in the KJV, but not so in the modernist bastards. This is the reason for things lasting only four generations in Genesis and in Joshua. As soon as Abraham was dead, and the first fifteen KJV words in this verse were dead, would the descriptive "and they" automatically be changed to something prescriptive, which means that the way through the last half of this verse after Abraham and Joshua is the way of vicar lordship, the judges, which corresponds to antichrist in NT. Everything in the last half depends on an alive or dead first half. It is sufficiently indicated how the way of the Lord in time is changed into another way and another lordship. It is vital for the readers to let the textual details and the missional implications sink in, since the difference in competing versions is not merely a slightly different way of doing it, but the difference between providence and the means of deception made to eliminate the truth.

Here is the next test for Gen 18:19. Beginning to notice how KJV/XXX profiling builds an epistemological model of apostolic authenticity vs apostate copycats, and reinforcing that verse by verse, do you see that the authority the KJV exercises as a sola S sceptre haunting the modernist translation committees, draws its energy from the Abrahamic source also ruling the end-time outcome with effect. The modernist copycats have no strength in themselves to stand alone. You should be able to conclude that the modernist operation to destroy KJV preservation (cf. Psa 12:6-7), also is how they work to deceive and make all to fall in Eph 6:11-14. Scriptural preservation is about preserving people in general and the readers in particular. Means of deception are designed to destroy both.

Next, Gen 18:19, 6:9 on salvation, social justice, and the vicar ideology called theology. Theologians cannot figure out the logical reasons behind social justice, racism, BLM wrath etc., since substitutionary atonement without subsidiary justice can have no such applications. Theologians are blind to the logic of divine justice when Satan casts out Satan, and are blind to what predestination and destructive determinism have to do with constructive reconciliation. Since the rest of end-time troubles is building up around the needed change of priesthood, there was no reason to expect that Satan's pulpit regime ever would have any constructive contribution to solve the eschatological problems on earth. If the totality of OT/NT logic is applied in Rom 1:17, it is self-evident what the priesthood of unbelief has to do with wickedness in general and religious wickedness in particular, and it is even more evident what Rev 20 has to do with fulfilling the sola S reformation rejected by the pulpit priesthood of unbelief. Now you should repeat Beth B in Gen 1:1. Theological readers of Gen 6:9, reading the Bible on the basis of one-sided substitutionary atonement, without any subsidiary justice, have no other option than to accept that "in his generation" is a time reference, while the anthropological KJV relates to Noah living "in" these conditions and forced to take the heat of his day. Translations seriously affected by dynamic equivalence offer no other solution than the typical time reference following the theological world view where the anthropological side is absent. But it is reasonable that in the modern translations where Abraham is only a sperm bank for physical descendants, that the inner struggle between faith and unbelief is irrelevant. Theology and modernist translation turn Gen 6:9 into a superficial text, blind to human suffering after removing all subsidiary justice and the inner life story "in." By example, the MEV says "among his contemporaries" instead of "in his generation" based on a time-referenced Hebrew source text. Others say "among the people of his time", no less blind to the inner canon. After much complaint how hard it is to read the "archaic" KJV, substitute versions are easy-read deceptions helping the readers to ignore what should be important and how Abraham repeats Noah for unity of faith, not for unity of exterior storytelling. Space, proportions of faith, and the inner story are fully gone after being intruded by time as the relevant vicar story to mediate. The MEV is an explicit example how theology is disconnected from the anthropological Bible and its inner life story, and how the Bible in scholastic hands become a worthless grammar game. Lexical meaning and grammar are used to turn the reader away from the truth instead of being a window into the text to strengthen the actual story. Grammar, syntax, equivalence, semantics and canonical consonance build multiple layers used to mask or unmask the truth. Again,

you should ask some questions: What kind of easy going is “perfect in his generation” after being relieved of all the pain following the inner story? What has the struggle for perfection to do with the imposed temptations of poor Noah, forced to live “in” his generation? What is the meaning of being “just” if all the iniquity and injustice “in” his generation is gone or made irrelevant by changing the text and the context? KJV means of perfection in italics in Gen 6:9 are removed in the NKJV, NASB etc., because those rejecting the assisting sola S Advocate have no need for such extra. KJV readers will repeatedly find that the apostolic KJV uses relevant italics, and NKJV readers, if they still are awake, will repeatedly find a different form of italics, deviating in relevance.

Gen 6:9 These *are* the generations of Noah: Noah was a just man ***and*** perfect in his generations, ***and*** Noah walked with God.

Gen 6:9 אֵלֶּה תּוֹלְדֹת נֹחַ נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדֹרֹתָיו
אֶת־הָאֱלֹהִים הִתְהַלֶּךְ־נֹחַ׃

KJV 18:19 For I know him, that he will command his children and his household after him, **and they shall** keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

Gen 18:19 כִּי יְדַעְתִּיו לְמַעַן אֲשֶׁר יְצַוֶּה אֶת־בָּנָיו וְאֶת־בֵּיתוֹ אַחֲרָיו
וְשָׁמְרוּ דֶּרֶךְ יְהוָה לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט לְמַעַן הָבִיא יְהוָה
עַל־אַבְרָהָם אֵת אֲשֶׁר־דִּבֶּר עָלָיו׃

ASV 18:19 For I have known him, to the end that he may command his children and his household after him, **that they may** keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him.

Next test for Gen 18:19. Do you see that for those stuck in BC conditions, like the ASV, is this prescriptive and normative legalism, but in the Hebrew and KJV it is simply the prophetic horizon foretelling how things shall be, And how Abraham will rule with universal authority in the end of time in a way he never did in his day? He is the person where “justice” **צדק** “and judgment” **ומשפט** appear first, and in combination. How the Word invites Abraham into cooperative mission “with” him is the model for how all are invited into testamentary cooperation with him in the final tribulation. Modernist means of deception rework Gen 18:19 from a sure shall be to a vague may be. In three KJV steps, that he (without means), And they (with means), that the Lord may bring . . .

Gen 18:23+ First how the KJV partly makes this a Brutus case: Wilt thou also? Art thou no better than them? Next, how ruling Resh headache would be involved in the “wicked” **רשע** executing of subsidiary judicial wrath on a potentially “righteous” **צדיק** party.

Gen 18:23 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

Gen 18:23 וַיִּגַּשׁ אַבְרָהָם וַיֹּאמַר הַאַף תִּסְפֶּה צַדִּיק עִם־רָשָׁע׃

Whenever Moses or any later person would challenge G-d's will, also that part is first modelled in Abraham.

Gen 18:24 Next step, and this is universal and goes partly beyond Abraham. Notice that the critical issue is person in place. Which land equals which thou. Whatever it is called, even Sodom is a product name of those living there. This will be repeated, but the issue called "is" or "be" יֵשׁ first stated here in the Hebrew, is about existence and is a matter of ontological nature. As the father of faith, sense of reality, the ontological originates with Abraham. His redemptive calling is about life or death. In the KJV is Being used to describe stuff which originates with the trinity. The corresponding wording in the NKJV is only a numbered story. As a grouped text, alive being and person vs place, is the same story in the Hebrew and the KJV, but not so in the NKJV. The KJV follows the Hebrew syntax the NKJV deviates from. In the KJV it says, first "destroy vs and not spare" סִפֶּה וְלֹא־תִשָּׂא, then "place" מָקוֹם vs "righteous" צַדִּיק persons therein.

Gen 18:24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

Gen 18:24 אוּלַי יֵשׁ חֲמִשִּׁים צַדִּיקִם בְּתוֹךְ הָעִיר הַאַף תִּסְפֶּה
וְלֹא־תִשָּׂא לַמָּקוֹם לְמַעַן חֲמִשִּׁים הַצַּדִּיקִם אֲשֶׁר בְּקִרְבָּהּ׃

Here is the test case for Gen 18:24. Do you agree that "and not spare" is the growing, post-Moses rescue mission repeated with steadily more written redemptive means taking effect as modelled by sola Vau/And in Psa 107:20? Do you see why those rejecting sola scriptura must reject that the Word, or sola Vau/And, is the same in person and in print, called the Word and the will of G-d, and when that is denied, hindered, or manipulated to serve another gospel, must lead to wrath?

Gen 18:25 A follow-up after challenging G-d with a personal Brutus-case in verse 23. Do you see that the non-anthropological NKJV has no use for the behavioural custom or "manner" דְּבַר in this verse? It was still "manner" in the RV/ASV, changed to "thing" from the RSV. Do you see how this fits the typical modernist pattern of uprooting from the alive inner canon to concrete physical and exterior deism? In other words, you may find that Johannine Comma recording has no business in such deistic texts and therefore is reasonably removed in modernist translations based on a critical-text NT. Dabar is the word reasonably translated "manner" also to reflect that it was the behavioural character of the son and Word in person sent to prove that character nature of the father.

Gen 18:25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

Gen 18:25 חָלִלָה לְךָ מֵעֲשֹׂת כַּדָּבָר הַזֶּה לְהָמִית צַדִּיק עִם־רָשָׁע
וְהָיָה כַצַּדִּיק כָּרָשָׁע חָלִלָה לָךְ הֲשֹׁפֵט כָּל־הָאָרֶץ לֹא יַעֲשֶׂה
מִשְׁפָּט׃

Here are some more tests of Gen 18:25. Do you see how this reflects the reciprocal story of manner beginning with “For I know him” in verse 19? Do you see how verse 25 adds to the KJV/XXX profile where the KJV provides clarity (perspicuity), destroyed by the party arguing the case for the obscurity of scripture? Do you see the double absurdity of removing the KJV “manner” done by modernist committees and advocates professing that the Bible is limited to G-d revealing himself, and guys like Abraham are irrelevant? Do you see why the Hebrew and KJV refer to “this” זה malefactor manner also with reference to Gen 3 leading to murder in Gen 4? Do you see that the shared Hebrew and KJV manner referred to as “far from” חללה thee, is a reshaped image of obscurity the modernists have fabricated to serve Lucifer’s night-time operations around Dung hill? The Hebrew and the KJV combined makes it easy to pick up where the deeds of Dorcas come from as Dabar image bearing. In this context you need to reconsider the level of insanity in theological circles. First they destroy the providential clarity of scripture with their obscure fabrications. Then they argue the need for magisterial interpretation of the obscure mud they have made of it.

Gen 18:26 By following the Hebrew word order, the apostolic KJV makes it plain that “in Sodom” בסדם and “within the city” בתוך העיר are not necessarily the same. In the idiomatic NIV and NABRE these two are fused into one story.

Gen 18:26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

Gen 18:26 וַיֹּאמֶר יְהוָה אִם־אֶמְצָא בִסְדֹם חֲמִשִּׁים צַדִּיקִם בְּתוֹךְ הָעִיר וְנָשָׂאתִי לְכָל־הַמָּקוֹם בַּעֲבוּרָם׃

Gen 18:27 In the KJV about the conjunctive sola Vau/And relation between Abraham and his Advocate before the throne of G-d, not the same in the NKJV. From the RSV, and in today’s ESV, Abraham is standing there alone and defenceless. While modernist committees drift back into the swamp, there is no more need for intercessory assistance by sola Vau/And. As indicated in Heb 10:21, there is no having and holding of any real value independent of sola Vau/Kai/And. And if . . We have . . is the same providential safety net in 1 John 2:1.

Gen 18:27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am but* dust and ashes:

Gen 18:27 וַיַּעַן אַבְרָהָם וַיֹּאמַר הִנֵּה־נָא הוֹאַלְתִּי לְדַבֵּר אֶל־אֲדֹנָי וְאָנֹכִי עָפָר וָאֵפֶר׃

Gen 18:33 Read the first words, “And went his way the LORD” וילך יהוה. Later is this sola And saying that I must be about my father’s business (in Luke 2:49). Next, true “communion” has no more value in the NKJV than the missing conjunctive And. Now, like father, like son. The 2x sola Vau/And Advocacy in Gen 18:33 is about omnipotence and omnipresence, the same sola And role also in 1 Tim 6:15 and Rev 19:6.

Gen 18:33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

Gen 18:33 וַיֵּלֶךְ יְהוָה כַּאֲשֶׁר כִּלָּה לְדַבֵּר אֶל־אַבְרָהָם וְאַבְרָהָם שָׁב לִמְקֹמוֹ׃

Here is an organic test of omni-P. Do you agree that since true Lordship = Wordship for the target priesthood, it will more or less require a comma after each And in Rev 19:6, And the same in Rev 19:13?

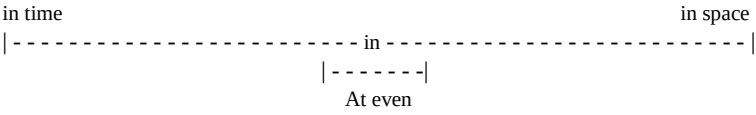
Gen 19:1 First, how sola Vau/And continues the redemptive storytelling with these four instances, eventually to finish history's complete timeline and sola S epistemology. This verse makes sola Vau/And no-less omnipresent than the ending of Gen 18. Next, while continually banging the ruling heads into the second-heaven roof and causing perpetual headache, this is the first chapter which explicitly deals with all the second-heaven stuff unsolved until the sola S reformation is completed as Lev 26/9 indicates about Heb 9. All ruling and eros-related elements dominating the world, as documented by the Bible, await that even the theologians at some point shall accept agape and its redemptive sola S medicine. The two chapters, Gen 14 and Gen 19, are Abraham's primary mission fields in need of the written redemptive solution Christendom's patriarchal pimps made worse with their infantile ideology, ecumenical imperialism, eucharistic vanity, papal primacy ets. In the same sense as the Bible divides itself by priesthood, it divides itself with temporal episcopal brats on one side, and grown-up Ephesians on the other side. Gen 14 outlines the ruling ambitious hubris half. Gen 19 outlines the nemesis half with fire and brimstone recycled until the apocalyptic Babylon goes up in smoke in Rev 18. In the KJV is Gen 19:1 a work in continuation. In the NKJV, NASB etc., it is a timed story where sola Vau/And is parly lost and mostly only a lexical element.

Gen 19:1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground;

Ge 19:1 וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סְדֹמָה בָּעֶרֶב וְלוֹט יֹשֵׁב בְּשַׁעַר־סְדֹם וַיַּרְא־לוֹט וַיָּקָם לִקְרָאתָם וַיִּשְׁתַּחוּ אַפַּיִם אָרְצָה׃

Here is the test case for Gen 19:1 and what apostate Christendom would never come to terms with under the second-heaven roof. First step is how second-heaven alignment is a worded calling, or "encounter" **קרא** read in the context of contrary-walking **קרי** rebellion in Lev 26. It is two versions of calling vs contrary-walking encounters. Next step is Lot, the human "self" at the end, and the sola S role exercising its authority in saying,"and he bowed himself" **וישתחו** and how the whole composition in the KJV is the reason for alignment and making things even in the lingual form here appearing for the first time, "at even". As earlier indicated, "in Sodom", or "in the gate of Sodom" **בשער־סדם** is the place which at this point no longer can separate time from space. In

agreement with Beth B, the English “in” preposition used from start in Gen 1:1 is wide open in terms of being time-related or space-related, but the “at” preposition appears almost immovable in the prepositional spectrum and is so tight that it forces the timed and the spacious to merge and become inseparable. At even, must at a given point (in) time enforce the aligned dimension made even in the “at even” form it is used by first instance in Gen 19:1. If you test the last “at even” instance in Mark 13:35, you may find that if things are not properly discerned “at even”, it will be too late at midnight or at the next day. When the English-speaking make the prepositional spectrum of space vs time, it may be illustrated like this. In terms of space vs time is “at” much tighter than “in”, in a way where “at” enforces alignment, or at least a much-less open ambiguity.



If people are deceived by the repeated “in” instances through Gen 3:3, 5, 8, etc., then the first “at” instance in Gen 3:24 is the last and most definitive warning. To go on from that last trumpet would require an active move to come around the obvious. Notice that in the KJV is “at” in Gen 3:24 about the nature of a warning given in terms of salvation vs deception. In the NKJV, NASB etc., it is about some exterior cherubims and where to locate them, not how to locate them. In the open wilderness in the NABRE there is no such consideration at all. The KJV provides jot and tittle accuracy training for the Berean brain not to be deceived in the modernist wilderness.

Gen 19:2 vs Gen 18:2 This is the place to ask: What of the night (cf. Isa 21:11)? This is darkness and nighttime, increasingly becoming daylight in Gen 19:23.

Gen 19:2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

Gen 19:2 וַיֹּאמֶר הִנֶּה נָא־אֲדֹנַי סוּרוּ נָא אֶל־בֵּית עַבְדְּכֶם וְלִינוּ וְרַחֲצוּ רַגְלֵיכֶם וְהִשְׁכַּמְתֶּם וַהֲלַכְתֶּם לְדַרְכְּכֶם וַיֹּאמְרוּ לֹא כִּי בָרְחוֹב נָלִין׃

Gen 19:3 Next parallel to Lev 26 and more redemptive terminology. First instance “unleavened” (and feast) make a direct missional link to the reformation, the Passover, with a needed heavenly breakthrough in Lev 26. Sola S appeasement is introduced in the context of wrath. It is typical that Christendom after rejecting sola scriptura would surround itself with endless wrath, war, and mass slaughter, but would never be able to learn anything constructive from the repeated standard deviation throughout all biblical history, having the redemptive means but rebelling against the missional purpose, and repeating the Sodomite troubles with even more disastrous effect. For the eisegetical priesthood of believers this is the basics of the Bible to understand, to be known in the context of the infallible ignorance of the theological priesthood of unbelief, unwilling or

unable to do even the most basic exegesis about original sin and means of salvation. So, and, and, and, and. and. and.

Gen 19:3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

Gen 19:3 וַיִּפְצַר־בָּם מְאֹד וַיָּסֻרוּ אֵלָיו וַיָּבֹאוּ אֶל־בֵּיתוֹ וַיַּעַשׂ לָהֶם מִשְׁתֶּה וּמַצּוֹת אָפָה וַיֹּאכֵלוּ׃

Gen 19:4 Next redemptive link. The prophetic "compass" direction combines two things in one. The missional sabib is founded in Sodom and must be read in the context of the first surrounding compass direction in Pison and Gihon in Gen 2:11-13. To compass all Sodom round סדם נסבו locates first-principle salvation where the need is greatest, but regardless of redemptive principles and lingual forms brought together to be read in context, would the rebellious theologians still reject even the most basic Bible story. The grammatical niphal "round" נסב is an early missional embryo to be developed in steps, first something "round" here, then the first full directional "round about" סביב used to secure Abraham's bordered homeland mission in Gen 23:17, further developed to full meaning by Ezekiel. Christendom's religious establishment would compass and direct the masses toward a repeated collective ruin based on how the Bible says it would be done. The theologians turned G-d's given roadmap to salvation into a vicar roadmap to repeated Sodomite ruin.

Gen 19:4 But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

Ge 19:4 טֶרֶם יִשְׁכָּבוּ וְאַנְשֵׁי הָעִיר אַנְשֵׁי סְדֹם נָסַבּוּ עַל־הַבַּיִת מִנַּעַר וְעַד־זָקֵן כָּל־הָעָם מִקָּצֶה׃

Here is the test for judicial decoding of Gen 19:4. Do you see that mosaic recycling and aging means to go full cycle in this form, from faith מ to sin and unbelief ע, "from the young and until the old" מנער ועד־זקן . . until all quarters are infested with unbelief and there is no more faithful no-man present in any corner, or in the alternative wording in 2 Chr 36:16, tilling "till *there was* no remedy" עד־לאין מרפא. Do you see that when all history and generational cycles had been rolled out, and Holocaust and World war II ended with no other outcome than continued business as usual, history had made the point that subsidiary justice, even in its absolutely most evil performance, had fully exhausted its educational and enlightening capacity beyond remedy. The theologians did never have any real interest in sola scriptura, and would also in the aftermath of World War II reject the healing sola S message that G-d sent his word to save man from such. Today's final Sodom and Yellowish rainbow realm is the fruitful apostate product of the apocalypse, saying that theology never benefitted humanity. In written form Abraham's life story did never have any more effect than his life had without the redemptive sola S.

Gen 19:6 Repeating the story of given warnings and narrowing criteria in verse 1. First the wide open presuppositional and prepositional “in”, then the much tighter “at”, which no longer is deceived. If it was one of the wide-open “in” statements, Lot might have left the door open behind him. In the KJV this is consonant tightness according to first instance “at” in Gen 3:24. In the NKJV things are wide open with no such extra evidence indicating why he chut the door behind him.

Gen 19:6 And Lot went out at the door unto them, and shut the door after him,

Gen 19:6 וַיֵּצֵא אֲלֵהֶם לוֹט הַפֶּתְחָה וְהַדֶּלֶת סָגַר אַחֲרָיו׃

Here is a cross-examining test of biblical sanity regarding the steadily narrowing journey from “in” to “at”, first through Gen 3 and through Gen 19. Now, do you agree that in the primarily mental KJV the final “at” instance in Rev 22:10 provides a Berean readiness test prepared in advance while the redemptive potential is growing and man is prepared to receive it now 2000 years after the first failure in Matt 3:2? Do you agree that the path from “in” to “at” would be steadily tighter and less deceptive for each generational layer rolled out? Do you agree that the first “in” in Gen 1:1 could mean anything in contrast to the final “at” in Rev 22:10, which indicates a more or less self-unsealing prophecy? Back in Gen 19:6 is “at” “the” ה ”door” פתח with its feminine suffix ה tightened according to salvation by definition, which also tightens the directional grammar value of the always homebound feminine suffix. Watchmen on the wall were no new idea in the later prophets. The primitive NKJV has no such relevant perspective, and no need for sola Vau/And means to keep the reader aware and the door shut in Gen 19:6, which indicates that having all written redemptive means made no real difference.

Gen 19:7 First principle S is the reference for benchmarked reality used in the Sodomite context where all intrinsic value is lost. With that true value lost would Sodom become a place of absolute ruling headache. With So made the principal benchmark is the other side, wickedness, the subsidiary judicial contrast and reference.

Gen 19:7 And said, I pray you, brethren, do not so wickedly.

Gen 19:7 וַיֹּאמַר אַל־נָא אַחַי תָּרֵעוּ׃

Gen 19:9 What subsidiary justice entails when the principal remedy cannot be applied, or has been rejected as is the case with apostate Christendom.

Gen 19:9 And they said, Stand back. And they said *again*, This one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

Gen 19:9 וַיֹּאמְרוּ גֵּשׁ־הָלְאָה וַיֹּאמְרוּ הָאֶחָד בָּא־לָגוּר וַיִּשְׁפֹּט שָׁפוֹט
עַתָּה נָרַע לְךָ מֵהֶם וַיִּפְצְרוּ בָאִישׁ בְּלוֹט מְאֹד וַיִּגְּשׁוּ לִשְׁבֹּר הַדָּלֶת׃

A sola S test case for Gen 19:9. In two double steps, first, And, And, then, judge, judge. Do you see where the twoedged judicial dimension in Psa 149:6, Heb 4:12 etc., come

from? The Hebrew has first an ordinary "judge" שׁפט than the infinite absolute, שׁפוֹט. The KJV is faithful to the reason why Gen 19:9 vs Heb 4:12 perfect each other in terms of salvation vs justice, and scriptural protection vs discerning the need of protection. In the NKJV and NASB it is an inconsistent mess. The NABRE is even more irrelevant in its choice of leftover words after dropping the most essential.

Gen 19:11 How will you decode the consonant relation between "were" and "wear" as a 6000-years qualifier imposed to perfect the target priesthood? How would it be possible to know the process of time on a strictly exegetical and theological basis after taking out the eisegetical and anthropological experience and the effect of real-life struggle? In this type cases in particular, infantilism means that the exegetical rejects the eisegetical, and says that man is not allowed to mirror himself in his own canonical journey. History is rolled out with the evidence that man with scriptural means were no better served by having scripture than those exhausting themselves without these redemptive means. It is important to distinguish between Sodom BC and AD, and Sodom before and after Sinai. The historical case of infallible ignorance, called the blind leading the blind, is most prominently how theology had all the redemptive means but reproduced the first Sodom when they had no such written guidance. Theology and its exegetical ignorance is just as fundamental as the Bible is simple, and therefore is it so hard to distinguish between theological evils and historical ignorance in the mystery of iniquity. Again, notice the KJV/NKJV profile. In the KJV they wearied themselves due to a need to find the door. In the NKJV is weariness a result of physical struggle independent of any such need. Notice the difference, weariness by need vs weariness by effort. The KJV accounts for the case that the purpose with subsidiary justice is to bring awareness of need. In the KJV is Gen 19:11 vs Ecc 1:13, 3:10, parallel cases of subsidiary, educational justice, and how scripture interprets scripture in that missional context. If you read Ecc 3:10 in the NKJV, such business has no other goal than to keep some occupied. The NKJV has no educational linking between Gen 19:11 and Ecc 3:10. In the KJV is finding the door in Gen 19:11 a judicial product of weariness. In the NKJV it is the other way around, or saying that Gen 19:11 in the NKJV is just as hopeless as 2 Tim 3:7. The KJV explains the mystery of iniquity. The NKJV makes it even more mysterious than it needs to be, which is even the declared transitioning role of the NKJV, to bring the world back to the medieval swamp where a magisterial interpretation office is needed. With the clumsy performance of the NABRE committee, that would be really assuring.

Gen 19:11 And they smote the men that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

Gen 19:11 וְאֶת־הָאֲנָשִׁים אֲשֶׁר־פֶּתַח הַבַּיִת הִכּוּ בַּסַּנְוֵרִים מִקָּטֹן וְעַד־גָּדוֹל וַיִּלְאוּ לִמְצֹא הַפָּתַח׃

For Hebrew details on Gen 19:11, how "both small and great" מקטן ועד־גדול "wearied themelves" **ילאו** (third person plural) repeats stuff said with other words in verse 4. Instead of saying, "could not find" **וילאו למצא** the door, it is an imposed

exercise that would be hard in itself without having any "and not" וילאו means. It is a judicial forerunner saying how such grievous "wear" לָאָה made Leah לֵאָה happy. Her context is partly different but the shared root holds the same potential outcome. Now to the most relevant prophetic context, indicating why the commandments did never have any prescriptive intent and effect, but always and still are prophetic, or descriptive, in their scope, as foretellers how things Shall be when the reform-bringing exercise ruled by the temporarily repressive Lamed has been fulfilled. Eight of the ten commandments begin with this repressive, Lamed-ruled negation, saying what "not" לֹא to be done and how that constitutes the prophetic Bible. The principal follows the words of Jesus, it is finished. The subsidiary follows the temporal priesthood of unbelief until that has been shut down by the end of time. Jesus provided the saving deterministic provision. The reformative part is up to man's free will, where it is an educational aspect to make the Bible beneficial.

Exo 20:14 Thou shalt not commit adultery.

Exo 20:14 לֹא תִנְאָף׃ ס

Exo 20:15 Thou shalt not steal.

Exo 20:15 לֹא תִגְנֹב׃ ס

An extra test of Gen 19:11. First, in the last half in the KJV is weariness imposed to find the door not about blind men but a blind human host. Do you agree that if the modernist NKJV was consistent in denying the educational purpose in the last half, they would also relocate "with blindness" to say, "smote the men with blindness that were at the door"? It makes this difference even more relevant that in the anthropological and primarily mental Hebrew and KJV is the awareness of self and the subsidiary judicial education of man's self the part with no real room in the theological NKJV. The theological mindset behind the NKJV has no reason to look closer into what the anthropological Hebrew and KJV says in Gen 19:11, why they agree both in the textual and missional, and how that is interpreted canonically together with other portions of scripture in a way that cannot be done in the fragmented NKJV.

Gen 19:13 The present Sodom is the synergetic (we) version of it, and how it became what it is today around Dung hill. "For we will destroy" כִּי־מַשְׁחִתִים "we" אנחנו, a double malefactor expression, first by suffix, then by express lexical wording. In its final form, Codex Satanicus is sufficient evidence that man did not need divine help to self-destruct. Dung hill and its fruitful surroundings are fully self-made. The effective help to do it has been multiple parties of editorial manipulators making self-destructive dung.

Gen 19:13 For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

Gen 19:13 כִּי־מַשְׁחִתִים אֲנַחְנוּ אֶת־הַמָּקוֹם הַזֶּה כִּי־גָדְלָה צַעֲקָתָם
אֶת־פְּנֵי יְהוָה וַיְשַׁלְּחֵנוּ יְהוָה לְשַׁחֲתָהּ׃

For an extra crosscheck of Gen 19:13, the synergetic “we”, beginning with the deluded self in Gen 3:2, is the same in Isa 9:10. Back to Dung hill in Gen 19:13, by perverting the foundation is man fueling himself to destruction. Lingual and cultural backsliding is fueled and coming from the inside of the church, but you can hear the pulpit preach the message that apostasy is something yellowish ongoing on the outside. Growing apostasy come with a growing lack of awareness and a growing loss of apostolic dimensions.

Gen 19:17 The Elizabethan word “abroad” (outside) is KJV terminology for all pilgrims and wanderers not yet having a homeland. The first instances are Gen 10:18, 11:4, 8, 9, 15:5, 19:17. Just like Gen 3:20, 4:7, is the mother אם of all living and the if-entrance test involved when they are kicked out. To make sense of Laodicea, he is not knocking on doors to meet people on the way in but to reach them on the way out חוּץ before the heart soil is completely died and dried up and it is too late. Again are modern versions taking the translation in a direction where it is no longer possible to detect the missional details of homeland exit and entrance, and the connection to the first Canaanite element in Gen 10 and 11 is aborted. For counter-reformatory actors using the text for a preterist purpose, it is important to detach the missional link to the first Babel to avoid the same link to Lackland conditions in the apocalyptic Babylon. Bastard bibles are full of these disjointed details where the textual is used to hinder the missional. It is safest to follow the missional KJV consonance from Genesis to Revelation in order to unveil Laodicea’s bastard competitors. Counter-reformatory translation work multiplied since the 1800s is done to destroy G-d’s providential Bible and restore pre-1517 conditions.

Gen 19:17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life;

Gen 19:17 וַיְהִי כְהוֹצִיאָם אֹתָם הַחוּצָה וַיֹּאמֶר הִמָּלֵט עַל־נַפְשֶׁךָ

One of the relevant tests to do in terms of lost Homeland becoming Lackland through the Bible, is how Genesis points to the last instance “abroad” (διασπορᾷ) in Jam 1:1, where the translated text is a Lackland reference to the diaspora, which was one of the meaningful KJV elements to be masked by changing it to “dispersion” in the RV/ASV. Means of deception will not offer any explicit clarity regarding Israel’s mission and as a redemptive model of Homeland vs Lackland. In the KJV is the translation missional and functional. In modernist translations it is typically textual. Jam 1:1 is one of the endless examples of the missional KJV opening the window into the underlaying kernel, where the LSB is a crowning deceiver in the RV/ASV to NASB transmission line. The vicar “dispersion” story is a textual lie, which in the LSB means textual masking of reality, not having a window into the kernel buy willing to use the opportunity to close it instead of opening it. The KJV is transparent about the LSB as one of the masking liears in print. As one of the counter-reformatory translations, the LSB provides for the pulpit and for protection of the pulpit, making a text in need of magisterial interpretation. For today’s reader the final tribulation means to reproduce Lot’s dramatical escape from the latest Laodicean Lackland the theologians are working to restore. It is one of another.

One more detail about exit and entrance in Gen 19:17. Sola S ordering of scripture fuels the 3x2000 years. If you repeat Gen 10:5 with notes and the link to Deu 32:8, the vicar application of scattering, being exiled and abroad, from Babel in Gen 11, to Rev 20, is no problem for the antisemitic Bible industry as long as the middle 2000 years and the Abrahamic mission given to the Jewish Israel can be bypassed. Preterist ideology and antisemitism, based on the vicar arguments about 70AD, require that being "abroad" in Gen 19:17 is removed from the canonical story it belongs to from Gen 11 to Rev 20. Even after 2000 years of antisemitism is Laodicea's principal rebellion against G-d that Christendom refuses Rom 11. It is seen in all diplomatic relations between Christendom and the Jewish Israel that the ecumenical ideology ruling Satan's universal jurisdiction is to integrate the Jewish Israel and make them a subject member group under the vicar authority of antichrist, the vicar of Christ. After holocaust some did realise that it is too dramatic to completely wipe them out. The Jewish Israel must in some way be present for biblical credibility. Doing KJV/XXX profiling from Genesis to Revelation is to trace Christendom's preterist and essentially antisemitic ideology ruling the systematic textual editing since the 1800s in order to reverse the reformation. Since the primarily mental redemption takes precedence in the KJV, it makes sense that all OED senses regarding "abroad" conditioning man outside his homeland, begin with a mental diaspora. Physical outcasting in Gen 4 is the Eden exit outcome after two chapters of mental conditioning. How "abroad" is used in Gen 10-11 rules the rest of the canonical Lackland.

Gen 19:23 Repeat the darkness and the nighttime conditions in Gen 19:1-5. In retrospect is verse 23 the raptured and sun-centred version of it. In the KJV is verse 23 about rising trinitarian being and daylight, was risen. In the NKJV, NASB, NABRE etc., it is a timed physical event, had risen. It follows the repeated pattern, still a space-based "was risen" in the RV/ASV but changed to a time-based "had risen" from the RSV.

Gen 19:23 The sun was risen upon the earth when Lot entered into Zoar.

Gen 19:23 הַשֶּׁמֶשׁ יָצָא עַל־הָאָרֶץ וְלוֹט בָּא צֹעֲרָה׃

Gen 19:24 In three step, first Gen 13:14 "And the LORD" יהוה, then in Gen 18:17, "And the LORD" יהוה, and for the third time, "Then the LORD" יהוה, also to prove the point that eternal Lordship and temporal lordship are not the same. Based on first instance (with notes) in Gen 13:14, the point to be proven was that the Word is the same in person and print, and therefore that the Word in person did show up to prove who the father is and what his character looks like, and therefore what Jesus began both to do and teach (cf. Acts 1:1). Gen 18:17 is Luke's Abrahamic reference of Being and Doing united, not to be mixed up with the temporal lordship of brimstone in Gen 19:24.

Gen 19:24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

Gen 19:24 וַיהוָה הִמְטִיר עַל־סְדֹם וְעַל־עֲמֹרָה גָּפְרִית וָאֵשׁ מֵאֵת יְהוָה מִן־הַשָּׁמָיִם׃

The main sola Vau/And point to be verified is that the first two, substantive instances, And the LORD, and especially the transparent G-d of Abraham in Gen 18:17, where Being and Doing are united, is distinctly different and must be differentiated from the temporal and timed, Then the LORD, in Gen 19:24. Even the face-to-face relation with Moses in Exo 33:11 and friendship with G-d recorded there by Moses, is founded with Abraham as indicated first in Gen 18:17.

Gen 18:17 And the LORD said, Shall I hide from Abraham that thing which I do;

Gen 18:17 וַיהוָה אָמָר הַמְכַסֶּה אֲנִי מֵאַבְרָהָם אֲשֶׁר אֲנִי עֹשֶׂה:

Gen 19:25 Next point proven is that as long as the theologians reject the sola Vau/And provision, not available in the days of Abraham, the world remains a perpetual burning fiery furnace, a more or less perpetual lex holocausti. Sola Vau/And provides the total clean-up the half-way and lukewarm Laodicean NKJV translating only two out of four instances, explicitly rejecting the object-marked objective the sola Vau/And solution is tied to. "And all the plain" **ואת** כל־הככר "and all the inhabitants" **ואת** כל־יֹשבי

Gen 19:25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

Gen 19:25 וַיַּהֲפֹךְ אֶת־הֶעָרִים הָאֵל וְאֵת כָּל־הַכִּכָּר וְאֵת כָּל־יֹשְׁבֵי הֶעָרִים וְצֶמַח הָאֲדָמָה:

Here is the test case for Gen 19:25. Do you see that the KJV after three instances used to clear up any potential mismatch between the substantive And-the-LORD vs the timed temporal, Then-the-LORD in verse 24, now switches to a vicar And-he, and cannot like the NKJV use capital pronouns to blame the true Lord for being a revengeful sinner? If you read verse 24 one more time, do you see how eternal Lordship vs temporal lordship operates and how this Abrahamic foundation is built and works also in Psa 110:1? Do you see how Gen 19:24 combines the principal with the subsidiary, raining principal convicting water, and burning subsidiary fire? It repeats the (latter) "rain" **מטר** in the days of Noah in Gen 7:4. Some might say that Gomorrah's "brimstone" **גפרית** society started as a club making its ultimate destiny by covenant **ברית** with the devil and the ruling pimps in charge.

Gen 19:26 Abrahamic experience, retrospective eisegesis, and epistemological reading of the canon, make the first two "salty" **מלח** instances, Gen 14:3, 19:26, the foundation for the preserved party in Matt 5:13 and for the target readers in Rev 20:6. The more fundamental experience, the longer preserved salty effect. This is the type pillar of salt later involved and referred to in 1 Sam 2:8 and 1 Tim 3:15.

Gen 19:26 But his wife looked back from behind him, and she became a pillar of salt.

Gen 19:26 וַתַּבֵּט אִשְׁתּוֹ מֵאַחֲרָיו וַתְּהִי נְצִיב מֶלַח:

Gen 19:27 For KJV readers, “the place where he stood” has a primarily mental meaning with Abrahamic implications for the need of salt and armour in Eph 6:11-14. These Ephesian verses must take the same stand against Eph 6:12 mingled with them, just like the need to be saved out of a salty Sodom. With verse 26 added, fundamentally founded salt is the difference from lasting only four generations to lasting thousand years.

Gen 19:27 And Abraham gat up early in the morning to the place where he stood before the LORD:

Gen 19:27 וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר אֶל־הַמָּקוֹם אֲשֶׁר־עָמַד שָׁם אֶת־פְּנֵי יְהוָה׃

Gen 19:32 First instance “lie”. Lies and eros have just as much in common as truth and agape have in common. The Bible describes the father of lies and the father of truth. Lot became the father of the sandy (ἄμμον) Ammonite soil in Matt 7:26 and Rev 13:1, 20:8. Notice that before this first “lie” is introduced, the liar’s introductory text for context is deception.

Gen 19:32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

Gen 19:32 לְכָה נַשְׁקֶה אֶת־אָבִינוּ יַיִן וְנִשְׁכְּבָה עִמּוֹ וּנְחַיֶּה מֵאָבִינוּ זָרַע׃

Also in Gen 19:32 is “seed” converted into physical descendants or an exterior lineage, moving away from the mental dna. If it is physical and also Abraham is only a father of physical descendants, then the Sodomite Rom 1 and the prostitute apocalypse are only physical manifestations never to find any reasonable explanation, and the Bible never to fulfil its intended mission. From Gen 1:11 is seed זרע a dna of some “kind”, Godkind or fallen Adamkind, but like most other scholastic expressions do these distinctions tend to collapse and merge in the exterior. Notice how modernism invalidates the intended missional meaning of “preserve...”, first instance in Gen 19:32. The meaning of things taking precedence has multiple consequences. By example, as soon as modernist texts put Abram on a canonical train of being no more than a patriarch of the physical and exterior, there is no reason for dealing with later persons in any other way. As soon as the modernists derail in the early Genesis, they do never recover and stay off tracks to the end, also in NT to the end of Revelation. Again is the NKJV proving itself one of the exterior bastards in print. The vicar objective is not to preserve a mental dna, but a physical lineage in the NKJV, or offspring or family line in some other translations. In verses 33-35 it is a continued story of deception, lay, lie, and lack of perception put in context by fitting contextual details.

Gen 19:36 Thus . . . ?????????????

Gen 19:36 Thus were both the daughters of Lot with child by their father.

Gen 19:36 וַתַּהֲרֶיןָ שְׁתֵּי בְנוֹת־לוֹט מֵאֲבִיהֶן׃

Gen 19:38 It seems fairly preditable, or predestined, that the preservation of this fallen type offspring, of the father of lies, would not last longer than until “this” violent ending of such in the fourth generation as modeled from Gen 3:13 to Gen 4? Abraham is made father of the rock solid and everlasting. Lot became the father of a sandy soil, temporal and shortlived.

Gen 19:38 And the younger, she also bare a son, and called his name Benammi: the same *is* the father of the children of Ammon unto this day.

Gen 19:38 וְהַצְּעִירָה גַּם־הִוא יָלְדָה בֵּן וַתִּקְרָא שְׁמוֹ בֶּן־עַמִּי הוּא אֲבִי בְנֵי־עַמּוֹן עַד־הַיּוֹם׃ ס

Gen 20:1 First more Bn stuff to beth-wean, between the holy בין־קדשׁ and between the not so holy ובין שׁור

Gen 20:1 And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

Ge 20:1 וַיִּסַּע מִשָּׁם אַבְרָהָם אַרְצָה הַנֶּגֶב וַיֵּשֶׁב בֵּין־קָדֵשׁ וּבֵין שׁוּר וַיָּגָר בִּגְרָר׃

Next in Gen 20:1, the word “thence” is repeated in the framework of the first “thence” in Gen 2:10. Abraham’s being restored in that dense condition “thence” in Gen 17:1, is the trinitarian dominion where the identity of person equals the identity of place, There, and why first instance “thence” integrates time (then) and space (there)? Second instance “thence” in Gen 11:8 is the place where time, place and space drift apart together with the divorced identity of person and place? After being done with Gen 19 is Abraham’s named integrity in person and place restored as a prophetic A the Ordained in Gen 20:1. An OED sense investigation must combine the adverb with the pronoun to establish the totality of place, space, and time as these things appear in and around the “thence” restoring of Gen 2:10. In this context is Gen 2:10 and 11:8 used to define divorce and reunion, as things developing out of “thence” in both cases confirmed in person, place, time, and space in Gen 20:1, “from thence” משׁם. A restored Pison and Havilah is not authentic unless restored both in the adverbial and the pronoun sense with the propertied characteristics in person and place and with missional source and cause integrated, in the NKJV, NASB etc., only a textual and geographical “there” with no missional difference. As father of faith is Abraham important for the retrospective Gen 2:8 and its formed and reformed perspective coming back to Gen 2:8-10. The early seventh-day perspective in Gen 2:8 is an embryo of the seventh-millennium perspective restored there.

Here is a “thence” test for Gen 20:1. Do you see that in the primarily mental KJV does the word “thence” lead to the next, the word “dwell”, or dwell on, which has a mental (and missional) component added to it? In the NKJV and NASB is Abraham physically present there. In the KJV he has also a missional and mental reason to “dwell” on things ongoing there, pondering the reason why he is sent there. If you go back to first instance

"dwell" in Gen 4:20, you may find that uprooting from the inner canon to the surface, literally means conversion from mental dwelling to physical presence only. In other words, as father of faith and restored sense of reality, is Abraham necessarily the father of mental awakening. Gen 4:20 is the root where dwelling **יׇשַׁב** also is tied to Aholiab's tent **אהל** building, by first instance given a primarily mental occupation in Exo 31:6. Back to Gen 20:1 has Abraham missional reasons to be there and mental reasoning to do while being there. In the same sense and in agreement with the first "so" in Gen 1:7, he has also causal "so" reasons to do his journeying there. How he "and gathered in Gerar" **ויגר בגרר** sounds like an early order to go to Galilee in Matt 28.

Gen 20:7 First instance "prophet," **נביא** (nabiy). Since P's mission is reconciliation, a life-or-death ministry given for restored alive trinitarian being, it should be self-evident why this verse makes an existential link between the two words, "*is*" and "live". Again it should be evident that uprooting from the alive inner canon causes the words to lose their meaning, and therefore the Bible to lose its lingual and missional direction.

Gen 20:7 Now therefore restore the man *his* wife; for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine.

Gen 20:7 וְעַתָּה֙ הָשֵׁ֣ב אֵֽשֶׁת־הָאִ֔ישׁ כִּי־נָבִ֥יא הוּא֙ וְיִתְפַּלֵּ֣ל בַּעַדְךָ֔
וְחְיֵ֑ה וְאִם־אֵינְךָ֣ מֵשִׁ֔יב דַּ֚ע כִּי־מ֣וֹת תָּמ֔וּת אַתָּ֖ה וְכָל־אֲשֶׁר־לָֽךְ׃

Now the next combination must be added to the stand-off in the second heaven, which is how Jezebel's repressive regime and cultural correctness policy are applied when the prophet and original sin are put face to face and the silent, quiescent Aleph is silenced. Nabiy(a) vs Hat(a). On the ruling side of original sin is Aleph swallowed up in Teth. On the Nabiy(a) side is Aleph no less non-voweled and non-vocalised. This brings out the principal details how reformative Protest is silenced and how ruling opposition parties are given strength not to bring forth a reformed baby while waiting for John 16 to do the necessary Aleph unveiling of reality.

נָבִיא vs חַטָּא

The longer canonical context for this Aleph stand-off explains that whatever Jeremiah is saying in Jezebel's second-heaven realm will fall dead to the ground, until John 16 and Second Thessa are prophetically fulfilled and given the raptured, convicting power. The canonical story about virtual re(a)lity shared between Isa 37 and Amos 9 is captured by Nabiy(a) vs Hat(a). Nothing would be brought forth in such a veiled condition.

Next P premise is how it is coded that the Almighty will not share his Aleph authority with any ruling establishment. Ye shall receive reconciled Power but never Authority. Non-trinitarian, serpent power explains why the ruling head, Ro-sh **ראׁש** in Gen 3:15 has a silent aleph put to sleep, another version of Jezebel''s second heaven. BeReShit in Gen 1:1 is the fountainhead but a temporal headache until the second-heaven problem is

solved and convicting authority is put in place. Members in the priesthood of believers reading the finished canonical product, are intended receptors of the full picture about the biographical details partly hidden when the stories were first mediated and recorded. Just like prophecy was known only in retrospect and never was functional contemporary knowledge, is nothing really known and applied of the Mosaic and Messianic dialectics before everything is known. This is one of the protective premises which did reserve the scriptural truth for those with the intended address and the missional heart in Rev 20. It is also relevant to see why the two silent consonants, **א** vs **ע**, are silent while waiting for trinitarian authority to mediate G-d's will about them in John 16, and it is relevant to repeat lady Daleth's dusty **עפר** origin in Gen 2:7 and why Ain is silent but such a heavy breather when the trinity is reconciling and making alive souls. With these details used in Gen 20:7, the first seven KJV words are primarily about imaging, but modernist bastards are one-sided about restoring a physical object and physical relations. With the first instance of the explicit prophetic dimension being about reconciliation and original sin, it follows from the KJV/XXX profile that the end of this verse also is occupied with the same, but no more than physical death in the competing translations. The trinitarian reason for Abraham's mission is removed with the result that modernist OT versions cannot be used in parable storytelling. In the missional prophet, the man equals his wife. When Jesus appears on the scene, he continues the same story (cf. John 14:9). From start is the heavily breathing Ain present. Now **עת**, is a timely phenomenon following all ups and downs **עד** in the last half and through history until they are all known **דע**.

Gen 20:10 True or false, for the KJV reader this is a target-oriented observation. If the truth is not seen for referencing, no other reality can be seen, like Nicodemus vs Jesus. Being is always the foundation for Doing. The KJV is always explicitly target-oriented. The NKJV drifts around in its own lingual relativism.

Gen 20:10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

Gen 20:10 וַיֹּאמֶר אֲבִימֶלֶךְ אֶל־אַבְרָהָם מָה רָאִיתָ כִּי עָשִׂיתָ
אֶת־הַדָּבָר הַזֶּה׃

Here is a profiled test case for Gen 20:10. Do you see that the three KJV words in order, "What" **מה** "sawest thou" **ראית** (second person masculine singular) will be no more objective than self-reflexive. Ontology and the existential mean that Thou in this case is no more observant than being aware that he also is observed. This two-way observation is lost in the modernist NKJV, NASB etc. In the KJV is Gen 20:10 Abraham's version of Hagar's observation in Gen 16:13.

Gen 20:11 A contextual test case after verse 7+. Do you see how this verse captures the textual and missional war between Jerusalem and Christendom's Babylonian slaughter-house, and how the oracles were stolen and perverted and turned into vicar means in the

totalitarian mission of antichrist, the vicar of Christ? Also in this case is the war centred on the sola Vau/And Advocate protecting Abraham and his mission in the KJV, but is as expected unwanted and removed in the NABRE. In contrast to the peaceful place when the No-Man אין was introduced in Gen 2:5, this is the judicial alternative and the place where Abraham did not expect his presence but to find total tilling and "this" זה to be the violent normal repeating how things developed from Gen 3:13 to Gen 4. In its vicar form would this trophy wife become a trophy whore.

Gen 20:11 And Abraham said, Because I thought, Surely the fear of God *is* not in this place; and they will slay me for my wife's sake.

Ge 20:11 וַיֹּאמֶר אַבְרָהָם כִּי אָמַרְתִּי רַק אֵין־יִרְאַת אֱלֹהִים בַּמָּקוֹם הַזֶּה וַהֲרָגוּנִי עַל־דְּבַר אִשְׁתִּי׃

Gen 20:15 Repeating the two-way text in verse 10. Since the KJV translates the Hebrew and translates the reader into that dimension, this verse has a transparent open window into the Hebrew not covered in the mere paraphrasing NABRE where nothing of such value is found and there is no reason to find transparent openness. The apostolic KJV stands for personal and missional transparency, but that cannot be said about vicar texts like the NABRE and the establishment they come from.

Gen 20:15 And Abimelech said, Behold, my land *is* before thee: dwell where it pleaseth thee.

Gen 20:15 וַיֹּאמֶר אֲבִימֶלֶךְ הִנֵּה אַרְצִי לְפָנֶיךָ בַּטּוֹב בְּעֵינֶיךָ שֵׁב׃

Gen 20:17 More of the same. In the KJV this is a complete sola Vau/And objective, not shared by the sola S-denying NABRE where sola Vau/And has no role in healing. This is another direct link to Psa 107:20 in the KJV. As the first minister of reconciliation is Abraham the model of things fulfilled by sola S means before they were provided. The NKJV is a half-way bastard transitioning readers away from the apostolic KJV toward the copycat NABRE position.

Gen 20:17 So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare *children*.

Gen 20:17 וַיִּתְפַּלֵּל אַבְרָהָם אֶל־הָאֱלֹהִים וַיִּרְפָּא אֱלֹהִים אֶת־אֲבִימֶלֶךְ וְאֶת־אִשְׁתּוֹ וְאַמְהֹתָיו וַיֵּלֵדוּ׃

Here is a test case for Gen 20:17. If you compare this ending with the ending in Isa 37:3, the substantive sola Vau/And remedy provided in the Hebrew and KJV is aborted by the timed or uprooted version in the NKJV in both cases.

Gen 20:18 An extra test for this chapter and verse 17. Do you see that since the Word is the same in person and print, is the Word and the Lord interchangeable in this verse and represents one half of the reciprocal stand-off between the Word and those hindering it from doing its healing sola S mission?

Gen 20:18 For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

Gen 20:18 כִּי־עָצֹר עָצַר יְהוָה בְּעַד כָּל־רֶחֶם לְבֵית אֲבִימֶלֶךְ עַל־דְּבַר שָׂרָה אֵשֶׁת אַבְרָהָם׃ ס

Here is the test case for Gen 20:18. Do you see that this models the Omnipotent vs the Impotent?

Gen 21:1 More of the same. How sola Vau/And is involved in the Hebrew and KJV, and how And-the-Lord was involved in causing Mary's pregnancy with the Word in person modelled on Sarah's pregnancy with Isaac. As indicated in other portions of scripture (cf. Heb 10:5), was the eternal Word, the second person of the trinity, a partaker in the creation of his own temporal body, the Word in person. Nothing escapes the father of faith in modelling all later portions and missions of scripture, but there is of course no such sola Vau/And involvement in Gen 21:1 in the NABRE, and no really substantive sola Kai/And involvement in Luke 1:38+ in the NABRE.

Gen 21:1 And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.

Gen 21:1 וַיהוָה פָּקַד אֶת־שָׂרָה כַּאֲשֶׁר אָמָר וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֵּר׃

Gen 21:4 In the Hebrew and KJV is "circumcision" **מל** about being and aging. In the NKJV, NASB etc., it is an event and rite taking place after a certain number of calendar days. The open KJV window aligns Bn directly, "being eight" **בן־שמנת**

Gen 21:4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him.

Gen 21:4 וַיָּמָל אַבְרָהָם אֶת־יִצְחָק בְּנוֹ בֶּן־שְׁמֹנַת יָמִים כַּאֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים׃

Gen 21:5 The other side of the story. In verse 4 the KJV deals with Isaac's being and aging, but in verse 5 the Bn part is about Abraham, partly comparing days vs years, and saying "hundred" **מאת** Bn yearly units of "change" שנה. In the non-anthropological NKJV, NASB etc., there is no difference between these things from verse 4 to verse 5.

Gen 21:5 And Abraham was an hundred years old, when his son Isaac was born unto him.

Gen 21:5 וְאַבְרָהָם בֶּן־מְאַת שָׁנָה בְּהִוָּלֶד לוֹ אֶת יִצְחָק בְּנוֹ׃

Gen 21:8 The only Beth "weaned" instance in the five books of Moses. From Gen 1 the stories do continually supply Beth B terminology on the Baptist nature of the Bible and the Bn-i-Mn framework with Reuben and Benjamin. These details grow in number and

application until the whole book stands as one law and one grown-up man where i-Mn must live with the bony phantom pains of Bn's behavioural background. As long as man is aware of his past and present self, may he be able to preserve his future based on the sola S means provided to do so. Isaac was the product of his first-generation father, but later in the mosaic cycle would these things bring forth Beth B and make Benjamin the brute mixed-between product of patriarchal infantilism and make that a lasting historical statute? The most important to notice here is how "growth" גדל vs "weaning" יגמל reflect predestination as coded by Gimel, the phrase "deal bountiful" גְּמֹל as a twofold process of recompence in Psa 119:17. Weaned is a grammatical imperfect with a prefix. Deal bountifully is an imperative. Both versions have something partly in common with Rebekah's predestined missional burden arriving with "the camel" הַגָּמָל in Gen 24:64. Generational logic is built into Gen 21:8 with an interplay between growth and weaning. If this little brat was not "weaned" at an early stage, he might "grow" into a towering monster, and become the milk-drinking prototype never growing up to eat strong meat. With Psa 119:17 and Gen 21:8 read together is Bn's bountiful story and the generational and behavioural risks covered in the context of growth and weaning for social stability. Growth and hubris without behavioural Beth weaning, would eventually lead to a not so pleasant feedback. Sola S nutrition for behavioural feed-back is Bn's principal Bi-ble. Brute behavioural feed-back is the subsidiary and much more common, blood-nose form of trying to restore a sensible form of behaviour. Christendom did notoriously choose the subsidiary while prominently disregarding the needed principal remedy.

Gen 21:8 And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

Gen 21:8 וַיִּגְדַּל הַיֶּלֶד וַיִּגָּמַל וַיַּעַשׂ אַבְרָהָם מִשְׁתֶּה גָּדוֹל בְּיוֹם הִגָּמֵל אֶת־יִצְחָק׃

Here is the first test case for Gen 21:8. Do you see that sola Vau/And covers both sides, first descriptive biographer and diagnoser, then to be mitigating medicine. Nothing of importance escapes Abraham. He is the founding father of everything in the redemptive program, covering everything of importance vested in sola scriptura. As expected, he is also the father of the final Succoth and Jubilee when the medicinal effect gets real. Next, some chicken and egg stuff. Do you see that the son is the potter of his own father? First a worry in the "and making" ויעשׂ, then a feast-maker when worry turned into a relief. It repeats Noah and the ark. While Abraham is making society, society makes him. In a much longer perspective, Gen 21:8 covers all the basics needed to be known about the malnourished apocalyptic whore ruled by pimps and surrounded by social issues. This is what needs to grow into grown-up Beth-weaning competence from here to Mal 3:18. Do you see the problem with theology living in denial of anthropology, and predestination and physical growth depending on mental growth? Notice the Bn troubles following the first four KJV words going on and developing after having the next three words taken out of the behavioural equation? The trouble with theology and theological translations

is that "weaned" is a physical detail fostered in a vicar world view where the true text and its creational anthropology did never exist. Notice the effect in the KJV where Bn's mental (bios) takes precedence over the physical (autos), and the conflicts to follow in a vicar world where the text is perverted to be about G-d revealing himself and no more than that. In a theological world view, there is no connection between the rolling out of reality and how the text was provided not only to describe but also to diagnose and heal.

The physical and theological first brat among brats would never come to any reasonable conclusion where that mixed-between Bn brute came from, even having the scriptural mirror mediating how it would be developed in the absence of the nutrition provided to correct such behaviour. For the anthropological priesthood of believers, it should be easy to decode the product of theology, limited to the reading of exterior and physical details. With the mental taken out of the text is Abraham's real mission lost. Abraham's act as a responsible father of faith through the first seven KJV words must be read both literally as things growing until mitigated before Bn became a problem, and more figuratively as a universal drama, called redemptive history, diagnosed and solved by the Bible. Due to these dimensions being perverted, would later parties not have the opportunity to repeat his principal Jubilee. As repeated in Isa 1, would the rebelling fathers bring up their own rebelling children and generations reproducing Bn's behaviour pattern with fruits before and "meet" for repentance, but not doing the needed for homeland stability. Abraham's Jubilee and homeland affairs in the last half would require his missional responsibility in the first half, but the historical issue is that Abraham's anthropology did not last long, and the vicar "mission" Christendom promoted is a fundamental fraud. Christendom's fraud fostered a rebelling Lackland member mass, not repeating Abraham's responsible behaviour and homeland Jubilee. Even after having all behavioural reiterations done and all layers of history rolled out, the continued mess growing into today's total chaos, is the overwhelming evidence witnessing and empirically proving the ridiculous claims of Pope and Magisterium professing to have apostolic authority and teaching competence. The peak of ignorance is how episcopal infantilism, first brat among brats, colonised First Timothy, including 1 Tim 3:15, and prominently and gloriously presides over this great mess where the final fruit should have been how thou oughtest to behave thyself, instead a vicar story of carnal, red-carpet brats wallowing in violent bloodshed while professing holiness. Christendom's unweaned misery and missing unified Jubilee in the last half of Gen 21:8, is the fruit of a rebelling first half governed by the dictatorship of theology professing that the Bible is theological while denying the endless evidence that the whole Bible is G-d's creational anthropology. The more you get into the Baptist's Bn details, the more ridiculous is the magisterial vanity of theological Christendom.

Two concluding tests for Gen 21:8. Do you agree that the words Abraham did not have in print, but still did practice, are instituted for sola S self-monitoring and self-diagnosis while growing up to self-awareness and self-weaning? And finally, do you see that even at the end of history, with all layers and details rolled out, the theological impostors have still much more patriarchal in common with Eli vs Samuel, than with Abraham vs Isaac? Looking back to the 1500s in this context, the reformation was a hopeless case doomed to go wrong and continue under the vain dictatorship of theology.

Gen 21:9 All the way through the sola S-denying history would antisemitism increase in all sectors around the Jewish Israel, until the day of Armageddon, where mixed military and religious forces of Islam and Christendom eventually reveal their nature against the one true G-d. While denying the redemptive sola S remedy, would the hatred of Isaac's posterity and the faith dna of Abraham grow and become universal. The KJV uses this selective WHICH switch to distinguish between two behavioural Bn dna, fused into a mixed "whom" it would never really concern in the NKJV. Notice that split WHICH root, from above or from Tamar's underworld horror realm in Gen 1:7. In other words, a bountifully orchestrated Beth-weaning means that Isaac יִצְחָק in verse 8 would grow up before a condemning mirror of mixed laugh and "mockery" צחק or "mocking" מְצַחֵק (participle). Predestination provides this bountiful background for Rom 8:1, 28-30. Also how David would have to live with the mocking self-mirror made by his brothers, was first modeled as a part of the life stories of Abraham and Isaac.

Gen 21:9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

Gen 21:9 וַתֵּרֶא שָׂרָה אֶת־בֶּן־הָגָר הַמִּצְרִית אֲשֶׁר־יָלְדָה לְאַבְרָהָם מְצַחֵק׃

Gen 21:10 More predestination, gimel, gamal, garesh. In this early outcasting גרשׁ is the whole gentile world also modelled. First here, then around the Exodus and Babylonian bondage, and much longer after Christ under the dictatorship of theology and the ruling synergetic sceptre of Christendom's Lackland priesthood of bondage.

Gen 21:10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac.

Gen 21:10 וַתֹּאמֶר לְאַבְרָהָם גָּרֵשׁ הָאָמָה הַזֹּאת וְאֶת־בְּנָהּ כִּי לֹא יִירַשׁ בֶּן־הָאָמָה הַזֹּאת עִם־בְּנִי עִם־יִצְחָק׃

Gen 21:11 Next example where a son became the potter of his own father's grievous life story. Here would the father of faith and social stability see his social science project go up in smoke. It would be endless brats, brass and fire instead of a happy Jubilee. Some of this background was maybe needed to coin the dilemma caught between a needed redemptive rock and subsidiary hard place. What should he do? He had a long-distance promise but no short-term cure. His dilemma became the issue continued more or less in ignorance and addressed for conviction in Mal 4:6?

Gen 21:11 And the thing was very grievous in Abraham's sight because of his son.

Gen 21:11 וַיֵּרַע הַדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם עַל אוֹדֹת בְּנוֹ׃

Gen 21:13 Why Bn and its bountiful background is the basis for the need for so many borders, boundaries, and barriers, essentially the need first to describe, unveil, and end the boundless ignorance and borderless impire of patriarchal Christendom. After endless

issues, do sola Vau/And + also וגם make up everything predestined to clash by the end of history when all vicar imaging and vain imagination need fundamental correction. It is reasonably called gentile "nation" גּוֹי building Bn's longer history until facing the fruitful And-also ending of it. Notice how the KJV describes the timelined, historical sola S product called "And also" . . of those that contributed to the subsidiary making.

Gen 21:13 And also of the son of the bondwoman will I make a nation, because he *is* thy seed.

Gen 21:13 וְגַם אֶת־בֶּן־הָאָמָה לְגוֹי אֲשִׂימֶנּוּ כִּי זַרְעֲךָ הוּא׃

Here is the KJV/XXX test case for Gen 21:13. Do you see the anthropological And-also product in the KJV, in contrast to the one-sided theological product in the NKJV where the human factor is not involved? In the KJV is the subsidiary product a contributing factor, when its disastrous end finally must confess the need for redemptive assistance, but nothing of such convicting nature in the NKJV. Do you see how the KJV opens the window into the Hebrew "and also" וגם kernel to more clearly establish predestination of imaged reality to break forth in the end, coming out of Mem's historical tunnel and into unveiled daylight? In two steps is sola Vau/And first descriptive biographer, and in the end it becomes also diagnoser and healer.

Gen 21:20 One part of redemptive history is about the freewoman and the bondwoman. The two verses, Gen 21:8 vs 21:20, make a parallel to that story. Isaac grew and was weaned. Ishmael grew and dwelt in the wilderness. From Gen 2:24 toward the grown-up Ephesus, Abraham's anthropological mission is the relation between responsible fathers and fruit-proving children. History's overall drama is to bring up brats and infantilism, or the more responsible pattern rooted in Gen 2:24 eventually to be proven in the end. It is all about "grew" in Gen 21 vs "grow" and becoming grown-ups in Eph 4:15.

Gen 21:20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

Gen 21:20 וַיְהִי אֱלֹהִים אֶת־הַנַּעַר וַיִּגְדָּל וַיֵּשֶׁב בַּמִּדְבָּר וַיְהִי רֹבֶה קַשָׁת׃

For more context on Gen 21:20, and grew vs weaned, and grew vs wilderness, this verse come with first instance "archer", or shooter רבה armed with a bow קשׁת, which is the armed aggressor and his weaponry as background for the needed protective iron dome in Eph 6:13-18.

Gen 21:21 In the KJV is the text phrased also to say that man equals his wife. This is the alternative to the first version in Gen 20:7. In both cases is the woman a mirror of man, taken out of man as first stated in Gen 2:21-23. All terror and horror on earth would take place in this spectrum where Pe's ministry of reconciliation is vested in the "prophet" in Gen 20:7. Paran begins with the father of faith in need to clean up his own mess. Again the NKJV and NASB formulate an outsourced, or arranged, false marriage mirror form.

Gen 21:21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

Gen 21:21 וַיֵּשֶׁב בְּמִדְבַּר פָּארָן וַתִּקַּח־לוֹ אִמּוֹ אִשָּׁה מֵאֶרֶץ מִצְרָיִם׃ ף

For more context on Gen 21:21, Paran's wilderness is a miserable place where the sola Vau/And advocate also is the present narrator of the double And-he story. In this ways is all sola S history recorded and reasonably called his story. Based on the Hebrew text, saying, "and took" **ותקח** "to him" **לו** "his mother" **אמו** a wife **אשה**. The apostolic KJV syntax provides the repeated man-woman mirroring element not that easily picked up by only reading the Hebrew.

Here is the test case for imaging and marriage mirroring according to Gen 20:7, 21:21. Do you agree that the only way marriage can mirror mental unity as the imaged creation in Gen 2:24, is by sufficient awareness of G-d and self?

Gen 21:22 For background, the first person to walk "with G-d" was Enoch in Gen 5:22, but after removing the sola Vau/And reason for doing so, the NKJV rephrased the story to be time-referenced. In the true canon is sola Vau/And building up written material to make that watershed. In the NKJV is Methuselah a substitute reference for a vicar, time-based watershed. Gen 21:22 continues that substantive sola Vau/And story in Abraham walking with G-d.

Gen 21:22 And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God *is* with thee in all that thou doest:

Gen 21:22 וַיְהִי בָּעֵת הַהִוא וַיֹּאמֶר אֲבִימֶלֶךְ וּפִיכֹל שַׂר־צְבָאוֹ אֶל־אַבְרָהָם לֵאמֹר אֱלֹהִים עִמְּךָ בְּכֹל אֲשֶׁר־אַתָּה עֹשֶׂה׃

Next on Gen 21:22 are some repeated universal details used to describe a lingual Kairos moment. This verse repeats the two prepositions, in vs at, used to qualify the meaning of G-d coming near, or moving away, and man's response. Gen 21:22 is the first instance, "at that time", combined with "in all that" at the end. In English, "in vs at" have in them the grammatical capacity to describe a practical and mental distance between time and place (space), where "in" has a large and clear distance between its two extremes, and "at" has a much smaller room for its operation, where time and place (space) are forced to merge, or making it much harder to break up "at" into its two potential constituents.

At that time **בעת**

In all that **בכל אשר**

In (time)	at	In (place/space)
|----------	|||	----------|

For more context on Gen 21:22, Gen 1:1 is the first example, where “in” has more than enough internal distance in itself to indicate that “in the beginning” can mean in time or in place (space). But “at” does not offer that distance and the same lingual clarity, and will always have a much narrower spectrum “at” its practical and mental operation, as seen by first instance in Gen 3:24, where it takes much more mental effort to separate time from place (space). Gen 3:24 might have said “from the east” or “in the east,” but “at the east” is used as a spacetime enforcer of conditions for the first if-entrance or exit when they were kicked out of Eden. Man “at” this first Kairos moment in Gen 3 was conditional and constitutional for what to expect every third generation when the wider “in” spectrum is narrowed down and forced to merge “at that time” every time, as seen by the lingual elements describing the same universal sphere in Gen 21:22. Whatever was ongoing, the KJV words have distinct meaning as indicators of Abraham’s mission. That, at that time, and in that, is even the target for that (specific) thou there.

Here is a test case for Gen 21:22. Do you see that the twofold Bible for multiple reasons makes it necessary to say that “that” **הוא** (specific) Abimelech and that bloodlined version of it at the end is not the the same “That thou doest” אֲשֶׁר־אַתָּה עֹשֶׂה? Textual difference is one aspect. Missional and behavioural difference is another part. Beth B is the standard divider of details from “at that time” **בעת** to “in all” **בכל**.

Gen 21:26. First instance “wot” belongs to W and its sequence appearing with wonder and wit in Gen 24:21, and “wist not” in Exo 16:15, carried by W as the letter of wisdom beginning to build W competence on who, wives and whoredom from Exo 28:3. This “who” case is related to the first blind “who” in Gen 3:11. Notice how the KJV orders the wording with Being (who) before Doing, but not so in the NKJV and NASB where Doing is involved in the syntactic mix-up of “I wot not who” **לא ידעתי מי**. Do you agree that “doest well” in Gen 4:7 is founded by well-being? If so, you should recognise the related lingual and missional W case of dried-up well-being and the wearied woman coming to draw well-being out of Jacob in John 4:6+? Do you agree that the missional gospel and the Word in person in John 4:6 has no richer value than the lingual gospel and the Word in print?

Gen 21:26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to day.

Gen 21:26 וַיֹּאמֶר אֲבִימֶלֶךְ לֹא יָדַעְתִּי מִי עָשָׂה אֶת־הַדָּבָר הַזֶּה
וְגַם־אַתָּה לֹא־הִגַּדְתָּ לִי וְגַם אָנֹכִי לֹא שָׁמַעְתִּי בִלְתִּי הַיּוֹם׃

Gen 21:27 In the extension to the twofold That in verse 22, do you agree that Beth B in this case at least partly causes Abraham to be a carrier of an uneven yoke where he must face the missional burden of his called responsibility in Gen 12:2-3?

Gen 21:27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

Gen 21:27 וַיִּקַּח אַבְרָהָם צֹאן וּבָקָר וַיִּתֵּן לַאֲבִימֶלֶךְ וַיִּכְרְתוּ שְׁנֵיהֶם בְּרִית׃

Gen 21:29 On Gaussian vocabulary applied in scripture, and scriptural principles proven by scientific ex-position. A statistical *mean* and median come with certain requirements in order to be unifying when a semantic range is built and applied. Lingual unity or bias has something to say about this statistical first instance "*mean*" and what that says about unity of faith, a unified perspective, and a unified sense of reality? A Gaussian peak of "*mean*" value is on target in terms of representation and interpretation. The KJV brings out the scientific nature of scripture and how singularity is surrounded by pluralism in a spectrum of alternative representation and interpretation. A unifying statistical mean or a biased presupposition equates the potential for lingual unity with missional unity. Faith in the missional sense is no more real and unifying than its lingual, sola S foundation.

Gen 21:29 And Abimelech said unto Abraham, What *mean* these seven ewe lambs which thou hast set by themselves?

Gen 21:29 וַיֹּאמֶר אֲבִימֶלֶךְ אֶל־אַבְרָהָם מָה הֵנָּה שֶׁבַע כְּבָשֹׂת הָאֵלֶּה אֲשֶׁר הִצַּבְתָּ לְבַדָּנָה׃

Here is a test for KJV readers making a connection between Berea in Acts 17:10-12 and the lingual translation into the authorized kingdom in Col 1:13. Berea is a place for the lingual mind and the missional mind to face their potential mean, in this case how Berea indicates the Beholder's הנה double root position, these הֵנָּה vs these אלה. Do you see that the partly (un)-translated "these" things need proper Elleh school training before Berea may sort out Matt 24:23? Do you agree that Col 1:13 mediates epistemological translation into the lingual unity of first-principle statistics? Do you agree that to come "*thither*" in Acts 17:10 somehow "mean" to rediscover the Beholder's הֵנֶּה "thither" position first stated in Gen 19:20, searching whether these things were so in Acts 17:11? Do you see that the last KJV "*mean*" in 2 Cor 8:13 obviously makes a most meaningful missional average where Moses, Maslow, Marx etc., are united by faith? It should be no less obvious why makers of modernist translations officially approved for Lackland 2.0 readers do not want unity with the KJV "mean" and therefore have alternative wording in 2 Cor 8:13-14.

Gen 21:30 A scientific verification for KJV readers after verse 29. After first instance "*mean"* in verse 29 appears first instance "witness" in verse 30. Now the statistical one "*mean*" in verse 29 leads to the next step with the united witness in verse 30. They are a grammatical plurality of lambs, but still a grammatical singular in their "a witness". The KJV builds trinitarian epistemology. KJV/XXX profiling reveals that modernist, non-canonical translations deal only with lexical and grammatical details and do not shape the text to match the scientific target mission called unity of faith. In the RV/ASV the plural ewes is changed to a material witness with no parable value and capacity. Do you think modernist committees will tolerate any more from the poor sheep in NT than from

these muted lambs? Repeat verse 29. Why is the modernist "meaning" muted? Do you see that in order to make a statistical mean in verse 29, must the plurality of witnessing lambs in verse 30 be allowed to speak their mind, and then to shape the one "a witness" as the sola S sum of it. What is the parable gospel story of liberation of "themselves" if they are gagged under vicar administration? What is the value of "material" evidence in court in verse 30 if they are not allowed to speak independent of biased parties around them? For the KJV reader, the Bible offers so much more than the lexical fragments the theological modernists offer, and that is even before challenging the grammatical details of seven lambs turned into one muted material witness in the modernist versions where evidence and witness(es) are not allowed to speak for themselves.

KJV 21:30 And he said, For *these* seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

Gen 21:30 וַיֹּאמֶר כִּי אֶת־שֶׁבַע כְּבָשֹׂת תִּקַּח מִיָּדִי בַּעֲבוּר תִּהְיֶה־לִּי לְעֵדָה כִּי חָפַרְתִּי אֶת־הַבְּאֵר הַזֹּאת׃

RV 21:30 And he said, These seven ewe lambs shalt thou take of my hand, that it may be a witness unto me, that I have digged this well.

Gen 21:31 Both of them, says that this is the definitely reconciled area where name and place agree in one, Shem, both of them. Regardless how many persons involved, the definite end of story is that person and place are one, which land and which thou.

Gen 21:31 Wherefore he called that place Beersheba; because there they sware both of them.

Gen 21:31 עַל־כֵּן קָרָא לַמָּקוֹם הַהוּא בְּאֵר שָׁבַע כִּי שָׁם נִשְׁבְּעוּ שְׁנֵיהֶם׃

For more context on Gen 21:31, Havilah and Pison are names "of" the same place and person. Living water goes out of the same agricultural belly. John 7:38 equals Gen 2:11. For unity with the inner canon of scripture is Wet belief in the first comma-separated section in John 7:38 depending on the same wet witness and proof-maker in the second section, for unity with the third section. For authentic Johannine Comma recording will the trinity not give its witness to WHO uprooted from THAT canon in John 7:38. That trinitarian witness is the maker of unity of name, place and person in Gen 21:31. If more context is needed on the unity of faith, the wet Baptist belly and the Elizabethan third person -etH ending in John 7:38, read the belly fellowship in Luke 1:41 and John 1:15 in the same trinitarian framework of being alive or dead in Deu 31:27. Back to Gen 21, unity of faith in Beersheba makes it the place for "both of them" in Gen 21:31 to mirror that "I have digged" and the unified singular A-witness have backed it up in verse 30.

Gen 21:33 More identification and named identity in the context of Shem and Gen 2:8. In the KJV is the called There about named identity of person in place. In the NKJV and NASB it is limited to locate the physical and geographical. The place called There has no more substantive meaning that the sola Vau/And there.

Gen 21:33 And *Abraham* planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God.

Ge 21:33 וַיִּטַּע אֶשֶׁל בִּבְאֵר שָׁבַע וַיִּקְרָא־שָׁם בְּשֵׁם יְהוָה אֵל עוֹלָם׃

For more context on Gen 21:33, whatever tree-planting objective coming with Rebekah and Deborah, later referred to by Ezekiel, also that part is Abraham heavily invested in, first Gen 2:5, 8, then Noah and Gen 9:20, and Abraham and Gen 21-23.

Gen 21:34 Before continuing with Gen 22, the end of Gen 21 is used to define the name Abraham, a father אב of many רב homeland entities הם. In order to establish himself and his mission was Abraham present when the power was wrested out of the hands of the ruling heads in Gen 14 and ending the structural grips they represented. Now more of the same story puts the Philistines in the group with the kings in Gen 14. Notice that while the NKJV mediates a local story about Abraham and the Philistines, the KJV has also a missional calling with much more on the prophetic horizon. Do you see that it is vested in the name Abraham that the length of possessive ownership covered by the last four words in the KJV are counted to be shortened? Abraham's presence there means that the "many days" of the Philistine ownership are indeed numbered. Abraham and his homeland mission has arrived for that very reason. The KJV translation is missional and redemptive. The NKJV and NASB are limited to the textual and theological. The KJV makes it a missional collision between his length of stay and how long they would be able to possess it. He was the first spy long before Num 13:16, Jos 2:1 etc. You can read the ASV, NKJV, or NASB to sort out the Hebrew syntax, but you need the KJV to be able to properly convert the textual into the missional. Every time the KJV deviates from the Hebrew syntax should the alarm bells alert the reader that something more is going on, which promped a later editor to exercise the apostolic authority missing in the work of modernist committees. In the 1611 printing the words and word order were the same, but there was a comma before the last two words, taken out from Parris' 1762 edition.

KJV 21:34 And Abraham sojourned in the Philistines' land many days.

Gen 21:34 וַיָּגָר אַבְרָהָם בְּאֶרֶץ פְּלִשְׁתִּים יָמִים רַבִּים׃ ף

ASV 21:34 And Abraham sojourned in the land of the Philistines many days.

Gen 22:1+ On temptation and deception. One of the words linking the ecumenical NIV and other "protestant" translations to the NABRE and the papist agenda 2030 is the word "replied". Gen 22:1 is one of these instances also shared by the NLT and NET Bible. In several NIV instances in NT, Matt 2:5, 3:15, 8:8 etc., is "replied" some of the annoying cases of a cocky mouth opened before the mind carefully has considered the matter.

Gen 22:1 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here* I *am*.

Gen 22:1 וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנֵּנִי׃

For more Hebrew details on Gen 22:1, sola Vau/And continues the biographical tracing of "things these" אלה הדברים in person and print, repeating Gen 15:1. After stating the word "tempt" נסה, it ends with the beholder's הן position, person in place, with a grammatical first-person singular suffixed. "Behold, *here* I am" הנני. In the NIV there is no need for any sola Vau/And Advocate support of alive being in this verse.

Gen 22:2 First, first principle S and first instance about "love" and how it reappears with first principle S implications in first NT instance, Matt 5:43. As a governing principle to make these two verses merge, death is the last enemy in both cases (cf. John 3:16). Next, the grammatical singular about thine only (begotten) son, is a double statement with the missional and messianic facing each other here. First the singular, "thy son" בנך, then the next, also a grammatical singular, "thine only (begotten) son" יחידך.

Gen 22:2 And he said, Take now thy son, thine only *son* Isaac, whom thou **lovest**, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

Gen 22:2 וַיֹּאמֶר קַח־נָא אֶת־בִּנְךָ אֶת־יְחִידְךָ אֲשֶׁר־אָהַבְתָּ אֶת־יִצְחָק
וְלֶךְ־לְךָ אֶל־אֶרֶץ הַמֹּרִיָּה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אַחַד הֶהָרִים
אֲשֶׁר אֹמַר אֵלֶיךָ׃

Matt 5:43 Ye have heard that it hath been said, Thou shalt **love** thy neighbour, and hate thine enemy.

For more redemptive context on Gen 22:1, it is the sola Vau/And-supported version of the first case stated without such support in Gen 12:1: "Get thee out" לךְ־לךְ. In three steps, sola Vau/And follows the story with redemptive dedication in the Hebrew and the KJV but not so in the NIV, NABRE etc. Notice also that whole burnt offering עלה and raptured ascent על belong to this redemptive meeting point where Leviticus (and the Lamb) are integrated.

Gen 22:4 Also the raptured, "third" שלישי day of the resurrection is first modelled in Abraham. In the Hebrew and the KJV this punctuated story says that the sola Vau/And means given for restored eyesight are the same given for enlightenment in Gen 1:3. This is one of the impossible, or intolerable, combinations the NABRE does not want present in print. In its purgatorial context must Abraham see both Moriah and Golgotha, as Pe's redemptive purging place on the horizon.

Gen 22:4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

Gen 22:4 בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיַּרְא אֶת־הַמָּקוֹם
מֵרָחֹק׃

Here is the test case for Gen 22:4. Do you see how Beth B is involved in this form of Bn aging covered by the timeless English “Then” expression, then on/in day three, covering everything from the past into a distant future, a present prophetic form of future Baptist reality? He is mentally there in its subsidiary form, but still a distant place and principal promise. As subsidiary storytelling does the KJV translate the Hebrew as an early-rising product called, the-third-day-Abraham. As the first prophet is he mentally there, in the future i-Mn, while a missionary and guest on earth in Bn-i conditions. In the same sense as “tense” on its own is blind to past or future, will the time referred to as “then” cover everything from “then did” to “then shall do”. Do you agree that “then” also provides a cover-up for Tamar’s terror regime, saying that this or that may apply to the past or the future but has nothing to do with present trends and tensions?

Gen 22:5 First instance “worship” שׁחה appears together with the first “yonder” כּה in the KJV. Also worship is first modelled in Abraham. Since it is all about alive being, it may be called beyonder. For several reasons would the word “worship” never reach its true meaning in any temporal context. Therefore must the accompanying word “yonder” first look back to the burnt offering in verse 2, and in verse 5 must “yonder” move into the future both in time and space for Golgotha worship. That is the only way to give the word “worship” a meaningful value in the redemptive context of the canon it belongs to. In this case is the OED helpful to cover the expanded meaning of “yonder” as combined directional, distant and remote in terms of a placed remedy beyond the temporal world of Abraham. The simplest OED sense says, to that place. In agreement with the Hebrew, it covers both the place and nature of worship, thus כּה dividing the Bn-i-Mn worship. Since Abraham’s mission follows his master, it is also relevant that his first “yonder” in Gen 22:5 follows the last “yonder”, beyond there, in Matt 26:36. First Hebrew instance in Gen 15.5 makes it even more relevant. His multiplied worship dna shall be “so” כּה

Gen 22:5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

Gen 22:5 וַיֹּאמֶר אַבְרָהָם אֶל־נְעָרָיו שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמוֹר וַאֲנִי וְהַנַּעַר נֵלְכָה עַד־כֹּה וְנִשְׁתַּחֲוֶה וְנָשׁוּבָה אֲלֵיכֶם׃

For more biblical and historical context, the Bible says that the valid worship reference is spirit and truth. Theologians would much more typically be occupied with the exterior and enforce their own ideas as prescriptive, regulative, and normative. Authenticity was soon changed to hypocrisy. In this context it is symptomatic how transition from truth to normative legalism is done. In the apostolic KJV does Rom 2:26, 8:4 say, righteousness of the law. In the transitioning NKJV it says, righteous requirements of the law, and in the fully transitioned and legalistic NASB it says, requirements of the law. In the KJV is ”righteousness” an anthropological dimension. In modernist minds is “requirement” a theological and legal demand. Textual preservation means that the missional KJV stands fast. The modernists drift long a decaying culture with no other objective than updating their translations accordingly.

Gen 22:7 First instance “the lamb” השׂה in singular and definite form is also connected to Leviticus and whole burnt עלה offering. Together with sola Vau/And, real presence, and the Word being the same in person and print, this verse looks forward to fulfilling of The Word of God in Rev 19, the Lamb’s marriage there, the Lamb’s Wife in Rev 21, and the Lamb’s book of life in Rev 21-22. With real-presence food made clothing, is the robed Wife in Rev 21 upgraded compared to the first simple self-made aprons made from fig “leaves” עֲלֵה in Gen 3:7. Gen 22:7+ is evidently one of the cases in scripture where the sola Vau/And Advocate is really invested, dedicated, and communicative.

Gen 22:7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering?

Gen 22:7 וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הִנֶּנִּי בְנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים וְאַיֵּה הַשֶּׂה לְעֹלָה׃

Here is the test case for Gen 22:7. First, notice the relevant 6x Vau in the Hebrew text. Do you see why the Lamb is needed to convert the more disjunctive, sixth sola Vau/But instance in the KJV into a conjunctive solution? Do you see that this is one of the marks of apostolic lingual consistency in the KJV, in contrast to the NKJV, NASB etc., where translation is only textual and the words have and hold no distinct translation value. If you read the NABRE, the idiomatic translation is even more out in the irrelevant woods. If you read Gen 22:7 one more time and fully involves the redemptive sola Vau/And Advocate most active in this verse, but never so in the midst of eucharistic vanity, this is what the ecumenical dialogue should be about, but there is rarely place for such around antichrist, the magisterial Niphil Basar Almighty.

Gen 22:8 God will “provide (for/to) himself” יראה־לוֹ. In the KJV is the prepositional Lamed dropped and the text is shaped for the reader to pick up that G-d would sacrifice himself. In the NKJV, NASB etc., is that lingual detail used to blind the reader with an outsourced alternative. In the extension to verse 7 is “so” built on the first redemptive sola Vau/And continuing verse 8. As the first prophet, explicitly in a text like this, is Abraham supported by the testimony of Jesus, in its double form, And-Abraham said. In the NABRE is the vicar narrative again out in the woods somewhere and it sounds more like a classical Lackland priesthood ready to sacrifice the member mass.

Gen 22:8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

Gen 22:8 וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֶה־לּוֹ הַשֶּׂה לְעֹלָה בְּנִי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו׃

Gen 22:13 Next “in stead” thereof case. Satan is not only a trespasser, making room for the vicar priesthood, but seeks to destroy the atonement. As father of faith did Abraham himself venture into these vicar office affairs for personal experience with the iniquities

of the fathers upon the children instituted in Gen 2:21. Tamar's underworld תחת terror office covers multiple versions of original sin and veiled conditions, also the patriarchal background for the atonement, and all vicar worlds orders and Christ's vicarious death. Tachat horror is the temporal version of eternal fire salvation rescues man from, which begins with the flesh instead thereof in Gen 2:21. Gen 22 readdresses all the redemptive drama beginning immediately after the fall and descent from Pison in Gen 2. The KJV is specific on the meaning of location, in the stead. In modernist versions like the NKJV it is empty, replacement wording with no real (mental) foundation in Gen 2:21. Only the physical is covered in the theological sphere. Every time a son took the throne and ruled in his father's stead, it was the next reminder of the royalist succession of original sin in power, which says why Gen 14 is so central for Abraham's redemptive rescue mission. Tamar's underworld institution set up under the second-heaven firmament in Gen 1, and the instead-of dimension from Gen 2, is the same restricted realm causing the contrary-walking sphere in need of reform in Lev 26/9. This restricting roof was the reason why Nicodemus could not see the (third) heaven and kingdom of heaven on earth in John 3. T's target was set in Tamar's restricted underworld where Tachat terror would rule until the temple veil was rent in twain and access for raptured ascent to Pison was reopened.

Gen 22:13 And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering **in** the **stead** of his son.

G 22:13 וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיַּרְא וְהִנֵּה־אַיִל אַחַר נֶאֱחַז בַּסְּבַךְ בְּקַרְנָיו וַיֵּלֶךְ אַבְרָהָם וַיִּקַּח אֶת־הָאַיִל וַיַּעֲלֵהוּ לְעֹלָה תַּחַת בְּנוֹ׃

Here is the test case for Gen 22:13. Do you see that the way to hide all this redemptive drama and protect the ruling succession of original sin, would follow the priesthood of unbelief uprooting the real Bible from its inner "in" dimension, thereby also protecting the office of iniquity in continuation AD? Do you see that T's temporarily veiled realm is one long succession from Gen 2 to Rev 20, also covering the theological wickedness and inquisitorial terror acts as background for the need for the sola S reformation? With no awareness of the historical office of antichrist, the vicar of Christ, it would be harder to decode the Abrahamic details and why sola S jurisdiction was a provided liberating and redemptive necessity coming with the inspiration of the books and the book writers when they wrote them. Antichrist's Christendom would soon reopen that vicar, instead-of office closed down in Christ. Notice that sola Vau/And recording also through this verse means a continual tracing of the historical timeline comtinually accumulating more material sola S evidence.

Gen 22:14 About providence and subsidiary and principal provisions. The providential Jehovahjireh in Gen 22:14 needs to be read in the context of first instance providence in verse 8 and in the context of the Hebrew Vau and the English And in verse 13. An extra detail here is that "in stead of" again refers to Tamar's underworld mafia regime, which covers how Satan, antichrist, would be an abuser of providence and make G-d's saving provision of no effect. Gen 22:8, 13, 14 make this meeting point between providence and what the theologians made of no effect by their hubris of ruling ambitions. Next, it

is also important to take in the canonical and lexical spectrum not to miss any vital info. Beginning in verse 8, the KJV says that G-d provided himself on Golgotha. Modernist versions make a split between G-d the provider and that he did provide himself. From verse 8 to verses 13-14, providence makes it even more necessary to equate the Word in person with the Word in print. G-d sent his Lamb, he sent his son, and he sent his Word, all different aspects of the same person and the same redemptive plan coming together on no other foundation than sola S. G-d's conjunctive and providential Vau/And appear in verse 13, before verse 14. If modernist versions got it right on multiple And instances in verse 13, it is because they stayed close to the apostolic KJV.

Gen 22:14 And Abraham called the name of that place Jehovahjireh: as it is said *to* this day, In the mount of the LORD it shall be seen.

Gen 22:14 וַיִּקְרָא אַבְרָהָם שֵׁם־הַמָּקוֹם הַהוּא יְהוָה יִרְאֶה אֲשֶׁר יֵאָמֵר הַיּוֹם בְּהַר יְהוָה יֵרָאֶה׃

Now, regarding universal jurisdiction and before letting Abraham go, his pilgrimage needs some reordering since the biographical chapters about him, Gen 12-23, are not done in chronological order. Here are the universal implications, which in NT says, to the Jews first, and also to the Greek, one of the half-truths told by Paul. Abraham is the person given the label, the founding father of faith, here in this context the father of one universal law for all: Exo 12:49, Lev 7:7, 24:22, Num 15:15-16, 29. This is also to say that the theological Torah without the anthropological Mishpat corresponds to a theory without practice, a prescriptive form and norm divorced from the descriptive, and killing letters blind to those suffering under such. Further implications of Paul's statement in Rom 1:16 say that THESE in Exo 1:1 are the particular version of the general THESE in Gen 2:4, 10:1, 11:27, etc., until last instance in Zech 13:6 ends the chain of events and THESE receive the explanation what THAT means for the target party.

One law: The Torah	תּוֹרה
One law: Mishpat (principal)	מִשׁפט
One law: En-Mishpat (subsidiary)	עין מִשׁפט
One law: Elleh educational exercise	אלה

Exo 12:49 **One law** shall be to him that is homeborn, and unto the stranger that sojourneth among you.

Exo 12:49 תּוֹרָה אַחַת יִהְיֶה לָאֶזְרָח וְלַגֵּר הַגָּר בְּתוֹכְכֶם׃

Num 15:16 **One law** and **one manner** shall be for you, and for the stranger that sojourneth with you.

N 15:16 תּוֹרָה אַחַת וּמִשְׁפָּט אֶחָד יִהְיֶה לָכֶם וְלַגֵּר הַגָּר אִתְּכֶם׃ ף

Gen 15:6 And he believed in the LORD; and he counted it to him for righteousness.

Gen 15:6 וְהֶאֱמִן בַּיהוָה וַיַּחְשְׁבֶהָ לוֹ צְדָקָה׃

One of the details which separate the KJV from the theological RV/ASV and the rest is the descriptive and behavioural word, "manner" **מִשְׁפָּט**, which in theological versions is changed to a prescriptive, legalistic "ordinance" from the RV/ASV in Num 15:16. As a twofold and primarily mental collision, would justification by faith, "manner" **מִשְׁפָּט**, reversed by the RV/ASV, reflect the collision between the reformers and the behavioural brats not accepting how thou oughtest to behave thyself in the house of G-d. The word "manner" combines the legal, customary, behavioural, and habitual elements needed to bring out the full spectrum of Mishpat manner mediated in the mirror of man. Theology would only be focused on the prescriptive and legal, as seen in the RV/ASV and later followers like the NASB, ESV, NABRE etc. The point is that in the anthropological and primarily mental Hebrew and KJV it is about one law reflecting one unified behaviour. Theology turns that into a double prescriptive one law reflecting a legal ruling practice.

ASV 15:16 One law and one **ordinance** shall be for you, and for the stranger that sojourneth with you.

These details have some implications for how to order Abra(ha)m's journey through the chapters about him, especially in the wars in Gen 14. Since redemptive history after the flood begins with Abraham, there is no point in leaving him out of the primary details in Gen 14, therefore this alternative timeline about Abra(ha)m from 86 years to 100 years. By the end of Gen 13 is Abram becoming a redemptive troublemaker before the royalist establishment in Gen 14:1. Redemptive history requires reordering of the chapter details and Abram to be involved in the first war of independence in Gen 14:4, before coming to the second war of independence in Gen 14:14. As the KJV translates Gen 14:2-3, then Gen 14:8-9, this is not four kings against five, but nine kings in rebellion against G-d's redemptive program. When Abram is done with these multiple wars of independence in Gen 14, he is soon arriving in Gen 17. Unity between spirit and letter requires Abraham to arrive before Melchizedek and before the Almighty on the same basis. The other way around, the Almighty in Gen 17 does not appear independent of Melchizedek's sola S foundation in Gen 14. The united canon and the united en-mishpat, the one law speaking of justification by faith, cannot separate Abraham's redemptive mission from Gen 14:7. Thus, the thirteen-years war of independence from Abraham is 86 until he is 99 years old (cf. Gen 16:16, 17:1, 17:5), are the thirteen years in Gen 14:4. Those called "these" in Gen 14:2, causing "these" in Gen 14:3 at war, and the rebelling "they" in Gen 14:4 make up (Abram's) little army at war with the kings in this apostate scene. After these thirteen years would Melchizedek and the appearing Almighty be the same event. After making Abram's thirteen years in Gen 16 a parallel to the thirteen years in Gen 14, the end of Gen 14 initiates the beginning of Gen 17. Military war in Gen 14 and the cultural family conflict in Gen 16 are wars of the same troubled mind. The eros-related Gen 16, and the ruling and enslaving Sodom in Gen 14, are works of the same troubled mind.

Gen 22:15 A test case in its own right after Gen 22:14. Notice why the KJV phrases the ending of this verse for the reader to pick up the hint that all such time-related stuff are troubles related to heaven the second? Certain issues must divide themselves in this way as two-fold or two-numbered out of the second heaven.

Gen 22:15 And the angel of the LORD called unto Abraham out of heaven the second time,

Gen 22:15 וַיִּקְרָא מַלְאַךְ יְהוָה אֶל־אַבְרָהָם שֵׁנִית מִן־הַשָּׁמָיִם׃

Here is the test case for Gen 22:15. Do you see why the apostolic KJV by sola Vau/And brings Abraham and the reader out of these second-heaven troubles the modernists must be stuck in by rejecting the sola Vau/And remedy to get out of it, as partly seen in the NKJV where this is a double time issue? It is And vs time in the KJV. Then vs time in the NKJV. Two different stories. The most important point is not the textual difference but the difference in missional objective behind them and coming with them.

Gen 22:16 Repeating the reason for this chapter, including Beth B, by myself. Do you see that the issue is not the exterior deed, what thou has done, but John 3:16 refers back to the subsidiary pro, saying, "for because (thou)" כי יען אשר?

Gen 22:16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*:

Gen 22:16 וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ
אֶת־הַדָּבָר הַזֶּה וְלֹא חָשַׂכְתָּ אֶת־בִּנְךָ אֶת־יְחִידֶךָ׃

Gen 22:17 A necessary canonical follow-up after verse 16. Notice that real presence in its canonical cause requires blessing fueled by That substantive background. Blessing is void of substantive reason without That real hypostatic presence. This is the difference between the canonical Hebrew and KJV on one side, and non-canonical bastards on the other side. Next step is how missional multiplying requires sola Vau/And in it. Without the real presence of That and sola Vau/And, Ye can do nothing. In the NKJV is the first and the second step uprooted from the substantive requirement. The KJV is missional in agreement with the Hebrew. The NKJV offers only a textual fragment out of context.

Gen 22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies;

Gen 22:17 כִּי־בָרֵךְ אֲבָרֶכְךָ וְהַרְבָּה אַרְבֶּה אֶת־זַרְעֲךָ כְּכוֹכְבֵי
הַשָּׁמַיִם וְכַחוֹל אֲשֶׁר עַל־שְׂפַת הַיָּם וְיִרַשׁ זַרְעֲךָ אֵת שַׁעַר אֹיְבָיו׃

The KJV translates the Hebrew details, first saying, "That in blessing" כי־ברך "I will bless thee," אברכך "and in multiplying" והרבה "I will multiply" ארבה. In the RV/ASV it was still essentially the KJV reading with redemptive criters still in place,, but from the RSV it was fragmented as seen in today's NKJV, NASB,. ESV etc., where "blessing" can be anything since the text has been uprooted from its original mission.

Here is the test case for Gen 22:16-17. Do you see that as soon as the text is uprooted from its original substantive mission in the Hebrew and the KJV, the descriptive would soon be converted into prescriptive legalism ruled by the dictatorship of theology?

Gen 22:18 More of the same, sola Vau/And fuel provided for his faith dna preservation. Notice that the KJV has substantive reasons for reordering the Hebrew wording, saying, "And shall be blessed" והתברכו "in thy seed" בזרעך. The dumb NKJV follows the KJV but removed the lingual and missional reasons for doing so. It was the same in the 1995 NASB, reinstating "And" in the 2020 edition.

Gen 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Gen 22:18 וְהִתְבָּרֲכוּ בְזַרְעֲךָ כֹּל גּוֹיֵי הָאָרֶץ עֵקֶב אֲשֶׁר שָׁמַעְתָּ בְּקֹלִי׃

Gen 22:19 After his painful ordeal, this is G-d with Abraham, sola Vau/And dwelling there with him.

Gen 22:19 So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba.

Gen 22:19 וַיָּשָׁב אַבְרָהָם אֶל־נְעָרָיו וַיָּקֻמוּ וַיֵּלְכוּ יַחְדָּו אֶל־בְּאֵר שָׁבַע וַיֵּשֶׁב אַבְרָהָם בִּבְאֵר שָׁבַע׃ ף

Gen 23:1 Together with Johannine Comma recording, sola S time-lining means that sola Vau/And is committed to record all significant details in all lifestories.

Gen 23:1 And Sarah was an hundred and seven and twenty years old: *these were* the years of the life of Sarah.

Gen 23:1 וַיִּהְיוּ חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים שְׁנֵי חַיֵּי שָׂרָה׃

Gen 23:7 One of the defining verses about Abraham's mission as father of faith. Here is the point with the twofold Bible in general and the twofold Lamed in particular and how the preposition לְ may work for good and evil, expressing a prepositional varity, to, for, at, by etc., and the main point to be used is how a message intended to the people would typically be blocked by Lamed's vicar office, not allowing the message to reach those it was intended to reach, "to the people" לעם . . and "to the children" לבנ. Abraham's mission as father of faith is to break this patriarchal curse where the fathers hindered the people and the children to have what is rightfully theirs. This works the same way as the earlier explained Lamed as the legal custodian over Them – L-HM - in Gen 1:28, when G-d said "unto them" להם that they should be fruitful. First instance לעם is modelled according to Abraham and Heb 1:2 but that would be broken in favour of 5% orders and Heb 1:1, blocking the truth and the Abrahamic ideal of serving the message, or as Paul would say, let the word have free course. Be therefore aware of Lamed and Lev 26 and why the second-heaven issue of Let and Letting in 2 Thess 2 builds background into the message in 2 Thes 3:1 against the rebellers rejecting reform in Heb 9:10, the same stage.

Gen 23:7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

Gen 23:7 וַיָּקָם אַבְרָהָם וַיִּשְׁתַּחוּ לְעַם־הָאָרֶץ לִבְנֵי־חֵת׃

Gen 23:17 Also the tree-planting project coming with Rebekah and Deborah, referred to in Eze 17, is a conciliar element in Abraham's mission. Counselling begins with the first "counsel" יועץ in Exo 18:19, but the relevance of it is best applied to the missional "tree" עץ planting, first in Gen 1:11, then the general planting in Gen 2:5, 9, and how that relates to the trees in Gen 2:16-17, growing in significance until the final instance "tree of life" in Rev 22:14 converted by Erasmus to be the providential "book of life" in Rev 22:19, rejected by the modernists not willing to accept G-d's true providence.

Gen 23:17 And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure

Gen 23:17 וַיָּקָם שְׂדֵה עֶפְרוֹן אֲשֶׁר בַּמַּכְפֵּלָה אֲשֶׁר לִפְנֵי מַמְרֵא הַשָּׂדֶה וְהַמְּעָרָה אֲשֶׁר־בּוֹ וְכָל־הָעֵץ אֲשֶׁר בַּשָּׂדֶה אֲשֶׁר בְּכָל־גְּבֻלוֹ סָבִיב׃

For more coded Hebrew consonance in this matter, the fullness of G-d's counsel, first time in translation in Exo 18:19, leading to the NT expressions in Acts 20:27, Eph 1:11 etc., need the same standard Hebrew application for all the trees in need of salvation in Gen 23:17. There is Ezekiel's first full-scale Sabib About סביב mission expressed with its mission field bordered and made sure. This is the place where Abraham also is made the father of human rights. It is no legal babble, like worthless papers coming from UN, but it is anthropological and behavioural, meaning that the only people that possibly can benefit from the gospel, is the group that in the reformative sense have learned how to behave as outlined in 1 Tim 3:15. This means that when Noah and Abraham were called righteous, they had become the reformed foundation for how things were made "sure". With the last KJV word relocated back to start, it says, "And were made sure" ויקם, as a translated missional alternative to the textual, and were established. With Abraham as functional father also of real human rights, the point is that his standing up in reformed righteousness, made him the forerunner in how to behave thyself in 1 Tim 3:15, and the behavioural contrast to Cain "that rose up" ויקם to kill Abel, proving the fallen man's behaviour in Gen 4:8. Safety in the social sphere made Abraham the father of those that would learn real human rights, the behavioural mindset required in order to benefit from G-d's providence. G-d's principal part has no real value without the subsidiary part of the redemptive equation, having learned how to behave accordingly in order to become a part of the redeemed safety solution. Beth B and Bn's Bible is mostly ambitious brats and brute behavioural biographies deviating from the anthropological basics required in homeland safety. The point is that nothing is changed of conciliar and parable value of

stories when G-d's tree planting mission is repeated in places like Mark 8:24-25. True eyesight is also behavioural eyesight. In the heart soil of Adam and Anthropos is the agriculatural and the anthropological planting of trees two sides of the same story. In the vicar narrative is Rev 22:19 still a vicar tree-council, with no translated sola S kingdom counsel. Some of the problem with theology is that those that do not want the spiritual Bible, do neither want the parable Bible. These guys put the primarily mental Bible and Origen's allegorical Bible into the same category.

Gen 23:20 Do you agree that when the anthropological and agricultural field merge, this is a reference both to man's field of blood in his heart soil, and the inner hollowness that makes that field so bloody that he needs to bury his own death. Notice that the essential story, "that therein" **אשר־בו** covers all biographical details in Bn's Baptist lifestory.

Gen 23:20 And the field, and the cave that *is* therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

Gen 23:20 וַיָּקָם הַשָּׂדֶה וְהַמְּעָרָה אֲשֶׁר־בּוֹ לְאַבְרָהָם לַאֲחֻזַּת־קֶבֶר מֵאֵת בְּנֵי־חֵת׃ ס

Gen 24:1 About Bn aging, one of the more literal cases of full-Baptist immersion. While the modernists have no more than a high number of years to report, the Hebrew and the KJV say how full Bn immersion means to have taken so much educational beating and Benjamite blows that "stricken" also means to have been so judicially stretched for full-Baptist immersion that the proportions of faith have reached the measures described in Eph 3:18. How "stricken" developed from Tyndale to the KJV includes the OED senses, measure, blow, and wound. It combines the physical with the primarily mental in the Hebrew and KJV, no part of the uprooted story in the modernist NKJV, NASB etc. Full lingual and missional measuring must take up the immersed Beth B, saying that he was "well stricken in age" **בא בימים** according to the working of Beth B's inner canon. It is the real deal, not infant sprinkling. Superficial modernists say that he got there. The Hebrew and KJV say also how or by what subsidiary judicial means he got there. In the KJV it is also a twofold story with Abraham becoming old together with his friend, his everlasting sola Vau/And companion the NKJV and NASB do not report but changed to a time-based story.

Gen 24:1 And Abraham was old, *and* well stricken in age: and the LORD had blessed Abraham in all things.

Gen 24:1 וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וַיהוָה בֵּרַךְ אֶת־אַבְרָהָם בַּכֹּל׃

Some elements to be checked in Gen 24:1. If the KJV said Now Abraham, that product would be the potter's work after much stricken Bn aging. But in the NKJV and NASB there is no such timed Now Abraham since the lack of subsidiary pottery invalidates any such potential. In the KJV has each word meaning which complements each other. The NKJV and NASB are only a lexical flow of empty words with no such value. Beth B is no-more immersed in the principal than in the subsidiary pottery imposed to get there,

which means that Abraham's subsidiary "stricken" age reflects the principal "stricken" part in Isa 53:4. In the KJV does the inner consonance mediate how scripture interprets scripture. Modernists have no such inner canon and mediate only a fragmented story of Abraham divorced from his redeemer by vicar storytelling. As father of faith does also the word "stricken" originate with him (Gen 18:11, 24:1).

Gen 24:4 First instance "kindred" מוֹלֶדֶת was Gen 12:1. Second instance is Gen 24:4. This adds to the series of details lined up for verse-by-verse profiling through Gen 12:1-7. If you repeat Gen 12:1, what is the difference between a "kindred" (spirit) in the KJV and the (physical) "family" in the NKJV? Profiling continues with Godkind in the KJV vs fallen physical familykind in the NKJV, NASB etc. Modernist readers will have no reason to pick up anything about Abraham's faith dna as different than any other.

Gen 24:4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

Gen 24:4 כִּי אֶל־אַרְצִי וְאֶל־מוֹלַדְתִּי תֵּלֵךְ וְלָקַחְתָּ אִשָּׁה לִבְנִי לְיִצְחָק׃

It is necessary to apply the character and the property in the OED senses of "kindred" to understand the repeated separation of the theological, exterior and physical translations from the anthropological and primarily mental KJV. Repeat the generational fault line beginning in Gen 2:4. These are the "kindred" through history in need of a new heart in Ezekiel. Kindred continues in Gen 24:4, 7, 38, 40, 41, which in missional context needs to incorporate the value of character properties into the "family" meaning of "kindred" as it is used in the KJV. It is relevant to study Ruth. She was not physical family but got her (kindred) place in the Bible and in the Davidic family line as a kindred (spirit) and character witness. G-d did rarely find a physical man to stand in the gap, but Ruth may have been one of the female exceptions to prove what he was looking for. If the search after the "kindred" in Gen 24 was about physical family, then may G-d be accused of being a racist. All these "kindred" family details are missional and begin with the longer accounting of "generations" תּוֹלְדוֹת in Gen 2:4. Also Gen 24:3 is required for context, saying "of the daughters of the Canaanites," which needs to be read in the same way the Canaanite prototype made precedence in Gen 12:6. The KJV did partly reorder the text here, saying, "But" כי "thou shalt walk" תלך into my country אל־ארצי . . .

Here is the test case for Gen 24:4. Do you see that with no subsidiary (educational) BC and OT justice in theological translations, they may partly relate to Jesus as the saving, principal character, but do not relate to Abraham as the reformed, subsidiary character? In other words, in theological thinking there is no-more real connection between Christ and the Baptist than between Christ and Abraham, and between the Messiah and Moses, also meaning that theology has no real meaning associated with the mission of the elect in predestination. Do you see that with the theologians generally rejecting sola S reality, there is no reason for modernist readers to associate this fully punctuated sola Vau/And text with the bill of divorce converted to conjunctive means of reunion? Do you see what

the need to stress the singular point, (nothing) but thou, has to do with the need to avoid any extra temporal Lamed meddling with the details in the taking of a "wife" אִשָּׁה "to" his son, "to" Isaac? Do you see that the prostitute apocalypse was a universal risk and no new idea but in place in the early genesis of things? Do you see that this particular risk is mixed with the downgraded sola Vau/And value? It is epistemologically proven that the pulpit-based priestly pimpriarchate doing its vicar business during the last 2000 years, also after the 1500s, reflects the denial of reality and denial of sola S jurisdiction.

Gen 24:6 About first instance "beware" and awareness of self, awareness of being in the KJV vs awareness of exterior deeds in the NKJV. In the KJV this is also about the need to protect personal singularity and its paradigm, seen in the KJV words and word order done in agreement with the Hebrew. First, "beware thou" הִשָּׁמֶר לְךָ, then next step, "that thou bring not (again)" פֶּן־תָּשִׁיב. The more explicit step away from the primarily mental realm this Hebrew-KJV phrase work with, the more exterior and concrete is the corresponding exterior ending of this verse. In the redemptive canon, the warning given not to end "thither again" is primarily a warning against a mental condition first, before it manifests itself in the exterior, but in theological minds this verse is limited to exterior geography, and awareness of man's self is lost. As seen again in the KJV, the combined Hebrew-English story is modelled according to the redemptive purpose with scripture, but in the NKJV it is a flow of words without reason. Vicar texts are no more missional in verse 6 than in verse 5, and deal with geographical relocation instead of a redemptive mission. From verses 3-4 it is about Godkind vs Adamkind, the same ending in verse 6, but if you read a modernist, it is a mixed earthly family and the reason for Abraham's mission is gone. The problem with uprooted modernists is that they remove the story from the redemptive canon required to make it intelligible in the context it is given to be intelligible. Notice that for Berean readers, the beginning of awareness begins with the awareness of the distinct meaning of words and syntax. You can compare with any of the competing modernists, and you will find how they make themselves irrelevant and unintelligible by the flow of meaningless words. Means of deception are fabricated with this ability to keep truth and redemptive reason hidden for the reader and to keep even the readers hellbound without alerting them to how and why. Be therefore also aware of the generational dimension, and how theologians make blind and blindfolding versions confirming what theology always was blind to historically.

Gen 24:6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

Gen 24:6 וַיֹּאמֶר אֵלָיו אַבְרָהָם הִשָּׁמֶר לְךָ פֶּן־תָּשִׁיב אֶת־בְּנִי שָׁמָּה׃

Here is a mental crosscheck for Gen 24:6. Do you see that the primarily mental KJV in the first instance "beware" (of self - thou), builds background for the first NT instance "beware" in Matt 7:15 paired with the corresponding mental "inwardly"? Do you see that the veiled Tamar is involved in mediating that the false "inwardly They" can have no true prophetic target, simply stressing the need to stay awake and be aware of self? Do you see why the KJV uses a selective WHICH switch to split the two persons in T in

Matt 7:15, and therefore, why you need to do the same with that split Thou in need of self-awareness in Gen 24:6? Do you see what the foretold time of deception building up toward the end of Laodicea has to do with lost personal and grammatical singularity as the KJV's critical target mission the modernists are working to abolish? Do you see that the NKJV and NASB committees have no more desire to preserve the missional than the grammatical precision level the KJV represents in general? The primarily mental Hebrew and KJV are mainly concerned with (alive) Being. Modernist committees have no concern beyond physical and exterior Doing. Do you agree that after removing the double, trinitarian And-Abraham communication, there is no reason for the consciously alert saying, "beware (thou)" of self, as seen in the uprooted, deistic, and therefore non-trinitarian NKJV and NASB, where the stand-alone Abraham is the speaker? Finally, do you see what this changed story in counter-reformatory translations like the NKJV and NASB has to do with choking man's alerting conscience driving Luther and the sola S reformation into existence? The point is that the bastard translation line beginning in the 1800s was never intended to liberate and serve conscious minds of Berean readers but to impose a blind, deistic tradition the masses are expected to accept after giving up their mental capacity to consciously think and decide for themselves. Do you see that if you follow the transitioning NKJV away from the apostolic KJV, it will end in a wilderness like the NABRE in Gen 24:6, where the text has lost all apostolic relevance? Primitive translations like the NKJV, NASB etc., have been designed to serve primitive ideas and the primitive brute making and following such primitive ideas.

One last test in Gen 24:6. Do you see why the canonical tracing of recycled layers in the Hebrew and KJV, takes this imperative, "beware" back to Gen 4:9 and the need to stay alert in terms of original sin, being his brother's "keeper" שׁמר? In Gen 4:9 it begins with a different vocalisation but addresses the same singular root concern. In the KJV is Gen 24:6 a mental concern shared with Gen 4:9. Abraham needs his servant to be Isaac's keeper. Beware thou (of self), is the singular qualifier. In the non-apostolic NABRE is Gen 24:6 a cemented concrete there, limited to the physical, exterior, and geographical.

Gen 24:8 First for background, free will is embedded in the first instances "willing" in this chapter, Gen 24:5, 8. Next, is about first instance "clear" נקי in the KJV. Liberation and Abraham's redemptive mission require the two words, willing and clear, to mirror each other also in the context of "purchase" מקנה and possessed קנה property, wealth etc., in the fallen man's Cainesian economy. In not-yet redeemed conditions would the not-so-willing party be "cattle" מקנה for sale. Apostolic authority has very much to do with the KJV's explicit clarity, its lingual directness, and how clarity and purity would be developed. If you read first instance "clear" in the context of the story it belongs to in Gen 24:8, together with the last instance "clear" in context in Rev 22:1, you should find some indications how clarity, unity, purity, and harmony were developed and how free will is involved in Abraham's mission to push humanity in that liberating direction.

Gen 24:8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

Gen 24:8 וְאִם־לֹא תֹאבֶה הָאִשָּׁה לָלֶכֶת אַחֲרֶיךָ וְנִקִּיתָ מִשְּׁבֻעָתִי
זֹאת רַק אֶת־בְּנִי לֹא תָשֵׁב שָׁמָּה׃

Here is the test case for Gen 24:8. Do you see that this is an organic issue related to free will and malefactor and patriarchal opposition, repeated with the possessive Pharaoh not willing **אבה** to let go in Exo 10:27? Do you see that the path towards clear minds and full clarity, from Gen 24:8 to Rev 22:1, is unsolved until sola S sovereignty is accepted? Do you see what the restored pure Pison river in Rev 22:1 has to do with being finished with all muddy editorial waters and patriarchal competitors, and why that is the same old potential conflict and redemptive controversy to be solved in Gen 24:8? Do you see the loss of meaningful value when the story is uprooted from its redemptive inner canon? Do you see that the organic patriarchal basics framing this potentially unwilling woman would lead to the multiplied version of the disuniting, prostitute, apocalyptic woman in the wilderness in Rev 17:3? In other words, do you agree that free will, clarity, purity, unity, and harmony are words contrasing the muddy waters ruled by the apocalyptic beast not yet arrived in Rev 22:1? Do you see why the sola Vau/And if-entrance test in this case makes the (NABRE) Apocalypse so impossible: "And if will not" **ואם־לא**?

Gen 24:35 The two verses, Gen 20:14, 24:35, make the first "slave" meeting points in OT between the papist NABRE and Lucifer's laureate LSB. By changing two instances about serving to slavery is the egalitarian father of human redemption and liberation turned into a predator and slaveholder on top of a hierarchical food chain. That was what Abram as the father of faith took an active stand against in Gen 14, but that redemptive mission has no real value in the fabrication of modernist translations. His wealth is their misery. Instead of fundamental redemptive growth making its quantum leap with the sola S reformation and the printing press, as a move closer to the final door of liberation in Rev 20, is the theological establishment turning the means of liberation into means of deception and enslaving, and insist on closing the old link between medieval darkness and Levitical BC conditions instead of taking the finishing sola S step of liberation and reformation. In the RV/ASV it was still servants, also in the RSV, but after Vatican II and from the 1970s would vicar ideology expand its enslaving territory, publishing new translations with enslavement terminology in support of Lucifer's laurels, paving the way for the counter-reformatory agenda 2030. The LSB is a crowning gospel perverter.

Gen 24:35 And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men**servants**, and maid**servants**, and camels, and asses.

Gen 24:35 וַיהוָה בֵּרַךְ אֶת־אֲדֹנִי מְאֹד וַיִּגְדָּל וַיִּתֶּן־לוֹ צֹאן וּבָקָר
וְכֶסֶף וְזָהָב וַעֲבָדִם וּשְׁפָחֹת וּגְמַלִּים וַחֲמֹרִים׃

Here is a comparative NABRE/LSB test case for Gen 24:35 and the return to slavery and enslavement by Bible perversion. Do you see that just like the NABRE does not want to differentiate from how Pharaoh "summoned" Abram in Gen 12, the midwives in Exo 1,

and repeatedly "summoned" Moses in Exo 8-12, to how Jesus was summoning and bossing around with his disciples in Matt 10:1, is Lucifer's laureate LSB complementing this modernist dealing with a comparative loss of distinction from bitterness, bondage and hard labour done by slaves in BC/OT conditions, to be a slave of Christ in AD/NT conditions? In the KJV is translation of BC text in AD context done also to reflect that the redeemed and liberated default is the word, "servant". In Lucifer's laureate LSB it goes in the opposite direction, back to the swamp where "slave" is the default. The LSB is one of the contributing modernist mercenaries in the counter-reformatory operation to fulfil agenda 2030 and bring the masses back to medieval slavery. Catholic legalism and Calvinist legalism are two of a kind in fallen Adamkind. Primitive and dictatorial ideas go hand in hand as the theologians work to regain medieval control with society.

For more context on serving vs slavery, it is worth comparing the BC/AD difference in mindset regarding first instance "servant" in the KJV and how the missional gospel is changing the mental conditions from the enslaving first instance "servant" in Gen 9:25 to the liberating mindset around the first NT "servant" in Matt 8:6. In the KJV it is easy to follow the malefactor root in need of change from the cursed and cursing Canaan to the converted and blessing mindset in Matt 8:6, and no-less important, to recognise the old Cainesian and Canaanite salesman servitude under mammon in Matt 6:24. The LSB makes also a fictional difference between Matt 8:5-8 and 8:9. If the centurion was such a callous slaveholder as the LSB wants to present him in verse 9, then the case in verse 5-8 would be just as simple. He would kill that poor soul and replace him with a healthy one. Any slaveholder would know that slaves no longer fit to do the work, are no longer profitable and need to be replaced. If the purpose with the doulos word was to restore its conditional use according to the grim conditions it came from, the committee should be equally concerned with the grim context in the rest of such stories. Why should Jesus be marveled in verse 10 if there was no Abrahamic sphere in verses 5-8 having the same role in verse 9? If G-d's redemptive act was to make men slaves of Christ, they should also accomondate that Jesus was a slave of his father. G-d's original mission means full cosmology where full restoration means the end of all slavery, but that is not the agenda if the theologians could implement their totalitarian agenda. Lingual details are used to destroy the missional. Changes in Abraham's redemptive mission and general mix-up of slavery and serving in modernist translations complicates the picture and offers disguise while protecting the vicar agenda the theologians are working to finish by manipulating scripture and the application of the simple terminology used for canonical consonance in the KJV. For Berean readers in need of developing their sense of lingual nuance, the double standard with slave and serving in modernist translations offers only confusion. If the LSB was true, and Abraham no more than a classical slaveowner, why should he be called the father of faith and be involved in a mission to liberate Sodomite cattle in Gen 14? It is really a must to understand why counter-reformatory bastards like the LSB impose their enslaving terminology just in time while on the apostate road back to the medieval swamp, and it is no-less important to know the universal scholastic agreement among the committees and why the "protestant" LSB agrees with the papist NABRE and the rest. Modernism is univerally involved in textual and missional perversion and in the

spreading of a false gospel. If Abraham's redemptive mission was as projected by the LSB, he would happly exploit the conditions and without hesitation agree with the king of Sodom in Gen 14. By the lexical and grammatical standard the modernist committees follow are Abraham and the king of Sodom two of a kind. It is characteristic for the LSB how growing apostate conditions and social troubles correlate with this changeover, and therefore, how Lucifer's laureate LSB paints one part of the picture of today's growing slavery while the papist NABRE appreciates the contribution to the globalist potential to boss around with the whole world and summon any servile subject at any time. Dung hill divides itself into multiple sectors where each denominational committee takes care of one piece in the devil's text and translation puzzle.

You need one more test to verify the level of absurdity Lucifer's laureate LSB promotes. Do you see that the LSB, coming from a religious landscape where some insist that the Bible is strictly limited to G-d revealing himself and humanity has absolutely no role in scripture, in its textual dealing insists on a vocabulary going in the opposite direction where fallen Adamkind's enslaving ideology would be the normal? This is the hopeless product of theology, saying that the Bible is one thing, while enforcing something else.

Gen 24:52 An early explicit meeting point between serving and lordship, lifting up while bowing down, one of the OT forerunners pointing to John 3:30? Notice that its inverse form is how the hierarchy of Satan would elevate itself by downscaling sola S reality? In the KJV is That canon the founding story unfolding and needed to be in place for true worship. In the theological and lexical NKJV is "that" relocated. Worship is uprooted from its founding canon. From the first to the second Vau, one characteristic difference is that in the KJV the object marker traces also that blood-lined verb of action, uprooted and gone in the NKJV and NASB. That worship in the NKJV has lost its relation to That basis for it, traced by the Hebrew and KJV. It is like hearing a messianic message with or without its mosaic framing. Lost meaning of words in modernist versions corresponds to absence of a distinctly meaningful word-for-word syntax. Thus, the nature of serving and the nature of worship belong to a twofold realm where the text and mission of the Bible divides itself by priesthood.

Gen 24:52 And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, *bowing himself* to the earth.

Gen 24:52 וַיְהִי כַּאֲשֶׁר שָׁמַע עֶבֶד אַבְרָהָם אֶת־דִּבְרֵיהֶם וַיִּשְׁתַּחוּ אַרְצָה לַיהוָה׃

Here is the Hebrew test case for Gen 24:52. First notice that the Hebrew שׁתח builds a meeting point between worship and bowing down, first the explicit "worshipped", then the other side in italics, *bowing himself*. Do you see that the combined Hebrew and KJV reading makes the overall point that sola Vau/(And) is integrated with Wordship built in agreement with the first part of the canon, specifying, (the likeness of) That כאשר in Lordship and Wordship? Do you see that the things that came to pass ויהי canonically, ruled the rolling out of everything processed from the first to the last word?

One more test. Do you see the transitional steps, KJV, NKJV, NASB, XXX etc? In the KJV is the integrated sola Vau in his Wordship filled with That canonical order leading from the first half into the last half. In the transitional NKJV is the last half uprooted from the first half, and in the NASB and other or later translations, is no trace left and the canonical order is masked. Next step is about the more sinister element of the NKJV. One way of tracing begins with the RV/ASV, typically still preserving some of the KJV text, then the RSV taking out the remaing stuff and the last elements before perfecting the means of deception done from the 1970s to the present. The point is how the NKJV is expanding the timeline, bypassing the RV/ASV, trying to eclipse and replace them by claiming to be the fifth KJV update and thereby seeking to transition the readers directly from the KJV into the deceptive Dung hill realm without the more meticulous RV/ASV, RSV+ byway? The NKJV is a deceptive transitional chameleon presenting itself as a translation based on the providentially received text family, while by mindset it follows the traditions of Westcott and Hort. It rejects the RV as the fifth KJV update but wants the reader to accept the mixed textual referencing based on the critical-text mindset. In this case and many other, the transitional NKJV takes a stand half way between the KJV and the NASB while trying to overshadow the RV/ASV text and tradition the NASB is coming from. The KJV traces the whole canonical pilgrimage from the given promise to thanksgiving. In the later modernists where all such tracing is gone, textual parts are left untranslated and it is a vicar worship form divored from its background. Also in this case is the KJV tracing a lived word-for-word journey until he got there. But in the uprooted theological versions it mediates only an estranged end product. If you take that whole process to Golgotha for interpretation there, limited to NT typically divorced from its OT backgorund, there is nothing left of value to recapitulate there. Back to Gen 24:52, the local story in the Hebrew and KJV is laid out in canonical agreement with the global. In the uprooted modernists there is no such proportional scaling or redemptive reality.

One final test of Gen 24:52. Do you see that antichrist's self-elevating worship form, as expressed in the ASV and perfected in today's NASB, means no worship of the Lord but means to force man into the dust together with his dethroned lord? Dung hill perfects the devil's business. As an express form denying the resurrection, the vicar story about the Lord locates him somewhere in the underworld. KJV readers have the redemptive story rejected by the modernists. In the ASV must man descend so low that he possibly may find his in-dusted lord there. This is the modernist editorial path from the RV/ASV to Dung hill. The ASV brings the Lord down into the dust where antichrist wants him, also in the named form of Jehovah, the god no man did ever know. This verse belongs to the crowning achievements expressed Yahweh in Lucifer's laureate LSB. The Lord lifts the beggars out of the dunghill. The theologians push them back there.

ASV 24:52 And it came to pass, that, when Abraham's servant heard their words, he bowed himself down to the earth unto Jehovah.

Gen 24:58 Repeat Gen 7:1. Wilt thou go with "man" **אִישׁ** "this" הַזֶּה. First, why should this be a matter of free will if Abraham and his family were slaveholders and their wives were subject property? Notice this (vs that). After divorce and uprooting is the reading of

the text drifting away from the anthropological specifics of הזה, to be about no more than a physical person, **איש**. In theological translations there is no reason to expect any more than this exterior perspective. After repeatedly shaping the physical and material, the readers have no reason to expect any other than "this man" to be a theological and physical fabrication, not an anthropological character. Just like turning Gen 7:1 into a timed perspective, is the repeated pattern in theological translations no more than some physical persons among other physical persons. Modernist readers are conditioned for the uprooted world view the bastard translations come from, mediate, and brings man back into as in-dusted and industrialised in Gen 24:52.

Gen 24:58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

Gen 24:58 וַיִּקְרְאוּ לְרִבְקָה וַיֹּאמְרוּ אֵלֶיהָ הֲתֵלְכִי עִם־הָאִישׁ הַזֶּה וַתֹּאמֶר אֵלֵךְ׃

Gen 24:59 First instance "nurse" **ינק**. Deborah is unnamed until Gen 35:8. Just like the bishop is appointed overseer of the anthropological in NT, is Deborah, the nurse, made overseer of agriculture and G-d's parable tree planting project in OT. Deborah the nurse is the in-person carrier of the missional objective which is the reason for the expanded object-marked tree-planting mission coming with Rebekah. Rebekah is surrounded by a whole object-marked trail of caretakers following her. The "nurse" is also referred to as the top of his "young twig" **ינקות** in Eze 17:22. By function is the agricultural nurse associated with the top tree shoot always to be protected. By name is Deborah always associated with the great oak in Gen 35:8, and always dwelling under the palm tree in Jdg 4:5. A protective and object-marked army is coming with Rebekah in this verse. In the Hebrew and KJV is sola Vau/And reasonably involved in punctuating the missional objective of the nurse and here protective company.

Gen 24:59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

Gen 24:59 וַיְשַׁלְּחוּ אֶת־רִבְקָה אֲחֹתָם וְאֶת־מֵנִקְתָּהּ וְאֶת־עֶבֶד אַבְרָהָם וְאֶת־אֲנָשָׁיו׃

Here is a test case for Gen 24:59. Do you see that sola Vau/And is the protective reason explicitly stated here, and also covering the unstated basis and lingual drive to protect the word in order to protect its readers in Psa 12:6-7? Do you see that the nurse is related to the same critical nurture of agricultural upbringing of almond fruit in Eph 6:4 instead of unruly brats and briers? Do you agree that Naomi in Ruth 4:16 became the nominated caretaker of whatever may be in sola Vau/And-supported terms of future social stability? Do you agree that the KJV is just as much occupied with real-presence protection of this company, as the NKJV, NASB, NABRE erc., are occupied with the exterior departure and how to turn it into a pompous procession?

Gen 25:1 Last chapter in Abraham's life story. Since the anthropological and primarily mental dimension in the Hebrew and KJV is the most important story to mediate, it must also mediate the immediate nature of man's recycling and backsliding covered by the first three KJV words here. In the NKJV, NABRE etc., it is continued relativism. For a truly working scriptural consonance where scripture holds the capacity to interpret other portions of scripture, this is how Rev 2-3 would be set off. Agape would be short-lived and soon return to a ruling eros condition. It does not begin with the second church and the second generation but is about the dynamics of change in human nature beginning with the first church and the first generation.

Gen 25:1 Then again Abraham took a wife, and her name *was* Keturah.

Gen 25:1 וַיֹּסֶף אַבְרָהָם וַיִּקַּח אִשָּׁה וּשְׁמָהּ קְטוּרָה׃

Gen 25:5 Next generational step, in his stead . . .

Gens 25:5 And Abraham gave all that he had unto Isaac.

Gen 25:5 וַיִּתֵּן אַבְרָהָם אֶת־כָּל־אֲשֶׁר־לוֹ לְיִצְחָק׃

Gen 25:6 Where is this restored Sodom coming from? Do you agree that "gave" in this verse is the cursed version of the blessed in verse 5? Next, step by step from verse 1, do you see that the last half of verse 6 in the KJV restores the deistic, eastbound, lifestyle, which after Eze 40 was a gate to be opened only in awareness to remember where they came from and then be shut? Notice how the KJV pays attention to YaD recycling and follows the Hebrew, saying, "while he yet lived, eastward" בעודנו חי קדמה. Do you see that the uprooted, superficial NKJV, NASB etc., not only deviate from the real story in the Hebrew syntax, but mediate a once-saved-always-saved message blind to the recycled risks involved in the actual story? As seen again, theology is non-canonical and cannot be used in a consonant way for scripture to interpret scripture. Verses 1 and 6 in modernist translations do both deviate from the real canon.

Gen 25:6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

Gen 25:6 וְלִבְנֵי הַפִּילַגְשִׁים אֲשֶׁר לְאַבְרָהָם נָתַן אַבְרָהָם מַתָּנֹת
וַיְשַׁלְּחֵם מֵעַל יִצְחָק בְּנוֹ בְּעוֹדֶנּוּ חַי קֵדְמָה אֶל־אֶרֶץ קֶדֶם׃

For more context on Gen 25:6, those holding to the inerrant accuracy level of scripture cannot say that this plurality of concubines includes the wife named Keturah in verse 1. So in extension to his more noble beginning, it may be added that Abraham is the father also of the prostitute apocalypse. This prostitute harem would do to Abraham what the story says more clearly happened with Solomon's later lifestyle. Alternatively they may accuse the Jewish preservation regime for having made an unregistered copy error. In this case the KJV uses a sola Vau/But moving in the more disjunctive direction, billing the expenses of deistic divorce, instead of applying a conjunctive sola Vau/And.

Gen 25:7 Abraham's biographical summary, how his educational Elleh school years are formulated: And these are the days of the years of life ואלה ימי שני־חי. In the KJV this is Abraham's Baptist pilgrimage, in lexical translations only a periodical length of time. The RV/ASV follow the KJV. Real change came from the days of the RSV when the canonical window into the truth was closed. The representative 2011 clash between superficial theology and the KJV's anthropology is manifested in the 2011 publications, the NIV and NABRE, and later in the NLT, CSB, NET Bible etc. Gen 25:7 can be used to decode theology's exegetical self-declaration, saying that the Bible is that G-d did reveal himself. Eisegesis and whatever Abraham did through his lifespan is irrelevant. Also in the theological NKJV is it only a sum of years, with no sola Vau/And recording of years שׁנה of aging vs change שׁנה brought by aging. In its theological form was he only a physical patriarch receiving some theoretical principles later recorded by Moses. His lifespan has no anthropological value and is therefore referred to as no more than a number of years. About the father of faith, the KJV uses this combination, "life . . lived" in this verse to make Abraham the reference for experience vs eisegesis.

Gen 25:7 And these *are* the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

Gen 25:7 וְאֵלֶּה יְמֵי שְׁנֵי־חַיֵּי אַבְרָהָם אֲשֶׁר־חָי מְאַת שָׁנָה וְשִׁבְעִים שָׁנָה וְחָמֵשׁ שָׁנִים׃

Gen 25:8 First instance "ghost" גוע in the KJV. Certain things are delayed and does not appear in the KJV even if earlier instances exist in the Hebrew. Men "died " מת also in Gen 5, but the nature of death associated with the (holy) ghost begins with Abraham. He is the father of faith, of sense and reality, and therefore of trinitarian conditions. Adam, the man, did not become a living soul until G-d's trinitarian life had been breathed into his nostrils. It is the same with Abraham, here in reverse order. Death גוע was also the case appearing first in Gen 7:21, where it also indicates flesh vs spirit, after an earlier indication in Gen 6:7, but (holy) "ghost" in the KJV appears first with Abraham's life where its trinitarian faith dimension makes itself relevant in life and death. If there was any sense of reality related to Catholic teaching on venial vs mortal sin, Gen 25:8 would be one of the places the NABRE would agree with the KJV in describing the two forms of death. Readers of the NKJV or NASB will neither pick up any difference from start in this verse, where the father of faith is the reason for bringing these two forms of death together. As a typical representative of deism and the uprooted, is the NKJV mediating only a physical realm of death. In the KJV is a punctuated division made between these two forms of living and dying. Abraham serves as a trinitarian ghost link between the frist breathing man into life in Gen 2:7, and the first pneumatic breathing of life in NT behind the first Holy "Ghost"(πνεύμα) in Matt 1:18. Even if a restored Sodom may have caused the need for a timed separation from giving up the ghost until his physical death, is Abraham as father of faith still the dimension that makes the first appearance of the (holy) ghost relevant. Time-lined sola Vau/And recording goes on to the end of his life.

Gen 25:8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full *of years*; and was gathered to his people.

Gen 25:8 וַיִּגְוַע וַיָּמָת אַבְרָהָם בְּשֵׂיבָה טוֹבָה זָקֵן וְשָׂבֵעַ וַיֵּאָסֶף אֶל־עַמָּיו׃

Here is the parallel case to consider in Gen 25:8. The point of relevance is that if man's spiritual death and his physical death should be different events in time, it is because the trinity cannon live in Sodom. That potential in Gen 25 is the same voiced concern after David's Sodom adventure in 2 Sam 11, as expressed in Psa 51:11.

Gen 25:11 Abraham's legacy in terms of mission and predestination. Notice the phrase, "that G-d blessed his son Isaac" **ויברך אלהים את־יצחק בנו**, which is the first case of mission vs adoption later referred to in Eph 1:4-5, where the KJV outlines how predestination works? Abraham is the called missionary. Isaac is the adopted son. In the same way the theologians have mutilated Eph 1:5, will they link the "son" to Abraham instead of G-d in Gen 25:11, as physical family, or directly to G-d but then independent of Abraham. If predestination worked as the Calvinists say, and in agreement with the modernist version of Eph 1:5, then would Isaac be adopted directly without any linking to the missional Abraham as the elect. Calvinist predestination has no linking between mission and salvation, as indicated in William Carey's struggle to liberate himself from Calvinism before being free to do mission work. Real predestination complements the missional grafting in Rom 11. Abraham's mission, to be finished by the Jewish Israel, is the same instrumental link in both. They are the primary elect, and in the end they are the primary missionaries of the realm the world is adopted and grafted into. Gen 25:11 makes itself the origin of the first example, "the children of G-d" in Matt 5:9. This first reference to peace in Matt 5:9 is also vested in Abraham's mission. If the saving Christ can be found all the way through OT, then can the reformative Abraham no-less surely be found all the way through NT.

Gen 25:11 And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahairoi.

Gen 25:11 וַיְהִי אַחֲרֵי מוֹת אַבְרָהָם וַיְבָרֶךְ אֱלֹהִים אֶת־יִצְחָק בְּנוֹ וַיֵּשֶׁב יִצְחָק עִם־בְּאֵר לַחַי רֹאִי׃ ס

Gen 25:20 Second generation. Things can begin with yet more troubles on the horizon, at this point Bn aging by "forty" **ארבעים** units of change + took "to wife" **אִשָּׁה**. Do you see why Bn aging until Rev 21 makes it tempting to change "to wife" to be a verb?

Gen 25:20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian.

Gen 25:20 וַיְהִי יִצְחָק בֶּן־אַרְבָּעִים שָׁנָה בְּקַחְתּוֹ אֶת־רִבְקָה בַּת־בְּתוּאֵל הָאֲרַמִּי מִפַּדַּן אֲרָם אֲחוֹת לָבָן הָאֲרַמִּי לוֹ לְאִשָּׁה׃

Here is an assisting test case for Gen 25:20. If you go back to the first instance “to wife” in Gen 12:19, do you see that whether you like it or not, the text forces at least some of the KJV readers to relate to the verbal process “to me” לִי “to wife” לְאִשָּׁה something until fit for Rev 21? Next step in Gen 12:19 says, “behold thy wife” הִנֵּה אִשְׁתֵּךְ. Do you see why that is the purgatorial mirror and self-reflexive forerunner of the statement about the first prophet in Gen 20:7, that the man equals his wife אֵשֶׁת־הָאִישׁ? Do you see what that last phrase has to do with Paul’s authority equation in 1 Tim 2:12?

Gen 25:21 Next step, same story. The man equals his wife, but most malefactors would hide behind the skirts. Do you see that in the vicar translations denying the intercessory assistance of the sola Vau/And Advocate, this is one of the I-did-it-my-way cases? Do you see why those changing or removing the first sola Vau/And, also would change the second “intreated” instance in the last half to an answer? First the active part, saying, “and . . intreated” וַיֶּעְתַּר, then the passive part, “and was intreated” וַיֵּעָתֶר

Gen 25:21 And Isaac intreated the LORD for his wife, because she *was* barren: and the LORD was intreated of him, and Rebekah his wife conceived.

Gen 25:21 וַיֶּעְתַּר יִצְחָק לַיהוָה לְנֹכַח אִשְׁתּוֹ כִּי עֲקָרָה הִוא וַיֵּעָתֶר לוֹ יְהוָה וַתַּהַר רִבְקָה אִשְׁתּוֹ׃

Gen 25:22 Next step. The man equals his wife. This is a second-generation indicator to grow into real and known third-generation issues of life in need of a saviour and in need of reformative Beth weaning. Birth pains would grow until also this if-case turned out to be homeland entrance or exit stuff. This double oppressive “struggle” רצץ is root cause behind Thummim צ and its breast-plate location developing desperately wicked issues of life and heart. In grown, incurable form it is the same oppressive struggle developed throught Job 20:5-19 leading to the same nature of a troubled belly in Job 20:20. It is the embryo of the malefactor the women had to live with.

Gen 25:22 And the children struggled together within her; and she said, If *it be* so, why *am* I thus? And she went to enquire of the LORD.

Gen 25:22 וַיִּתְרֹצֲצוּ הַבָּנִים בְּקִרְבָּהּ וַתֹּאמֶר אִם־כֵּן לָמָּה זֶּה אָנֹכִי וַתֵּלֶךְ לִדְרֹשׁ אֶת־יְהוָה׃

For more context on Gen 25:22, one of the twofold Hebrew Bn points made regarding the struggling two “children” בנים within her, or “in her midst” בקרבהּ is that this is an embryo of the standard conflict between “calling” קרא and the “contrary” קרי in need of a cure and a Beth-weaning reform in Lev 26/9. Why am I “thus” זה is the never ending malefactor version of the first what-is-this-that-thou in Gen 3:13. Rebekah’s self-reflection is just as much anthropological and biographical as it is eisegetical.

Gen 25:23 Next behavioural "manner of people" לאמים and twofold, two-numbered division in the KJV. The Hebrew and KJV make this double and definite sola Vau/And-supported point that singularity will always be stronger than pluralism and stronger than any party lacking a cure against self. The KJV says, "and *the one* people" ולאם about the reasonable difference not seen in the NKJV. Sola S is the only reasonably measured why to sort out the meaning of strength, also the stronger, surviving-fittest self.

Gen 25:23 And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger.

Gen 25:23 וַיֹּאמֶר יְהוָה לָהּ שְׁנֵי (גיים) [גוֹיִם] בִּבְטְנֵךְ וּשְׁנֵי לְאֻמִּים מִמֵּעַיִךְ יִפָּרֵדוּ וּלְאֹם מִלְאֹם יֵאָמֵץ וְרַב יַעֲבֹד צָעִיר׃

Gen 25:24 In the Hebrew and KJV words are used in a way which equates the pains for if-exit or entrance with bringing forth self-deliverance as specified in Gen 3:16, where the pains were growing while moving closer to the end of Gen 3 and into Gen 4. In the modernist NKJV the vicar story is limited to the physical. In the Hebrew and KJV it is about certain days imposed for a later outcome, saying "to be delivered" ללדת, also in agreement with the ordering of generations brought forth from Gen 2:4, 5:1 to Matt 1:1. In the NKJV it is a number of days to be fulfilled and no more, and the reader receives no hint to the redemptive story the Hebrew and KJV mediates where the days and birth pains imposed are anthropological, biographical, and creational. With the Bible read in its redemptive context, the first three "delivered" instances (Gen 9:2, 14:20, 25:24) have stuff in common in the KJV which the NKJV reader will not pick up.

Gen 25:24 And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

Gen 25:24 וַיִּמְלְאוּ יָמֶיהָ לָלֶדֶת וְהִנֵּה תוֹמִם בְּבִטְנָהּ׃

Gen 25:25 If you found that "delivered" in verse 24 means labour with a much broader anthropological product developed from Abraham to Joseph, you may also find that next KJV step in verse 25 speaks of outcome, not only what physically came out. Notice that the labouring, eastbound Edomite Esau עשׂו was named for a place of perpetual pottery, never finding any reasonable homeland target in the canonical sense. In whatever form, the identity of person equals the identity of place. Esau vs Jacob makes it reasonable to compare equality of opportunity vs equality of outcome. Esau's problem was that he was born with a ruling incurable headache. This is "first" ראשׁון problem vs first principle of ruling original sin in need of its salvation. For comparative reading, Gen 25:25 brings forth צא the filthy Thummim side of forth-going in this Edomite case of the firstborn ruling R in Gen 49:3. For another parallel, Esau's glorious "garment" אדרת nature is the same Babylonian garment issue leading to the glorious problem in Jos 7:21-24. Esau

is one of the pieces covering the universal issue of original sin. First how it grew in scale and scope from Abraham to Joseph, and next, how it became Esau's Edomite lifestyle as a problem in itself developed with prominent dukes in Gen 36. Original sin and first Duke among Dukes made a chapter of its own in Gen 36. The same cloaked nature is hiding in filthy "garment" **אדרת** in Zech 13:4, which was the perverse and false glory continued by Christendom. Prophecy and history will unmask man's proven nature and reality. Person makes place but garment does not make person. Christendom's episcopal pomp lives in the extention to this old deceptive vanity.

Gen 25:25 And the first came out red, all over like an hairy garment; and they called his name Esau.

Gen 25:25 וַיֵּצֵא הָרִאשׁוֹן אַדְמוֹנִי כֻּלּוֹ כְּאַדֶּרֶת שֵׂעָר וַיִּקְרְאוּ שְׁמוֹ עֵשָׂו׃

Gen 25:26 About Jacob **עקב**, Esau's challenger and Achilles problem, twenty Bn units of change after Rebekah's arrival. The repeated issue is: Am I my brother's keeper?

Gen 25:26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac *was* threescore years old when she bare them.

Gen 25:26 וְאַחֲרֵי־כֵן יָצָא אָחִיו וְיָדוֹ אֹחֶזֶת בַּעֲקֵב עֵשָׂו וַיִּקְרָא שְׁמוֹ יַעֲקֹב וְיִצְחָק בֶּן־שִׁשִּׁים שָׁנָה בְּלֶדֶת אֹתָם׃

Gen 25:27 Two character models in need of Beth weaning. One of the points framed by Mem imaging is that the "perfect" **תם** needs its inner cunning "hunter" **ציד** capacity in the same way mosaic framing needs its messianic substance.

Gen 25:27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob *was* a plain man, dwelling in tents.

Gen 25:27 וַיִּגְדְּלוּ הַנְּעָרִים וַיְהִי עֵשָׂו אִישׁ יֹדֵעַ צַיִד אִישׁ שָׂדֶה וְיַעֲקֹב אִישׁ תָּם יֹשֵׁב אֹהָלִים׃

Gen 25:30 Read together with verses 25, the Hebrew ending of these two verses make Edom and Esau interchangeable in how the nature of person mirrors the nature of place. This was before Moses began to provide healing sola S nutrition.

Gen 25:30 And Esau said to Jacob, Feed me, I pray thee, with that same red *pottage*; for I *am* faint: therefore was his name called Edom.

Gen 25:30 וַיֹּאמֶר עֵשָׂו אֶל־יַעֲקֹב הַלְעִיטֵנִי נָא מִן־הָאָדֹם הָאָדֹם הַזֶּה כִּי עָיֵף אָנֹכִי עַל־כֵּן קָרָא־שְׁמוֹ אֱדוֹם׃

Gen 25:31 About Jacob the opportunist. "This day" כיום belongs to a series of Kairos moments: Salvation vs deception, and if-entrance vs exit? First instance "sell" continues the Cainesian economy. In generational order, Joseph, Manasseh, Machir מכיר would lead to that moment in time when selling מכר and buying would be more absolute and the commodity losing its intrinsic value if no mitigating action was taken.

Gen 25:31 And Jacob said, Sell me this day thy birthright.

Gen 25:31 וַיֹּאמֶר יַעֲקֹב מִכְרָה כַּיּוֹם אֶת־בְּכֹרָתְךָ לִי׃

Here is the test case for Gen 25:31. Do you see that the last four KJV words specify this Kairos moment as a short opportunistic time window where "this day = thy birthright"? It sound like auction day where this saving or deceiving transaction may be done? In the NKJV, NASB etc., there is no such dimensional, short-term transaction window, only a time-stamped deal valid from a given period in time. The KJV follows the Hebrew text. In the NKJV is the syntax changed, the story is uprooted, and the window of opportunity is not there. You have probably heard an opportunistic seller eager to seal his deal with a customer: It is now or never. Gen 25:31 is a mixed missional objective. You will own nothing and be happy. As seen again here, later books and later history have very little to offer which is not already covered by the Torah.

An extra test for profiling of Gen 25:31. The point is that this type primarily mental stuff in the KJV feeds the Berean brain with things to grapple with. A nuanced point to sniff out is how KJV/NKJV profiling repeats the days from Wittenberg to Worms (1517-21). Do you see that when primitive translations like the NKJV sound loud enough and grow sufficiently demanding in their primitive mindset, they will drive out the working free conscience the KJV come with, repeating the path from Wittenberg to Worms. Repeated events would take place where the primitive tries to crowd out the sensible and the free mind in need of its conscious mind and decision. Dictatorial voices aim at being so loud that they silence the small still voice in the KJV. Gen 25:31 is one of the hasty NIV and NABRE replies where opinions are voices before or without involving the mind.

Gen 25:34 Next literal example of being called by name. This verse needs to be read as a sola S parable: First nurtured into awareness, then rejecting salvation and the means of salvation, like Christendom rejected sola scriptura. By Esau's attitude it looks like he may have been one of the first globalists.

Gen 25:34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised *his* birthright.

Gen 25:34 וְיַעֲקֹב נָתַן לְעֵשָׂו לֶחֶם וּנְזִיד עֲדָשִׁים וַיֹּאכַל וַיֵּשְׁתְּ וַיָּקָם וַיֵּלַךְ וַיִּבֶז עֵשָׂו אֶת־הַבְּכֹרָה׃ ס

One simple test for Gen 25:34. Do you see any comparable dimension from Esau being deceived by nutrition into his arrogant attitude, to the deceptive conditions and globalist attitude around Dung hill?

Gen 26:1 Repeating the first "famine" רעב in Gen 12:10. Sola Vau/And is reasonably present there in the Hebrew and KJV to provide the difference not yet available in these early Genesis days. The exterior NKJV, NABRE etc., specify only details of a physical famine there. In the primarily mental Hebrew and KJV it is also substantiated what it is about in redemptive context, and what sola scriptura is about to end all famine arriving there, And present There, to reverse the conditions of And not yet there.

Gen 26:1 And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

Gen 26:1 וַיְהִי רָעָב בָּאָרֶץ מִלְּבַד הָרָעָב הָרִאשׁוֹן אֲשֶׁר הָיָה בִּימֵי אַבְרָהָם וַיֵּלֶךְ יִצְחָק אֶל־אֲבִימֶלֶךְ מֶלֶךְ־פְּלִשְׁתִּים גְּרָרָה׃

Here is the double point to profile in Gen 26:1. Do you see that history's sola S timeline and the sola Vau/And instance contributing to a layered story with precept upon precept, is the reason also for the alignment application of "beside", famine upon famine? It is like saying and aligning, same, same, but still different. Next, is how Gen 26:1 offers a more complete overview of Satan's to-and-fro business in Job 1-2. In Gen 9:26 you met the first to-from למו case. With Abraham's redemptive mission in place and the layers of nutrition established, Gen 26:1 is a fuller statement, "beside" בד. When the complete Hebrew phrase מלבד, is exploded, it is built with the simple itself or "beside" part + the prepositional "to" ל and "from" מן, saying how to-and-fro works from simplicity at one end of the spectrum, to a developed contrast in the other end. Second layer famine is no-less ruled by forces of "evil" רע than the first grievous "famine" רעב in Gen 12. Next hunger game would again rule with mental effect in the days of Isaac.

One of the extra points with famine layered upon famine is that prophecy is historically confirmed. Genesis is a book written in retrospect in the days of Moses and is therefore historical in contrast to books written by later prophets to be more directly foretelling. In the sense that all prophecy is historically confirmed, it is not that omega confirms alpha, but that the target priesthood needs to go back to the historical Genesis for the decoding of the last 2000 years of sola S-denying, apocalyptic apostasy by the early famines. The Bible begins with the explicitly historical Genesis, and ends with the explicitly prophetic Revelation. As the goverments now recommend all households to be prepared and store more food, they prove the episcopal vanity of Christendom, rejecting sola S providence, and how things work when the state needs to compensate for a dysfunctional church.

Gen 26:1 Sola Vau/And provides everything needed without any extra-biblical office to interpret what it says. Sola Vau/And mediates in its simplest form what all the episcopal pimps are blind to. The nature of the apocalypse was a warning in print in the first book. As expected, the NKJV, NABRE etc., provide, at best, only a timed version.

Gen 26:2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

Gen 26:2 וַיֵּרָא אֵלָיו יְהוָה וַיֹּאמֶר אַל־תֵּרֵד מִצְרַיְמָה שְׁכֹן בָּאָרֶץ
אֲשֶׁר אֹמַר אֵלֶיךָ׃

Here is the test case for Gen 26:2. Do you see that after dropping or converting the first "And" instance in the KJV, the NKJV, NABRE, etc., do neither need the comma after "him," in this verse? This is later Benjamite stuff not found in the first 1611 printing. In this case it is scholarly consensus in rejecting this specified authority of scripture as the mediator and communicator on his own and in his own right.

Gen 26:3 Repeat why sola Vau/And is the redemptive go-between given to preserve the generations in Matt 1:2+. The point is paradigmatic preservation of all generations in the same K paradigm. The punctuated, "for unto thee, and unto thy seed" כִּי־לְךָ וּלְזַרְעֲךָ is a specified series verse by verse in Matt 1. Imagine the reformative editors when they deliberately and demonstratively punctuated each generation to break them off but still keep them together by sola S transmission, and not by man-made Tradition. The KJV is lived anthropological life story. The theological NKJV and all the other modernist rebels are bastards in print with no known biography. T's KJV target is a continued singularity unknown in the wilderness realm of the modernists. Notice the combined message in the Hebrew and KJV. "So-journ in land this" **גּוּר בּארץ הזּאת** as a confessional reality and pilgrimage the uprooted modernists have no awareness of, and therefore considers a fixed dwelling in the NKJV, NABRE etc. Gur **גּוּר** says why pregnancy, prophecy, and predicted predestination deal with the same if-entrance or exit pains.

Gen 26:3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;

Gen 26:3 גּוּר בָּאָרֶץ הַזֹּאת וְאֶהְיֶה עִמְּךָ וַאֲבָרְכֶךָּ כִּי־לְךָ וּלְזַרְעֲךָ
אֶתֵּן אֶת־כָּל־הָאֲרָצֹת הָאֵל וַהֲקִמֹתִי אֶת־הַשְּׁבֻעָה אֲשֶׁר נִשְׁבַּעְתִּי
לְאַבְרָהָם אָבִיךָ׃

Gen 27:2 Isaac's deception chapter. NT warns not to slumber. If you repeat Gen 25:8, do you see the same need to distinguish between the first and the second death? Moses was the first man to write means to stays awake, and the first with the recorded testimony that he was mentally conscious all the way to his physical death. Is this prophetic about Isaac's future, or a retrospective concern when his conscious trinitarian capacity began to decay? What is most relevant for the redemptive story while troubles are growing on the horizon? Do you agree that "behold now" has reasonably many troubles in common with the first bony, "now bone of my bones" in Gen 2:23? What do you think Issachar would say if he appeared with his competence on timed issues?

Gen 27:2 And he said, Behold now, I am old, I know not the day of my death:

Gen 27:2 וַיֹּאמֶר הִנֵּה־נָא זָקַנְתִּי לֹא יָדַעְתִּי יוֹם מוֹתִי׃

Here is the test case for Gen 27:2. Do you see that Isaac's slumbering into mental decay repeats the first "I know not" case in Gen 4:9, and therefore says how Isaac contributed to the story of not being keepers of brotherly fellowship? With things transpiring from Isaac to the end of Genesis, founded by the first steps from Gen 2 to Gen 4, do you agree that ignorance became the mother of evil?

Gen 27:4 First instance "(I) love" אהב. First instances show up for contextual meaning in context. One side is the lexical. Another side is the functional and missional, which overrides the textual. In the apostolic dimension the KJV belongs to, is the missional background for why the text says what it says more important than what the text says, in order to properly prioritise its missional intent. When Jesus opened the scroll, read it, and said that it was fulfilled (Luke 4:21), it was not merely to confirm what the prophet had written, but to confirm the missional background and apostolic dimension in place before any scroll had been written. Sola scriptura is that apostolic dimension in place in person first eternally, before becoming the same apostolic sola S jurisdiction in print. In the generational cycle is the first generation a fresh reformative start and overlap with the fourth generation fading out. After that transitional upheaval with wars of independence Abraham had to go through, is Isaac and the second generation a stage where the selfish and the capital self will reconsolidate its position. It is the generation of the unconscious living after the first-generation awareness until the unconscious begins to pay the price of its long-term ignorance. So, do you see how this verse builds a series of the selfish, me, my, and I? Long before the callous slaughter done in the later chapters, does Gen 27 mediate how things would wax cold around the capital self long before arriving in the later days ready for slaughter. Do you see how that represents the backsliding takeover when antichrist becomes the deistic, vicar "blesser" expressed here? Again, ignorance is the mother of evil.

Gen 27:4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless thee before I die.

Gen 27:4 וַעֲשֵׂה־לִי מַטְעַמִּים כַּאֲשֶׁר אָהַבְתִּי וְהָבִיאָה לִי וְאֹכֵלָה
בַּעֲבוּר תְּבָרֶכְךָ נַפְשִׁי בְּטֶרֶם אָמוּת׃

Gen 27:5-6 Occasion-seekers and opportunists like Rebekah complement the decaying story building up around Isaac. Regardless of context would comparable mental issues and risks reappear in Matt 24:24. Human nature is predictable.

Gen 27:5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it*.

Gen 27:5 וְרִבְקָה שֹׁמַעַת בְּדַבֵּר יִצְחָק אֶל־עֵשָׂו בְּנוֹ וַיֵּלֶךְ עֵשָׂו
הַשָּׂדֶה לָצוּד צַיִד לְהָבִיא׃

Here is the test case for Gen 27:5. Do you see what Johannine Comma recording has to do with the first three words, and why 1 John 5:7 has no place in modernist translations? The KJV is trinitarian in form and testimony. The modernists are deistic fabrications.

Gen 27:8 Mitzvah, command, and commandments, מצוה, why Paul calls them carnal, and why Christendom's perverted version lasts until the change of priesthood is done. This is more of the vicar office and the capital self running verses 4+ by opportunistic exploiting of the unconscious. Thou shalt have no other god than I, me, and my capital self.

Gen 27:8 Now therefore, my son, obey my voice according to that which I command thee.

Gen 27:8 וְעַתָּה בְנִי שְׁמַע בְּקֹלִי לַאֲשֶׁר אֲנִי מְצַוֶּה אֹתָךְ׃

Here is a test for the eisegetical reader facing Gen 27:8 retrospectively. Do you see the need to read the first 2+2 KJV words in the context of generational development and decay, before moving into the vicar commandment landscape in the last half?

For more context on Gen 27:8, this is first instance with Asher's bloodline in Lamed's twofold reference frame, "according to that which" לאשר I command thee. After 24 instances with no extra, the last is Mal 3:18 where Lackland may become Homeland, and the double use of "between" is ended. True and vicar serving exploded for insight in the last instance need to decode the split potential in the first instance.

Next, KJV/NKJV profiling of Gen 27:8 reveals the uprooted conditions in the modernist world. In the KJV is Gen 27:8 detailing That-Which canonical path, in the NKJV turned into whatever relativism the reader wants to make of it. Modernist means of deception have this characteristic nature that the reader is no longer able to retrace that canonical order. Gen 27:8 models the NKJV as one of the textual relativists among non-canonical wolves in sheep's clothing predicted to show up in the last days. Divorced from man's canonical pilgrimage, the modernist bastards are not restricted by providential guidance and can be used to say whatever the reader wants the text to say, much more freely than the KJV bound by THAT canon.

Gen 27:12 First explicit instance on deception is flanked by the two words "curse" and "blessing." Mass deception takes place as a slow transition from blessing to curse. Now the readers aware of reformation and counter-reformatory history should know that the attack on scripture is not something new but was planned and should be expected. It is most relevant to see how the final steps are taken and make a deceptive transition from KJV singularity to anti-KJV pluralism, most forcefully over a 40+ years period from the transitional NKJV project was launched in the 1970s, until next transitional milestone with the LSB when You/Yahweh pluralism has been instituted, transitional deception is in its final stage, and the people are beginning to feel the weight of deception, curse and doulos enslavement. If you read from start, you will find that this verse is not limited to deception terminology and the transitional spectrum, but carries also the mood and the doubtful uncertainty coming with such business. A multiplicity of elements are used to fill up this verse for the reader to understand the nature of deception and all it brings and today is mirroring the reader's practical experience with deception and fabricated means of deception. From the 1500s when the counter-reformation was planned and later when

the ”oldest and best” Codex Satanicus was brought into the “protestant” committees, all those directly involved behind the scene would be aware of the risks. Notice the Hebrew detail regarding deception תעתע, coded as Tamar’s veiled condition, a familiar spirit, a growing mafia and terror regime, simply one of the lying spirits of “time” עת, and how the modernist means of deception come with a culture of lies imposing itself with dictatorial orders in a society where truth is becoming error, and error is becoming truth. All these mental and practical elements are now so tangible that they are detected well beyond the text and translation industry pushing the counter-reformatory culture of lies. Q mixture orchestrates Lucifer’s linking of “curse” קלל and vicar “praise” הלל upon Dung גלל hill. Notice also the KJV directness of language and how the muddy NKJV pollutes providence.

Gen 27:12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

Gen 27:12 אוּלַי יְמֻשֵּׁנִי אָבִי וְהָיִיתִי בְעֵינָיו כִּמְתַעְתֵּעַ וְהֵבֵאתִי עָלַי קְלָלָה וְלֹא בְרָכָה׃

For more context on the elements of deception, anti-KJV advocates and pressure groups have launched multiple media campaigns. On one side some argue how hard it is to read the KJV. On the other side some offer “help” to read the KJV, and some others hope to convince readers to transition from the KJV to the NKJV or directly to a critical-text version like the ESV. In Gen 27 the means of deception were material. For people today the means of deception are scriptural. A vital point today is why T’s target priesthood is pushed in these timed matters and forced to experience all the scriptural, mental, cultural and practical elements of deception in order to qualify for eisegetical membership in the priesthood of believers having the detailed experience the text mediates as biographical. Just like Esau and Jacob, will the eisegetical priesthood say, been there, done that, using the personal experience before the scriptural mirror of self. Thus, the word Transition is an experience imposed on T's target members since in-person experience with matters of salvation and deception is transitional, and temptation and tribulation the only way to get into the millennial reign of G-d and Christ. Rev 3:21 could just as well say, To him that transitions . . . because it belongs to the same story of temptation and tribulation in the other portions of scripture dealing with deception in the last-days struggle. Anyway, successful deception means that all fundamental KJV/XXX differences are wiped out. How modernist translations provide published evidence of the superficial and ignorant in the text and translation industry, that is also how the nature of deception operates and can move masses of people away from the truth and away from the depth of the KJV into a cemented concrete where things are limited to the exterior, material and physical. If it was limited to one or two translations or revisions, it might be called accidental, but in multiple versions and revisions and over multiple generations, without exception, the sum of blunders and willful ideas how to change the text is so numerous that the readers can see it for themselves in any version and be convinced. Some would say that the road

to hell is paved with good intentions. That is only to admit that ignorance is the mother of evil. The providential English Bible would be unwanted and become a problem for multiple reasons. It came from the wrong persons, from the wrong source texts, from the wrong languages, from the wrong country, and English was considered too vulgar to be suited to convey any divine meaning. But the most fundamental and longest lasting problem, which also is the reason for the devilish wrath it provokes, is that providence gave it such a depth and clarity on the gospel and matters of salvation and deception that it became a growing threat to the vicar priesthood and the false gospel.

Gen 28:2 More original, organic and causal, "from thence" **מִשָּׁם** in the KJV, converted to a concrete geographical "there" in the NKJV, NASB etc.

Gen 28:2 Arise, go to Padanaram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

Gen 28:2 קוּם לֵךְ פַּדֶּנָה אֲרָם בֵּיתָה בְתוּאֵל אֲבִי אִמֶּךָ וְקַח־לְךָ מִשָּׁם אִשָּׁה מִבְּנוֹת לָבָן אֲחִי אִמֶּךָ׃

Gen 28:3 Sola Vau/And is the source of all blessing in the Hebrew and KJV, but not so in the NKJV. The Hebrew and the KJV provide for the target priesthood. The NKJV is stuck in the past and sola S reality represents no difference. In the KJV are all things a generally confident, Shall-be foretelling. In the NKJV, NASB etc., it is a vague may be. Notice that the modernists do to Gen 28:3 what the serpent did to Gen 3:1, reducing all sure shall be to a may be.

Gen 28:3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

Gen 28:3 וְאֵל שַׁדַּי יְבָרֵךְ אֹתְךָ וְיַפְרְךָ וְיַרְבֶּךָ וְהָיִיתָ לִקְהַל עַמִּים׃

Gen 28:12 Jacob's version of angelic differences, stories and story-telling from level to level in Noah's ark, from the brass altar to the holiest of holy in the tabernacle, and how the rapture is about restoring Pison and Havilah out of antichrist's iron/clay swamp. For the target priesthood this is to imagine what sola Vau/And can do when the theologians no longer are able to pervert providence with their time-based ideas. Do you see where the mind of Christ is coming from, And how it rules all steps throught this verse?

Gen 28:12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

Gen 28:12 וַיַּחֲלֹם וְהִנֵּה סֻלָּם מֻצָּב אַרְצָה וְרֹאשׁוֹ מַגִּיעַ הַשָּׁמָיְמָה וְהִנֵּה מַלְאֲכֵי אֱלֹהִים עֹלִים וְיֹרְדִים בּוֹ׃

Here is a test for Gen 28:12. Do you see what sola Vau/And has to do with the phrase, "and the top (of it)" **וְרֹאשׁוֹ** as a need to dethrone Satan's hierarchy using the Bible as means to establish itself above G-d, thereby manifesting the ruling headache that needs to be overcome in Rev 3:21? Thou shalt have no such other ruling god before the truth.

Gen 28:16 Next step in the Jewish mission to awaken the world to conscious thinking, to come to the knowledge of the truth. Again, the NKJV is notoriously rejecting the true application of sola Vau/And means to awakening. As seen also in the modernist NASB is the substantive sola Vau/And repeatedly converted into a time-based alternative. Do you agree that anthropological awakening in Jacob corresponds to agriculatural Almond awakening? Do you agree that brambles and briers correspond to the sleepy mind that needs bit and bridle to be brought near to G-d? Jacob's trinitarian awakening is the third time the ontological and existential "is" יֵשׁ show up in the Hebrew text. First "be" יֵשׁ in Gen 18:24 and 23:8, then "is" here. Israel's mission is knowledge and to provide the means to redeem and educate man on the meaning brotherly keeping since Gen 4:9.

Gen 28:16 And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew *it* not.

Gen 28:16 וַיִּיקַץ יַעֲקֹב מִשְּׁנָתוֹ וַיֹּאמֶר אָכֵן יֵשׁ יְהוָה בַּמָּקוֹם הַזֶּה וְאָנֹכִי לֹא יָדָעְתִּי׃

Here is the test for Gen 28:16. Do you agree that to become The Lord our righteousness as expressed in Jer 23:6, has no other solution and ontological existence and raptured and restored alive being?

Gen 28:17 Awakening to apostolic awareness brings in the confessional dimension from Gen 3:13. In multiple instances, first "this place this" זה אין זה outlining the pair called friendship with G-d, this confessional No-Man united with the trinity. At the end this verse ends with the confessional background and basis for the raptured ascent back to Pison and Havilah. It was made so simple that only the theologians were able to miss the confessional "and this" וזה entrance gate into heaven. Just as much as Isaac's life is about decay and descent into the unconscious and dysfunctional, is Jacob growing into his new identity, Israel, about third generation, growing troubles and birth pains pushing for his own awakening and Kairos moment. Jacob builds substantive meaning into the need for awareness, or behavioural sense of reality, knowing how to behave thyself in the house of G-d, the same in 1 Tim 3:5, 15.

Gen 28:17 And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.

Gen 28:17 וַיִּירָא וַיֹּאמַר מַה־נּוֹרָא הַמָּקוֹם הַזֶּה אֵין זֶה כִּי אִם־בֵּית אֱלֹהִים וְזֶה שַׁעַר הַשָּׁמָיִם׃

Here is a test case for Gen 28:17. Do you see that the KJV phrases this verse as another nothing "but" singularity case repeating the first nothing "but" in Gen 6:8, 18? Missing apostolic sense of reality means that there is no such consonant order where scripture can interpret scripture in the NKJV, NASB etc. They are textual-lexical translations. The KJV is missional and functional in agreement with the inner Hebrew canon.

Gen 29:1 If you check the first two instances “his journey” in Gen 24:21, 29:1, do you see the need for the much longer prophetic sola S horizon called History? This is one of the instances the modernists use to make a lexical difference, sons or children **בני** of the east instead of “people” in the KJV. While Jacob-pro-Israel builds up his Bn-i-Mn biography, the organic tension must also grow between -i-Mn in the first half here and Bn in the last half.

Gen 29:1 Then Jacob went on his journey, and came into the land of the people of the east.

Gen 29:1 וַיִּשָּׂא יַעֲקֹב רַגְלָיו וַיֵּלֶךְ אַרְצָה בְנֵי־קֶדֶם׃

Gen 29:31 Generational problems would grow, here the surfaced version of strife in the womb in the days of Rebekah. Lingual details must serve both the local story and the growing generational perspective in need of reformed Beth weaning and a propitiating saviour. Here is more opening sola Vau/And stuff for Johannine Comma recording in the KJV, but no such in the NKJV. It looks like predestination and missional objectives follow the “womb” רחם. It is noticeable how the objective and the directional agree in G-d’s mission. Feminine suffixing has the homeland on the horizon. Leah is herself one of the homebound in labour.

Gen 29:31 And when the LORD saw that Leah *was* hated, he opened her womb: but Rachel *was* barren.

Gen 29:31 וַיַּרְא יְהוָה כִּי־שְׂנוּאָה לֵאָה וַיִּפְתַּח אֶת־רַחְמָהּ וְרָחֵל עֲקָרָה׃

Gen 30:8 Some canonical connections to be made. Naphtali became the general wrestler in the bloodline. His named identity substantiates Gen 6:3 and represents the Nephilim and the Niphil Basar establishment founded in Gen 2:21. Notice how closely the KJV ties first person to N wrestling in contrast to how it is done in the NKJV where these matters are only lexical and grammatical details. N gifting and N wrestling represent the reverse side of each other in Eph 2:8, the same “I wrestling” in Gen 30:8. Naphtali gives his contribution to the survival of the fittest. For canonical sameness is “I wrestled” in Gen 30:8 repeated as “ye saved” in Eph 2:8, again only textual details drifting apart in the NKJV and the rest of modernist versions. You can compare with any modernist. The KJV represents apostolic authority. The copycats use a more or less standard phrase and have no more competence on the original languages than they can read out of one of the modernist lexicons in use today, typically the Hebrew BDB and the Greek BDAG.

Gen 30:8 And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.

Ge 30:8 וַתֹּאמֶר רָחֵל נַפְתּוּלֵי אֱלֹהִים נִפְתַּלְתִּי עִם־אֲחֹתִי גַּם־יָכֹלְתִּי וַתִּקְרָא שְׁמוֹ נַפְתָּלִי׃

Some more context is required on Gen 30:8. Elohim is not limited to mean G-d or gods, but is also a judicial category in some cases translated judges. Here it is used to say that Naphtali represents the "great" אלהים wrestling of ambitious flesh seeking to become a god in his own universe, just like the Nephilim did and antichrist, the vicar of Christ, essentially how Niphil Basar became the useful idiot serving Satan's dominion on earth. This makes Naphtali not only the general representative of all "divine" wrestling in the judicial slaugher on earth, but it makes him the most accurate representative of striving vicar gods against G-d as outlined in Gen 6:3. In this context should Gen 30:8 be read as a standard "have I wrestled" in my father's or some other patriarchal business on earth. Naphtali is the universal, striving, blood-lined giant Niphil repating the tension between the striving spirit of A in Gen 6:3 and the surviving fittest capital self in Gen 6.4.

Gen 30:11 Why G and R are more or less synonymous elements in the 3xR story from Ruth to Revelation. The trouble with G is that its potential influential strength will have a corresponding organisational element. In Isa 13:15, Rev 13 etc., the general Goliath challenge is that mass deception is caused by a mixture of false imaging and influential strength mixed with organisational capacity. The reason why G is paried with D and is critical for lady D's homeland caretaking is to avoid the structural curse in Deu 28/8. If Gad did no possess his influential personality, he would never gain such a company of followers, or the other way around, he would not be exposed to the same predestination troubles in Gen 49:19.

Gen 30:11 And Leah said, A troop cometh: and she called his name Gad.

Gen 30:11 וַתֹּאמֶר לֵאָה (בְּגָד) [בָּא] [נָד] וַתִּקְרָא אֶת־שְׁמוֹ גָּד׃

For more context on Gen 30:11 and G's twofold origin of destiny, the written kethiv and the oral qere bring the elements of deception together. Acts of outgoing and entrance are two chapters of the same story. Past and present troubles or curses are future blessings. Here comes trouble and a trouble maker first, then it may be turned around. What is the potential reverse when [kethiv] becomes (qere) in Lev 26? This twofold story is referred to in Deu 28. Historical lessons learned about out-going must produce competence on directional forth-going צא.

Deu 28:6 Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.

Deu 28:6 בָּרוּךְ אַתָּה בְּבֹאֶךָ וּבָרוּךְ אַתָּה בְּצֵאתֶךָ׃

Gen 30:13 This verse is essential for the understanding of G-d's anthropological trinity, the judicial Naphtali, the blood-lined inner Asher, all the systematic Johannine Comma recording, and the trinitarian testimony of Jesus uniting that canon for criptural harmony from Genesis to Revelation. Gen 30:13 does not have much meaningful value outside the framework of Naphtali and the grandiose succession of Christendom's Niphil Basar. This verse is unifying for the bloodlined Asher and Beth B united by full immersion in the Baptist canon: "Happy am I" באשרי.

Gen 30:13 And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

Gen 30:13 וַתֹּאמֶר לֵאָה בְּאָשְׁרִי כִּי אִשְּׁרוּנִי בָנוֹת וַתִּקְרָא אֶת־שְׁמוֹ אָשֵׁר׃

For more context on Leah and Asher, this is the message of the seventh-day sons united with the seventh-day commandment: Remember the sabbath day, to keep it Leah, turtle-dowish, the named mother of labour for holiness. Gen 30:13 and Exo 20:8 are combined to bring forth the prophetic canon and its directing power when things are fulfilled in the end. The two grammatical (prefixed) imperfect, "said" **תאמר** and "called" **תקרא** are the reason for this futurist perspective: Will call me blessed. Within the anthropological canon it is about the blessed Leah. In its non-apostolic and non-canoncial, papist form, it is about the blessed virgin. This is complementary info on theology as vicar ideology. Theology has no subsidiary justice, no real purgatory, and therefore no labouring Leah in the end to be the blessed, sanctified, canonical lady of labour. The holy and apostolic realm Leah is named for makes her a real contributor to holiness. All the fictional ideas of Pope and Magisterium are carnal constructs with no true root in the canon.

Exo 20:8 Remember the sabbath day, to keep it holy.

Exo 20:8 זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ׃

A crosscheck. Do you see that Zakar's lost re-member-ance capacity and holiness going into hedonism, means that there is no more labouring reason not to divorce the seventh day from the weekly cycle it belongs to? With no need for salvation, the need to keep it holy is lost, and soon there will be no reason for Leah to stay happy. Do you see that the projected labour, purgatory, blessing, and happiness, away from Leah toward Mary is one of the ways the Bible perverter also can protect themselves from the implications of the true canon of scripture. Pope and Magisterium is fake and a liars mission in business by perverting the true Bible. The true canon predicts and provides for a holy historical homeland outcome. Pope and Magisterium is a carnal Lackland club with no such desire.

For an extra crosscheck of bloodlined reality in N-A, it may be helpful to verify that first and last instance "end" (Gen 6:13 and Rev 22:13), are both related to the end of ruling headache, carnal ambitions, and Adamkind of Niphil Basar stuff. After the final "end" in Rev 22:13, there is none else.

Gen 30:14 Do you see why Reuben reappearing here between Asher and Issachar also is stated in this revived way as the day of in-coming, back into Beth B? Do you agree that this double reason for raptured sola Vau/And harvesting makes the lingual gulf between the KJV and the NKJV even deeper and wider? It was predictable that even this Kairos moment became a substantive moment in the KJV and a timed alternative in the NKJV, and no-less predictable that in the NABRE this could be any day among other days.

Gen 30:14 And Reuben went in the days of wheat harvest, . . .

Gen 30:14 וַיֵּלֶךְ רְאוּבֵן בִּימֵי קְצִיר־חִטִּים . . .

Gen 30:16 Do you agree that this is the raptured moment in verse 14 in another form?

Gen 30:16 And Jacob came out of the field in the evening, . . .

Gen 30:16 וַיָּבֹא יַעֲקֹב מִן־הַשָּׂדֶה בָּעֶרֶב . . .

Gen 30:18 Hire שכר is Issachar's post-Asher version of Esau's birthright בכר. It is a justified Israel or a condemned Edom. Also in this case the redemptive sola Vau/And is reasonably needed to make the difference from their days to having all books today, but not so in the NKJV where Leah has no And Advocate to argue her case.

Gen 30:18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar.

Gen 30:18 וַתֹּאמֶר לֵאָה נָתַן אֱלֹהִים שְׂכָרִי אֲשֶׁר־נָתַתִּי שִׁפְחָתִי לְאִישִׁי וַתִּקְרָא שְׁמוֹ יִשָּׂשכָר׃

Gen 30:20 vs John 16:7. No extra explanation needed on the rapture and the transitional second heaven. After endless pottery under the second-heaven roof must people at some point come to the conclusion that Zebulun's confinement and the seedtime elements only partly revealed in Zechariah hold the good dowry to become the gold זהב standard in Havilah, the same standard they are about to discover in Mal 3:16. One important detail here is again that spelling does not change the lingual elements. Thus, things implicitly referred to by the italics preposition "*with*" **את** must in time line up with the missional objective and the direct object marker at the end witnessing name with place. Zebulun is a missional milestone between the first, unknown objective in Gen 1:1 and the objective in Mal 4:6 when the prepositional no longer can be divorced from missional objectives and the purpose witnessed by the direct object marker. Merging of missional objectives and direct object marking stated "with" at the end of Mal 4:6 says literally that man can no longer be excused for the lack of willingness to recognise the signs of time and the given incentives about it. Propositions "with" **את** and direct objective markers **את** can no longer mediate different grammatical stories and objectives. Zebulun is the closest OT equivalent endowed with the mind of Christ. Confinement means that Zebulun was squeezed for evil pro "good" טוֹב dowry in the mishpat משפט justification program. Zebulun is the one that most clearly can voice the same retrospective Teth statement in Psa 119:65 and here. Dwell well is the extension to dealt well.

Gen 30:20 And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun.

Ge 30:20 וַתֹּאמֶר לֵאָה זְבָדַנִי אֱלֹהִים אֹתִי זֵבֶד טוֹב הַפַּעַם יִזְבְּלֵנִי אִישִׁי כִּי־יָלַדְתִּי לוֹ שִׁשָּׁה בָנִים וַתִּקְרָא אֶת־שְׁמוֹ זְבֻלוּן׃

Here is the test case for Gen 30:20. For background is the 16/9-numbered dimension the reason for the patience of the saints and the "saints" showing up in both 1 Cor 16:1 and 2 Cor 9:1. Do you agree that with subsidiary justice and a real BC purgatory in place, it is a long endurance test saying that G-d "endued me" זבדני with a good "dowry" זבד, but without that, as seen in the NKJV, it means a fictional "endowed" with no preceding journey to get there. Multiple OED senses must be combined to incorporate all elements in "endued" integrated in the years leading to the finished product named, Zebulun. One of the senses says, "bring to a certain state or condition", which in the case of Zebulun is an interplay between him and Benjamin.

Gen 30:21 Lady D's after-caring office makes this verse a direct link to the Comforter in John 14-16. Noah נח was the first comforting partner. Dinah is tasked with carrying on his legacy. But with no sola Vau/And means is this a wasted office. Be aware that the word "afterwards" is stated in the same retrospective sense as biblical eisegesis. No prophecy was ever interpreted exegetically but would first have to be proven fulfilled. Deborah's work as nurse was to safeguard upbringing. Lady D's area of operation is to preserve the potter's brought-up and grown-up vessel in continuation.

Gen 30:21 And afterwards she bare a daughter, and called her name Dinah.

Gen 30:21 וְאַחַר יָלְדָה בַּת וַתִּקְרָא אֶת־שְׁמָהּ דִּינָה׃

Gen 30:24 Since Joseph יסף is a forerunning carrier of converted reality, almost his own BC/AD gravitation centre, do you see why the KJV reasonably converts the normal "saying" לאמר to "and said" ואמר in agreement with the step from Heb 1:1 into 1:2?

Gen 30:24 And she called his name Joseph; and said, The LORD shall add to me another son.

Gen 30:24 וַתִּקְרָא אֶת־שְׁמוֹ יוֹסֵף לֵאמֹר יֹסֵף יְהוָה לִי בֵּן אַחֵר׃

Gen 30:27 A crosscheck of Gen 12:13. Notice how the last Hebrew phrase here, saying, "for thy sake" בגללך restates the phrase translated, "because of thee" in Gen 12:13. In Gen 12:13 it was a grammatical feminine. Now it is a masculine alternative of the same. Any reader with another-gospel agenda, searching the Bible to extract some exploitable principles, can simply conclude that Laban was a useful idiot piling up wealth ready for theft and transfer to the first opportunist able to deceive him. If the deceiver was just as clever as the opportunity in Gen 12:13 is open to, Laban might even be grateful for being given the role to serve his exploiting oppressor. For the diagnostic reader of the Bible it is important not only to decode the one immediate story, but how it can be used by those operating with a perverted Bible as means of deception, and using it as a source text for how to plan disaster and use such orchestrated disasters to gain from them. Gen 30:27 is a simple model of Lackland 2.0 and the great taking. Guys like Laban will own nothing, and even be grateful toward those that were able to orchestrate it and all the Goebbels on the pulpits serving to mediate it like they did up to the 1500s. The great taking is simply

the ultimate (sacrificial) sacrament earlier called sale of indulgences. It means the total sacrifice of the individual for the gain of antichrist's Lackland 2.0 establishment. WEF's message of a needed new world order, is antichrist's sacramental indulgence message. It is nothing new there compared to the papist doctrine on the common good.

KJV 30:27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry: for* I have learned by experience that the LORD hath blessed me for thy sake.

Gen 30:27 וַיֹּ֤אמֶר אֵלָיו֙ לָבָ֔ן אִם־נָ֥א מָצָ֖אתִי חֵ֣ן בְּעֵינֶ֑יךָ נִחַ֙שְׁתִּי֙ וַיְבָרֲכֵ֣נִי יְהוָ֔ה בִּגְלָלֶֽךָ׃

For a crosscheck on Gen 30:27, two details are relevant. First how for thy sake, or the vicar accounting upon Ezekiel's Dung גֵּלֵל hill follow much of the same logic in how to do something at the expense גלל of another person. Next part complements that. The KJV uses words to emphasise the meaning of empiricism, epistemology, and eisegesis. Gen 30:27 is first instance "experience" נחשׁ, used on how anthropological knowledge a posteriori was built, meaning, been there, done that. Notice that Nahash brass appears as a part of the educational dimension where all pottery is executed. When the RV/ASV showed up was all reformative experience reversed (invalidated) and counter-reform meant a return to rationalist, a priori theology, witchcraft, and divination. Later when a named Nahash נָחָשׁ did show up (different vocalisation) in 1 Sam 11, the scene would be the same, which means that those without experience with such filthy brass would be easily deceived. Nahash would try to rule on their account as it had been done earlier. It is grouped as two words, *tarry* vs experience in the KJV, and *tarry* vs divination in the ASV. In steps, first is the meaning, tarry vs experience, lost in the step from the KJV to the RV/ASV. From there to the NASB is all meaningful epistemology lost. You should be able to conclude that Schwab's fourth reich, his fourth industrial revolution, and the great reset to get there, is a Gilgal גלגל roll-back operation to renew evils of the past by means of Dung hill's editorial evildoers doing the dung service of such evil. You can hear it from all pulpits, forget history and the experience of the past, and move forward.

ASV 30:27 And Laban said unto him, If now I have found favor in thine eyes, *tarry*: *for* I have divined that Jehovah hath blessed me for thy sake.

Gen 30:28 Now after forgery and transfer of all wealth in verse 27, verse 28 repeats this exchange in another form, saying, "Appoint me thy wages". Do you see why this makes itself an Issachar ישׂשכר hire שׂכר test? Whatever competence on Jezebel and spirits of time means, it is most needed in matters like Laban's Lackland. Do you see that the sola Vau/And synergy in this form, around Dung hill, would be the only way antichrist would be able to establish Lackland 2.0 and its pontifical iron/clay reign?

Gen 30:28 And he said, Appoint me thy wages, and I will give *it*.

Gen 30:28 וַיֹּ֕אמֶר נָקְבָ֥ה שְׂכָרְךָ֖ עָלַ֑י וְאֶתֵּֽנָה׃

Gen 30:29 More Cainesian “cattle” מִקְנֶה business. Notice that the ending of this verse in the KJV is behavioural, and in steps how it decays into physical materialism from the RV/ASV to the modernist texts today. Through the Hebrew and KJV canon it is always a matter of being, to be or not to be, in this case, “was” הִיה, and it is always about the sola Vau/And objective. Do you see that KJV/ASV profiling means to divide the value of those involved into intrinsic value of being or profitable cattle for sale? Behaviour is universal regardless of whatever meaning “cattle” holds. Since Jesus was a cosmological saviour, he would say that whatever ye did to any creature, ye did it to me. History has proven that the state of welfare among men, manifests itself also in animal welfare. So, regardless of explicit or parable storytelling, the lingual dimension is the same in the Hebrew and the KJV, also meaning that the Hebrew and KJV share the same redemptive cosmology, falling apart in modernist translations. Choice and use of words and phrases in the translated text manifest no other mission than the mindset behind it. Do you see that the change from the alive “was” to the material “have fared” must correlate with the cultural correctness committee silencing all unwanted voices and insisting on speaking on behalf of the muted cattle? The point is not mainly the difference in textual detail but where new details come from and how they reflect Satan’s hierarchy built on a platform of muted masses of xxxxxx not found worthy of being real members with a voice. The NABRE is one of the best examples how primitive editorial minds not even translate the text properly but use the opportunity to manifest how Satan’s hierarchy was built with some under and some above, meaning total silencing of those under such vicar care. The KJV translates the Hebrew according to the redemptive, egalitarian mission to liberate. The papist NABRE have no other goal that to protect its dominionist hierarchy.

KJV 30:29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

Gen 30:29 וַיֹּאמֶר אֵלָיו אַתָּה יָדַעְתָּ אֵת אֲשֶׁר עֲבַדְתִּיךָ וְאֵת אֲשֶׁר־הָיָה מִקְנְךָ אִתִּי׃

ASV 30:29 And he said unto him, Thou knowest how I have served thee, and how thy cattle have fared with me.

Here is the test case for Gen 30:29. After checking the ending of this verse in the KJV and NABRE, do you see that while the apostolic KJV is anthropological and transparent, and has nothing to hide about its mission, editors, and missionaries, the copycat NABRE is typically theological and made by actors insisting that the text is about G-d revealing himself, and can therefore in no way point back to the translators and editors behind it?

Gen 30:42 Survival of the fittest.

Gen 30:42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

Gen 30:42 וּבְהַעֲטִיף הַצֹּאן לֹא יָשִׂים וְהָיָה הָעֲטֻפִים לְלָבָן וְהַקְשֻׁרִים לְיַעֲקֹב׃

Gen 30:43 First the sola Vau/But case in verse 42. Now the next step, a growing divorce or Pharez issue of organic "increase" פרץ. Do you see why sola Vau/Xxx is so heavily involved in billing of divorce with the first 3+ words in the KJV, pointing to John 3:30? Do you see how the NKJV, NASB, and other modernists, with or without sola Vau/And synergy, try to come around the ambitious Niphil Basar covered by these first three KJV words? In other words, do you see that the first part is existential and about Being in the KJV, and deistic, materialistic, and about Doing in the NKJV? Regardless of being cattle or people in the last half, these wretched souls serve as a platform to elevate the man in the first half in the Hebrew and KJV, but so such carnal dynamics in the NKJV.

Gen 30:43 And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

Gen 30:43 וַיִּפְרֹץ הָאִישׁ מְאֹד מְאֹד וַיְהִי־לוֹ צֹאן רַבּוֹת וּשְׁפָחוֹת וַעֲבָדִים וּגְמַלִּים וַחֲמֹרִים׃

Here is the test case for Gen 30:43. Do you see how working himself to death is done? Do you see that while this is a materialistic and deistic "had", it would in a trinitarian context be about being, "was" as in verse 29? Before the first comma, the KJV works to establish Being, before the Doing part in the rest. In the modernist flatland is no such nuanced difference found from verse 29 to verse 43? Do you see that the KJV translates the Hebrew as missional and from the redemptive point of view it was intended before written, but the modernists have no such apostolic overview, and no other foundation for translation than the text itself? It should be obvious that with no ability to convince the reader that man's primary need is salvation from self, the modernists have no redemptive potential in general, and no reformative potential in particular. This verse makes itself a direct conflict between the KJV outlining the organic Pharez dominion of original sin on one side, and making sin a prosperous פרץ pleasure in translations like the NKJV and NASB on the other side. For KJV readers this verse contributes to unveil the rich man's problem in NT, but modernist translations whitewash it and make it a mystery. It is also relevant to check "had" prosperity vs having and holding related to Matt 16:26, which makes it abundantly clear that Being should be of higher priority than Doing, the same concern in the KJV in Gen 30:43. Profit vs soul is the same organic Pharez pathology again in need of a saving cure to solve the latest breach problem, which is antichrist's pontifical Lackland 2.0. Agenda 2030, or to rob the whole world, must indeed come with a price to be paid in some way.

Gen 31:1 First instance "glory" in the KJV. Everything about glory needs to be read in the context of the retrospective form used in Rom 8:28-30 to understand the carnal form glory belongs to in predestination and preparation of a confessional future. How glory is laid out in scripture causes full mismatch between actual predestination and its Calvinist opposite. Theology in general and Calvinism in particular look into the future for glory, while the canon looks into the past for the origin of glory and the origin of destiny. Just like the KJV describes carnal commandments laid out regarding anthropological reality in need of a saviour, is first instance "glory" about man's self-achievement and how the

carnal mindset will esteem the substance of glory in his unregenerate world. Theology and translations like the Calvinist ESV will have no room for "glory" in this context but will use Gen 49:6 and other portions. Be also aware of the same retrospective Eph 2:10 and why theology and Christendom's priesthood of unbelief deny the anthropological past required to build that future. If you investigate the second ESV instance of "glory" in Exo 14:4 vs "honoured" in the KJV, the KJV says how the carnal G points to H not to appear in known form before time end, while the ESV and its instant regeneration moment has no real G-H solution to integrate past, present and future. If you investigate more of the historical details around the carnal "glory" of Satan's red-carpet priesthood, it is reasonable why there is no desire to expose how "glory" relates to material wealth. After some KJV/XXX profiling and finding the universal, modernist agreement among the committees to avoid what the KJV says about glory and predestination, there is no more than two possible answers for this standard deviation: Ignorance or wickedness.

Gen 31:1 And he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this glory.

Ge 31:1 וַיִּשְׁמַע אֶת־דִּבְרֵי בְנֵי־לָבָן לֵאמֹר לָקַח יַעֲקֹב אֵת כָּל־אֲשֶׁר לְאָבִינוּ וּמֵאֲשֶׁר לְאָבִינוּ עָשָׂה אֵת כָּל־הַכָּבֹד הַזֶּה׃

Notice that to "glory (in) this" כבד זה means to glory in the unconscious about this first evil in Gen 3:13, until that by conscious confession must turn to shame. Vicar glory in "this" covers all the hedonist pleasure related to original sin. After Gen 30:43, this is not only glory, but the wealthy hubris of self-glory. Again KJV readers will realise how hard it is for the rich man in NT to give up his long accumulated self-glory, but not so in the cover-up made by modernists like the NKJV, NASB etc.

For verses like Gen 31:1 it is important to profile theology vs anthropology and how the KJV reads like an open window into the inner canon the modernist, theological versions like the LSB do not have. Glory and gnashing teeth in the KJV text give a glimpse into imaging and how their mental faculty estimated value and greatness, while the LSB and the rest are veiled and do not offer anything but blind hatred about the material. Readers of the KJV will find a distinct contrast to Paul glorying in the knowledge of Christ. The KJV collision with theology and modernism takes place on multiple levels. Gen 31:1 is one of the clearest examples of predestination and one of the clearest on predestination in false and true form. First how the non-elect, copycat Laodicea is waging war against G-d's elect in Philadelphia, providentially called and gifted to do Bible translation, and secondly that the non-elect priesthood of theology is blind to the inner, anthropological canon designed for the target priesthood of believers. To substantiate the need for a new heart, the "grievous" כבד first instance in Gen 12:10 stands out with no-less consonant clarity than Gen 31:1. Gen 12:10 is another version of the imaged G, provided for KJV oversight and going back to G-d's general grief in Gen 6:6 on a shared Hebrew basis with Gen 31:1. Famine in Gen 12:10 and wealth in Gen 31:1 are different but they share a mental faculty and how people think about it if Jacob should cause Laban's poverty.

Here is the test case suited for Gen 31:1. For background you should first check out the KJV words translated from start here,"And he heard the words of Laban's sons, saying," וישמע את־דברי בני־לבן לאמר. The NABRE is just as silly as it is predictable. After leaving out sola Vau/And and the "words" דברי of the sons of Laban, assured that none of the rest in any way would indicate that they may have a voice speaking on their own and in his own right, this is one of the cases found safe to translate the word "saying" לאמר. Do you see that the NABRE committee, also working with a cultural correctness committee mandate, would safegurad the translation in a way hindering any linking between Laban's early Lackland and the pontifical Lackland 2.0?

Gen 31:29 It was safe to translate "saying" לאמר related to the earthly sons of Laban, but when it is the word or the voice of G-d, it is again taken out in the NABRE. It is just as selective as it is predictable. It might be too suspicious to cut both, spake and saying, so only one of them is taken out and the rest is rewritten.

Gen 31:29 It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, . ..

Gen 31:29 יֶשׁ־לְאֵל יָדִי לַעֲשׂוֹת עִמָּכֶם רָע וֵאלֹהֵי אֲבִיכֶם אֶמֶשׁ אָמַר אֵלַי לֵאמֹר . . .

Gen 31.29 The rest of it. Evil for good would be headache רע for good טוֹב.

Gen 31:29 . . , Take thou heed that thou speak not to Jacob either good or bad.

Gen 31:29 . . . הִשָּׁמֶר לְךָ מִדַּבֵּר עִם־יַעֲקֹב מִטּוֹב עַד־רָע:

Gen 31:35 Do you agree that first instance "custom" דרך has more in common with the overall Bible in Gen 3:6, 13, Jdg 1:14, 1 Tim 2:14 etc., than anything else this verse might seem to communicate?

Gen 31:35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women *is* upon me. And he searched, but found not the images.

Gen 31:35 וַתֹּאמֶר אֶל־אָבִיהָ אַל־יִחַר בְּעֵינֵי אֲדֹנִי כִּי לוֹא אוּכַל לָקוּם מִפָּנֶיךָ כִּי־דֶרֶךְ נָשִׁים לִי וַיְחַפֵּשׂ וְלֹא מָצָא אֶת־הַתְּרָפִים:

Gen 31:36 First instance "trespass" פשע in the KJV. Since this word is first used about an organic beef over property and possession, the word "trespass" is fitting as a border-breaking conflict. "Trespass.." in the KJV is used more than 100 times. Compared to the first instance "sin" in Gen 4:7, the first case with Cain had no indication of any interest in gaining possessive control over person or property, but with Jacob and Laban that is a different story. Difference in context fits the difference in expression when first instance

"trespass" show up. If you read the NABRE, a translation made by those now pushing for an ecumenical Lackland 2.0, it is no surprise that "trespass" would be limited to only a few instances safe for the papist establishment. The NABRE does not translate the whole story, and does definitely not want any sola Vau/And Advocate involved to solve the conflict. It omits 3x Vau, and the phrase "and Jacob answered and said to Laban" is mutilated. A vicar story like the NABRE is more a paraphrase than a translation.

Gen 31:36 And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?

Gen 31:36 וַיִּחַר לְיַעֲקֹב וַיָּרֶב בְּלָבָן וַיַּעַן יַעֲקֹב וַיֹּאמֶר לְלָבָן מַה־פִּשְׁעִי מַה חַטָּאתִי כִּי דָלַקְתָּ אַחֲרָי׃

For more context on the vicar use of "trespass" in the NABRE (2012), it is first three antisemitic applications in OT, Lev 16:16, 21 and Psa 19:13, then the two NT instances where the papists use Rom 5:14 and 2 Cor 5:19 to project whatever may be a "trespass" away from the vicar establishment while reserving the message (books) of reconciliation to seal that vicar deal by total five instances. It is just as primitive as it is disgusting.

Gen 31:44 By first instance, "I and thou" **אני ואתה** the Hebrew and KJV are united in presenting the only reliable model of peace on earth. Sola Vau/And is the mediator and go-between, and Benjamin is involved in the most troubled details to Beth-wean them. The NKJV committee found it safer not to translate "come (thou)" לכה than to make an error instead of the Hebrew singularity it has no modernist wording for. Next, the 3x sola Vau/And are the only way to reconcile the world. The NABRE kicks out as many Vau as possible while its supporting apologists try to convince the world that the Bible no place teaches sola scriptura.

Gen 31:44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

Gen 31:44 וְעַתָּה לְכָה נִכְרְתָה בְרִית אֲנִי וָאָתָּה וְהָיָה לְעֵד בֵּינִי וּבֵינֶךָ׃

Gen 31:48 Jacob's version of Dung hill, Galeed, also one of the combined references for Laban's Lackland and Dung hill, as a combined forerunner of the present threats.

Gen 31:48 And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed;

Gen 31:48 וַיֹּאמֶר לָבָן הַגַּל הַזֶּה עֵד בֵּינִי וּבֵינְךָ הַיּוֹם עַל־כֵּן קָרָא־שְׁמוֹ גַּלְעֵד׃

Gen 31:49 First instance "watch" **צפה** indicates that the Bible is anthropological and of behavioural nature, why the bishop's main task in 1 Tim 3 is to know Bn from birth to

burial, especially in terms of growth and Beth-weaning, learning how thou oughtest to behave thyself as household habit. After much strife and Bn-i-Mn stuff the need to watch and stay awake is given for context in context for canonical totality. This is what is still missing in Mal 3:18 and through the last 2000 years of episcopal infantilism, literally pushing the sola Vau/And shewbread in between them for personal self-understanding and self-monitoring.

Gen 31:49 And Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another.

Gen 31:49 וְהַמִּצְפָּה אֲשֶׁר אָמַר יִצֶף יְהוָה בֵּינִי וּבֵינֶךָ כִּי נִסָּתֵר אִישׁ מֵרֵעֵהוּ׃

Gen 31:55 Chaper 31 ending is not based on the Hebrew. Early editions of Coverdale (1535) and Matthew's Bible (1537) ended Gen 31 with Mahanaim, presently Gen 32:2. This is one of the places Henry VIII's first authorized version, The Great Bible (1539), set precedence in chapter division, repeated in the Geneva 1560, Bishops' 1568, and the KJV. From 1539 Gen 32:1 corresponds to the Hebrew Gen 32:2.

Gen 31:55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

Gen 32:1 וַיַּשְׁכֵּם לָבָן בַּבֹּקֶר וַיְנַשֵּׁק לְבָנָיו וְלִבְנוֹתָיו וַיְבָרֶךְ אֶתְהֶם וַיֵּלֶךְ וַיָּשָׁב לָבָן לִמְקֹמוֹ׃

Gen 32:1 More sola Vau/And recording of history. First half vs last half is balanced in the Hebrew and KJV. Sola Vau/And is omnipresent.

Gen 32:1 And Jacob went on his way, and the angels of God met him.

Gen 32:2 וְיַעֲקֹב הָלַךְ לְדַרְכּוֹ וַיִּפְגְּעוּ־בוֹ מַלְאֲכֵי אֱלֹהִים׃

Gen 32:2 This would be the end of Gen 31 in Coverdale-Tyndale and Matthew's, the same in Luther's German 1534 translation. Tyndale's mission and the early decades of the reformation were closely related to Erasmus and Luther on the continent. From the Geneva 1560 edition did England have no corresponding textual ties to Germany, but would grow independent of both the Dutch Erasmus and the German Luther.

Gen 32:2 And when Jacob saw them, he said, This *is* God's host: and he called the name of that place Mahanaim.

Gen 32:3 וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאָם מַחֲנֵה אֱלֹהִים זֶה וַיִּקְרָא שֵׁם־הַמָּקוֹם הַהוּא מַחֲנָיִם׃ פ

Here is the test case for Gen 32:2. Do you see that sola Vau/And combined with That canon is how to do benchmarking, rightly dividing the truth from error? In its reordered form, "And said (he) Jacob" **ויאמר יעקב** "when (as-is)" **כאשר** "saw them" **ראם**. Do you see why it was needed to move the chapter division to the present Gen 32:1?

One more test on proper division. This is the apostolic dimension the KJV crowned as G-d's authorized reformation Bible. How Henry VIII became a serving authorizer of the true Bible is partly comparable to how Rahab became a part of the Bible's redemptive mission. Do you see that as one pluralist in the crowd of many unauthorized translations has the papist NABRE the same muddy relation to chapter division as to canonical book division? There is nothing apostolic and reliable about anything scriptural approved by or coming from the Vatican. Be aware that Henry VIII's order that the Authorized Word of G-d should be read aloud in the church services of the Church of England, would have implications reaching far beyond his geographical territory. If any angelic energy links Mahanaim to the Anglican church, this is the place to connect them. Henry VIII became the first English protector of the apostolic reformation set as a protective lingual frame around the oracles given to the Jewish Israel. In multiple ways would UK be mandated as protector of G-d's mission on earth. If Abraham is the founding father of faith, then is Henry VIII the reason for Matt 24:14. Henry VIII and his Anglican England is the only possible match that can equate the lingual with the missional in Matt 24:14. King James would consolidate the already infuriated gnashing of teeth beginning with the fear of an Authorized English Bible in the days of Henry VIII. It is their shared missional legacy sounding out of UK to the whole world. This is from the 1540 print (Archive dot org).


The.xxxii.Chapter.

The vision of ꝑ Angells. Jacob sendeth presentes vnto his brother Esau. How he wrestled with ꝑ Angell which chaunged his name and called hym Israell.

AT Jacob went forth on his iourney. And the Angels of God came, & met hym. And whē Jacob sawe thē, he said thys is Goddes hoost: & called the name of ꝑ same place *Mahanaim.

* A double ar inpc.

Gen 32:3 If Esau's Edom could accept Jacob's Israel, can maybe the Vatican accept the apostolic dimension vested in the crowned lingual English throne. They may be dragged kicking and screaming in that direction, but the longer they resist and insist on their own vicar vanity, the more painful outcome. A 500th anniversary in 2039 is a seriously long adversarial. 2111 would be an even longer delay, but it is inevitably going that direction anyway. Kicking and screaming, or bit and bridle, is the Bible's well-proven subsidiary method through the apostate apocalypse. Anglican reinforcing of Gen 32:3, Matt 24:14, and Rom 11:29, have sounded out over Europe's Edom since the days of Henry VIII.

Gen 32:3 And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.

Gen 32:4 וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו אֶל־עֵשָׂו אָחִיו אַרְצָה שֵׂעִיר שְׂדֵה אֱדוֹם׃

Gen 32:6 In its Edomite extension, a Spanish Armada.

Gen 32:6 And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

Gen 32:7 וַיָּשֻׁבוּ הַמַּלְאָכִים אֶל־יַעֲקֹב לֵאמֹר בָּאנוּ אֶל־אָחִיךָ
אֶל־עֵשָׂו וְגַם הֹלֵךְ לִקְרָאתְךָ וְאַרְבַּע־מֵאוֹת אִישׁ עִמּוֹ׃

Gen 32:7 A divided Mahanaim, or a repeated Lackland? From Gen 32 to Gen 37 Jacob moves into a troubled landscape with shaky affairs that may still be solved peacefully in his generation but not in the next generation. Jacob and his third-generation biography is reasonably the background for Jeremiah calling it Jacob's trouble. From Genesis to the final tribulation it is the same generational development.

Gen 32:7 Then Jacob was greatly afraid and distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands;

Gen 32:8 וַיִּירָא יַעֲקֹב מְאֹד וַיֵּצֶר לוֹ וַיַּחַץ אֶת־הָעָם אֲשֶׁר־אִתּוֹ
וְאֶת־הַצֹּאן וְאֶת־הַבָּקָר וְהַגְּמַלִּים לִשְׁנֵי מַחֲנוֹת׃

Gen 32:8 Maybe in awareness of his grandfather, Abraham, verses 7-8 made Jacob the father of risk assessment and risk management. Never all eggs in one basket.

Gen 32:8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

Gen 32:9 וַיֹּאמֶר אִם־יָבוֹא עֵשָׂו אֶל־הַמַּחֲנֶה הָאַחַת וְהִכָּהוּ וְהָיָה
הַמַּחֲנֶה הַנִּשְׁאָר לִפְלֵיטָה׃

Gen 32:9 Confirming the growing revived awareness after a mental low point with Isaac and the capital self in Gen 27. In the anthropological Hebrew and KJV this verse ending corresponds to the cooperative "with thee" עִמָּךְ in Gen 6:18, but a theologian will read it according to the one-sided dictatorship of theology. This Hebrew root develops both the noun, "people" עַם (cf. Gen 11:6), and the preposition, "with" עִם as used here. G-d with his People would be a double statement of redeemed civilisation.

Gen 32:9 And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

Gen 32:10 וַיֹּאמֶר יַעֲקֹב אֱלֹהֵי אָבִי אַבְרָהָם וֵאלֹהֵי אָבִי יִצְחָק יְהוָה
הָאֹמֵר אֵלַי שׁוּב לְאַרְצְךָ וּלְמוֹלַדְתְּךָ וְאֵיטִיבָה עִמָּךְ׃

Here is the test case for Gen 32:9, on how the Bible divides itself by priesthood. Do you see that the whole phrase, "and I will deal well with thee" in the KJV and in AD context means well-pleased, cooperative, trinitarian real-presence dwelling, but in its theological form and in BC context it means the non-cooperative, legalistic dictatorship of theology?

Gen 32:11 Do you see how verses like this fed into an already antisemitic belly would work as mental fuel when the modernist editors changed the KJV phrase, “of the Jews”, to the updated wording, “from the Jews” in John 4:22? Do you see why it is convenient for the devil’s deceptive business to have the translations filled with such filthy stuff to work on the subconscious when readers do not pay attention to details? Do you see why this subtle ending in John 4:22 lives in the extension to the rest of that verse, especially when the gulf between the distinct KJV and the relativist modernists is increasing, and apostate reality is the growing fruitful outcome around Dung hill? Literature in general and the Bible in particular is mental nutrition for rewiring of the Berean brain. Whatever is fed into the belly must produce some image of G-d, self, and reality. Do you see why Johannine Comma recording is canonical and systematic and why the spirit of prophecy, the testimony of Jesus, cannot support modernist fabrications full of such inconsistency and are essentially deistic publications with no capacity to speak truth to the reader?

Gen 32:11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* the mother with the children.

Gen 32:12 הַצִּילֵנִי נָא מִיַּד אָחִי מִיַּד עֵשָׂו כִּי־יָרֵא אָנֹכִי אֹתוֹ פֶּן־יָבוֹא וְהִכַּנִי אֵם עַל־בָּנִים׃

Gen 32:13, 18 First for background, disguise vs transparent real “presence” originates in the first grouping of such in Gen 3:8. Now is that story partly repeated as first instance “present”, first in Gen 32:13. Do you agree that authenticity in Gen 32:18 gives Jacob no other choice than transparent real presence with such a Mahanaim “present” מנחה? Next, do you see what the double dimension, sola Vau/And, behold, also he, . . . fueling the word “behind” אחר has to do with providing backing of motives? In other words, do you see that the Lord’s prayer for unity in John 17 is G-d’s express will in print long before arriving there? Do you see that supportive backing is no-less involved in the first instance “behind” in Gen 18:10?

Gen 32:18 Then thou shalt say, *They be* thy servant Jacob's; it *is* a present sent unto my lord Esau: and, behold, also he *is* behind us.

Gen 32:19 וְאָמַרְתֶּם לְעַבְדְּךָ לְיַעֲקֹב מִנְחָה הִוא שְׁלוּחָה לַאדֹנִי לְעֵשָׂו וְהִנֵּה גַם־הוּא אַחֲרֵינוּ׃

Gen 32:19 Next instance “manner” דבר, indicating that Dabar is behavioural, and the given incentive to become the word in person.

Gen 32:19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

Gen 32:20 וַיְצַו גַּם אֶת־הַשֵּׁנִי גַּם אֶת־הַשְּׁלִישִׁי גַּם אֶת־כָּל־הַהֹלְכִים אַחֲרֵי הָעֲדָרִים לֵאמֹר כַּדָּבָר הַזֶּה תְּדַבְּרוּן אֶל־עֵשָׂו בְּמֹצַאֲכֶם אֹתוֹ׃

Here is the test case for Gen 32:19. Do you see what this "so" גם (or also) sequence has to do with being predestined to be conformed to the image of the son of G-d, all in the same class of behavioural sameness for unity, the same marked objective all the way?

Gen 32:20 In steps toward transparent unity, is the next supportive "behind" expecting this verse to end in present, real-presence, face-to-face unity.

Gen 32:20 And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

Gen 32:21 וַאֲמַרְתֶּם גַּם הִנֵּה עַבְדְּךָ יַעֲקֹב אַחֲרֵינוּ כִּי־אָמַר אֲכַפְּרָה
פָּנָיו בַּמִּנְחָה הַהֹלֶכֶת לְפָנָי וְאַחֲרֵי־כֵן אֶרְאֶה פָּנָיו אוּלַי יִשָּׂא פָּנָי׃

Gen 32:28 Lesson learned when the name Israel ישׂראל is introducd is an exchange of identity, the old becoming, "no more Jacob". Israel shall increase, and Jacob decrease. The KJV is on target in terms of what the exchange of identity is about. In the NKJV it is a timed perspective saying that his old name shall no longer be used.

KJV 32:28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

Gen 32:29 וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל
כִּי־שָׂרִיתָ עִם־אֱלֹהִים וְעִם־אֲנָשִׁים וַתּוּכָל׃

For more context on Gen 32:28 it should be noticed how antisemitism came with the counter-reformatory RV/ASV, the same in the NKJV, NASB etc., today. The KJV takes the story in forward prophetic direction where Israel will have power with G-d and with men. But in the counter-reformatory camp it is a reverse where it is important to present Jacob as a (Jewish) wrestling enemy of G-d and all men. The KJV follows the Hebrew, saying, "for as a prince hast thou power with G-d" כי־שׂרית עם־אלהים. In the RV and later modernists, "for as an (empowered) prince" כי־שׂרית is changed to a selective wording where the modernists want a lexical sound indicating struggling enmity instead of Israel being empowered. Modernists want to bestow a ministry of conflict on Israel instead of the empowered ministry of reconciliation, and they want to keep him Jacob, and hinder his Israel identity. Based on identity in the first half, a corresponding identity rules the last half. In the KJV it is empowered to prevail. In the RV it is a disempowered failure continuing as a perpetual wrestler.

RV 32:28 And he said, Thy name shall be called no more Jacob, but Israel: for thou hast striven with God and with men, and hast prevailed.

This is how the counter-reformation launched the first "protestant" anti-KJV attack in the 1800s, today continuing the same in bastard translations like the NKJV. It is relevant how the translation work developed in the 1500s. The Geneva 1560 Bible said "hast had power," the 1568 Bishops' Bible did no better on retrospective wrestling. The 1611 KJV

dropped the 1560 “had” and turned the past into the transitioned present and future, hast power, as an Anglican and Puritan service to the world. The Douay text is most explicit, saying “hast been strong against G-d.” This renewed antisemitism was immediate with the counter-reformatory RV/ASV. No committee today wants the raptured, grafted, and empowered version the KJV champions. The providential KJV stands alone against the reactionary industry full of rebellion against G-d’s redemptive program.

Gen 32:30 A crosscheck after verse 28. Notice that the NABRE rejects the sola Vau/And means to be empowered to prevail. Within the NABRE framework this is more like an accident where the sola Vau/And Advocate was never present or did not exist. This way of vicar expression makes the lingual bottom fall out of the redemptive Bible. After the eros-driven use of the word “preserve” Gen 19:32, 34 in Sodom, is Gen 32:30 the first instance “preserved” as lingual and missional background for Psa 12:6-7. The NABRE champions the modernist denial of the sola Vau/And Advocate as the preserver of life.

Gen 32:30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

Gen 32:31 וַיִּקְרָא יַעֲקֹב שֵׁם הַמָּקוֹם פְּנִיאֵל כִּי־רָאִיתִי אֱלֹהִים פָּנִים אֶל־פָּנִים וַתִּנָּצֵל נַפְשִׁי׃

Gen 32:31 No-less in absolute need of the sola Vau/And Advocate support the NABRE removes from the story. Today’s KJV readers have all the written redemptive means not yet provided at this stage. In the NKJV is the glaring absence of sola Vau/And support to pass over Penuel no-less tangible.

Gen 32:31 And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.

Gen 32:32 וַיִּזְרַח־לוֹ הַשֶּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת־פְּנוּאֵל וְהוּא צֹלֵעַ עַל־יְרֵכוֹ׃

Gen 33:1-2 How a diversified family structure reflects a graded human value. Reading the NKJV makes (and) Leah the most vulnerable part in this verse. She has no protective sola Vau/And Advocate. For consistency the NKJV should reorder the whole translated text accordingly and put Leah first because she appears first on the list of disposables to be sacrificed. Again the point is that in the NKJV has no word a real meaning. It is only about lexical value, grammar, and a smooth text flow easy to read. In the Hebrew and KJV there is honesty about Jacob’s priority and willingness to sacrifice those seemingly causing most headache “first” ראשׁ. Rachel is protected as the ruling root cause driving his priorities. She is not only his personal house god but rules his decisions so heavily that the interplay between root cause and presented headache is a mixture of things to be continued. No such details were relevant for the NKJV committee. How they dealt with textual details reveal the modernist priority, theological evaluation, and meaning of text. Do you see that sola S and first principle S reveal that how theologians historically have dealt with the Bible reflects the same careless dealing with people?

Gen 33:2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

Gen 33:2 וַיָּשֶׂם אֶת־הַשְּׁפָחוֹת וְאֶת־יַלְדֵיהֶן רִאשֹׁנָה וְאֶת־לֵאָה וִילָדֶיהָ אַחֲרֹנִים וְאֶת־רָחֵל וְאֶת־יוֹסֵף אַחֲרֹנִים׃

Here is the test case for Gen 33:2. Do you see that while the text is laid out in order and thereby reveals Jacob's estimation and priority of value, does the textual details reveal that G-d's sola Vau/And defence Advocate evaluates things differently? Do you see that this also is how the Bible divides itself by priesthood, and why apostolic realignment is needed to regain G-d's perspective in terms of textual and missional value? Do you see what it means to be a text-scrutinising Berean? While zooming in, you should evaluate your cognitive operation and how Berean healthiness requires body and mind actively involved in the preservation of text, reader, and society.

Gen 33:3 The self-sacrificing sola Vau/And Advocate is the same here in verses 1-3 and in Deu 31:8? Do you see the meeting point between the Bible's principal autobiography and its subsidiary biography?

Gen 33:3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

Gen 33:3 וְהוּא עָבַר לִפְנֵיהֶם וַיִּשְׁתַּחוּ אַרְצָה שֶׁבַע פְּעָמִים עַד־גִּשְׁתּוֹ עַד־אָחִיו׃

Gen 33:4 Next step, how the sola Vau/And Advocate works as redemptive mediator and go-between. Notice that while waiting for the end of Christendom's senseless recycling, will no Kairos moment have any real meaning in the absence of sola S jurisdiction? In terms of redemptive jurisdiction, this verse presents the conflict between the textual and missional protected by apostolic KJV authority on one side, and papist copycats like the NABRE on the other side. How careless theologians dealt with the Bible historically did always mirror the absence of missional authenticity.

Gen 33:4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

Gen 33:4 וַיָּרָץ עֵשָׂו לִקְרָאתוֹ וַיְחַבְּקֵהוּ וַיִּפֹּל עַל־צַוָּארָו וַיִּשָּׁקֵהוּ וַיִּבְכּוּ׃

Here is the test case for Gen 33:4. It ends with reconciliation being an expressed mutual exchange of feelings, saying, "and they wept" ויבכו (third person masculine plural). Do you see how the hopeless NABRE translation is done in agreement with the papists claiming the ministry of reconciliation? As a ruling, administrative party of priests, they would take themselves out of the redemptive equation, only doing the detached, callous administrative part of it. This is the level of textual and missional incompetence to expect from copycats operating with no apostolic calling and competence. After rejecting sola scriptura, is all the rest equally detached and callous in text and mission.

One more element to be aware of in Gen 33:4. Everything has been created in the image of something. The Word is the same in person and print. This became a problem for the whole Bible industry. Apostasy in person would manifest itself in print.

Gen 33:14 First instance "lead" נהל in the KJV is a pastoral Hebrew root which mirrors itself in the need for self-knowledge. Nahal נהל vs niphil נפל has no other true target than the awareness of self נפשׁ As an expressed L-case, this verse would in the longer run have no other outcome than the ditch. Vicar, deistic, leadership has nothing positive to offer any place in scripture. It could work for a shorter period after some fundamental schooling on where such tends to end, but it would never last long.

Gen 33:14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.

Gen 33:14 יַעֲבָר־נָא אֲדֹנִי לִפְנֵי עַבְדּוֹ וַאֲנִי אֶתְנַהֲלָה לְאִטִּי לְרֶגֶל הַמְּלָאכָה אֲשֶׁר־לְפָנַי וּלְרֶגֶל הַיְלָדִים עַד אֲשֶׁר־אָבֹא אֶל־אֲדֹנִי שֵׂעִירָה׃

For additional context on Gen 33:14, is the redemptive way that "guided" נהל them in Exo 15:13 the same Hebrew root, which makes the (pastoral) denial of sola scriptura so utterly ridiculous. A complementary detail in Gen 33:14 is how the expected wolves is sheep's clothing fit the charming אט occasions seekers coming "softly" אט with vicar leadership plans. Before concluding on any intended meaning, it is always beneficial to check alternative meanings, what a text can mean depending on its missionary. What is a safe meaning compared to the more dubious? Gen 33:14 is also first instance "endure".

Gen 33:15 The only place in the books of Moses the KJV says "of the folk" מִן־הָעָם. In most other instances it would say "of the people".

Gen 33:15 And Esau said, Let me now leave with thee *some* of the folk that *are* with me. And he said, What needeth it? let me find grace in the sight of my lord.

Gen 33:15 וַיֹּאמֶר עֵשָׂו אַצִּיגָה־נָּא עִמְּךָ מִן־הָעָם אֲשֶׁר אִתִּי וַיֹּאמֶר לָמָּה זֶּה אֶמְצָא־חֵן בְּעֵינֵי אֲדֹנִי׃

Gen 33:16-17 From here would Esau and Jacob leave each other forever. This is also the first time Succoth appears. With Succoth reappears the Bn building בן block and it is time for more housing בית. Do you see that the KJV makes Jacob a trinitarian worker in G-d's household and building business on earth? The NKJV makes him a self-made, outsourced deist building for himself. Just like Noah became the first anthropological maker of Thee, is the KJV repeating the same creational dimension.

Gen 33:16 So Esau returned that day on his way unto Seir.

Gen 33:16 וַיָּשָׁב בַּיּוֹם הַהוּא עֵשָׂו לְדַרְכּוֹ שֵׂעִירָה׃

Gen 33:17 And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.

Gen 33:17 וְיַעֲקֹב נָסַע סֻכֹּתָה וַיִּבֶן לוֹ בָּיִת וּלְמִקְנֵהוּ עָשָׂה סֻכֹּת עַל־כֵּן קָרָא שֵׁם־הַמָּקוֹם סֻכּוֹת׃ ס

Here is the test case for Gen 33:17. Notice how the KJV again translates according to the bypassed Lamed having no more roadblocking mission in Heb 1:2, but in the NASB it is a mixed selfish and outsourced vicar "for" ל business according to Heb 1:1. In the KJV the translated text says, "and built him an house" **ויבן לוֹ בית**. In the NABRE is it even clearer that it is an outsourced project with no trinitarian connection between him and housing. It is fully self-made and deistic. Back to verse 16 vs 17 in the Hebrew and KJV, it should now be clearer that the contrast is between Esau's deistic house of neurosis in Seir, and Jacob's (Israel's) house of trinitarian peace in Succoth. In verse 17 it is about homecoming. In verse 16 it is about endless, self-made, deistic journeying.

Gen 33:18 Shalem and Shechem appear together. With them reappear the "city" **עיר** as an anti-Copernican and Canaanite **כנען** centre where violence and capital crime can be expected and the value of a human life is close to zero.

Gen 33:18 And Jacob came to Shalem, a city of Shechem, which *is* in the land of Canaan, when he came from Padanaram; and pitched his tent before the city.

Gen 33:18 וַיָּבֹא יַעֲקֹב שָׁלֵם עִיר שְׁכֶם אֲשֶׁר בְּאֶרֶץ כְּנַעַן בְּבֹאוֹ מִפַּדַּן אֲרָם וַיִּחַן אֶת־פְּנֵי הָעִיר׃

Gen 33:19 A field of blood is purchased just in time when needed.

Gen 33:19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.

Gen 33:19 וַיִּקֶן אֶת־חֶלְקַת הַשָּׂדֶה אֲשֶׁר נָטָה־שָּׁם אָהֳלוֹ מִיַּד בְּנֵי־חֲמוֹר אֲבִי שְׁכֶם בְּמֵאָה קְשִׂיטָה׃

Gen 33:20 Troubles have been multiplied and things have been scaled up several times since Gen 17. While waiting for the bloody horror in Gen 34, this is when Isaac would ask: Behold the fire and the wood, but where is the lamb for a burnt offering? Is this one of the early prayer meetings in the same way Noah moved with fear and began to build a saving Ark to rescue his family from horror on the horizon?

Gen 33:20 And he erected there an altar, and called it Elelohe-Israel.

Gen 33:20 וַיַּצֵּב־שָׁם מִזְבֵּחַ וַיִּקְרָא־לוֹ אֵל אֱלֹהֵי יִשְׂרָאֵל׃ ס

Gen 34:1 By canon and calendar, and if the chapters are laid out in chronological order with Gen 34 taking place before Gen 35 and the birth of Benjamin, would Dinah still be a small child at this point. In this case the KJV says "went out" **צא**. It is not relevant to speak of prophetic forthgoing in the same way as Gen 8:16.

Gen 34:1 And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

Gen 34:1 וַתֵּצֵא דִינָה בַּת־לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב לִרְאוֹת בִּבְנוֹת הָאָרֶץ׃

Gen 34:2 This chapter belongs to the part of Genesis where the value of human life is at the lowest, man's primitive behaviour is again at the lowest and in need of a redemptive cure and Kairos moment of salvation. The Bible constitutes its salvation as a twoedged sword and meeting point between principal and subsidiary justice. Third generation is the behavioural tipping point when propitiation reflects wrath and the need for peace and app-ease-ment. Chapter by chapter from Isaac's low point in Gen 27, it is a slow return to primitive Cainesian affairs in Gen 14 with war, slavery, and human cattle for abuse or sale. Shechem **שכם** was called by name to do what he did as spelled out here, making this a behavioural parallel to Sodom and Gen 14 and Gen 19. In steps, Isaac descended into his sleep according to Adam's Gen 2, and Jacob would repeat the growing dangers in Gen 3 on the move toward Eden exit and slaughter in Gen 4.

Gen 34:2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.

Gen 34:2 וַיַּרְא אֹתָהּ שְׁכֶם בֶּן־חֲמוֹר הַחִוִּי נְשִׂיא הָאָרֶץ וַיִּקַּח אֹתָהּ וַיִּשְׁכַּב אֹתָהּ וַיְעַנֶּהָ׃

Gen 34:6 Verse by verse through this chapter, the twofold Bible, the twoedged sword, the twofold principal vs subsidiary, BC vs AD etc., facing each other, became the same in continuation to the end of time. Gen 34 describes the basics continued AD, it explains the apostate apocalypse, the whore and the bride, and how Christendom and its priestly pimpriarchate so prominently have presided over such infantile conditions after making Christ of no effect.

Gen 34:6 And Hamor the father of Shechem went out unto Jacob to commune with him.

Gen 34:6 וַיֵּצֵא חֲמוֹר אֲבִי־שְׁכֶם אֶל־יַעֲקֹב לְדַבֵּר אִתּוֹ׃

Gen 34:12 The reverse side of "dowry" in Gen 30:20 to endure under the second heaven.

Gen 34:12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

Gen 34:12 הַרְבּוּ עָלַי מְאֹד מֹהַר וּמַתָּן וְאֶתְּנָה כַּאֲשֶׁר תֹּאמְרוּ אֵלָי וּתְנוּ־לִי אֶת־הַנַּעֲרָ לְאִשָּׁה׃

Gen 34:13 First instance about the deceitful מרמה belongs to man's veiled behavioural conditions in the slaughterhouse. In a fully relativistic world is nothing reliable. It was the same Hebrew word translated "subtilty" in Gen 27:35, later "treachery" in 2 Ki 9:23, deceit" in Job 15:35 etc. Violence and deception are two branches in the same mindset.

Gen 34:13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister:

Gen 34:13 וַיַּעֲנוּ בְנֵי־יַעֲקֹב אֶת־שְׁכֶם וְאֶת־חֲמוֹר אָבִיו בְּמִרְמָה וַיְדַבֵּרוּ אֲשֶׁר טִמֵּא אֶת דִּינָה אֲחֹתָם׃

Gen 34:19 First brat among brats.

Gen 34:19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* more honourable than all the house of his father.

Gen 34:19 וְלֹא־אֵחַר הַנַּעַר לַעֲשׂוֹת הַדָּבָר כִּי חָפֵץ בְּבַת־יַעֲקֹב וְהוּא נִכְבָּד מִכֹּל בֵּית אָבִיו׃

Gen 34:26 Last piece in this apocalyptic slaughterhouse. Since the printing press and the denial of sola scriptura, would alternative scriptural synergy be developed accordingly to intensify this form of twoedged behaviour. In whatever form history took, would sola S always cover historical reality. The first role of scripture is to be diagnostic.

Gen 34:26 And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.

Gen 4:26 וְאֶת־חֲמוֹר וְאֶת־שְׁכֶם בְּנוֹ הָרְגוּ לְפִי־חָרֶב וַיִּקְחוּ אֶת־דִּינָה מִבֵּית שְׁכֶם וַיֵּצֵאוּ׃

Gen 34:30 Do you see what this verse and Gen 34 in general say about the gulf between John 17 and Rev 17?

Gen 34:30 And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, ...

Gen 4:30 וַיֹּאמֶר יַעֲקֹב אֶל־שִׁמְעוֹן וְאֶל־לֵוִי עֲכַרְתֶּם אֹתִי לְהַבְאִישֵׁנִי בְּיֹשֵׁב הָאָרֶץ . . .

Gen 35:1 This chapter takes the "altar" מזבח and "Bethel" בית־אל to the end. After this chapter things are beyond such and society begins to experience life spinning out of control. First the altar in verses 1, 3, 7, then Bethel in verses 1, 3, 6, 8, 15, 16. In Gen 35 it is still a potential Y-up ascent by faith/brass, to "go up to Bethel" עלה בית־אל, a repeated reminder that man's ascent is modelled as a Levitical dimension spelled out in "whole burnt offering/sacrifice" עֹלָה. Again, vocalisation makes no root difference in the fundamental sense. It is only a vocal bias to establish a certain angle on reality.

Gen 35:1 And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

Gen 35:1 וַיֹּאמֶר אֱלֹהִים אֶל־יַעֲקֹב קוּם עֲלֵה בֵית־אֵל וְשֶׁב־שָׁם
וַעֲשֵׂה־שָׁם מִזְבֵּחַ לָאֵל הַנִּרְאֶה אֵלֶיךָ בְּבָרְחֲךָ מִפְּנֵי עֵשָׂו אָחִיךָ׃

For more context on anthropology vs theology, in the Hebrew and KJV it is primarily a mental ascent up to Bethel. In a theological mindset it is physical presence there. In the inner canon is early ascent and the altar tied to awakening and rapture in the end. Before things drift apart in person and place, is Gen 35 the big difference in Jacob/Israel before stepping into Esau's Edomite Gen 36. Gen 35 takes a distinct stand in person, saying, "and dwell there: and make there an altar" וְשֶׁב־שָׁם וַעֲשֵׂה־שָׁם מִזְבֵּחַ. It is Jacob's homeland if-entrance premise in Gen 35 vs Esau's perpetual exit in Gen 36. In addition to be about personal differences in person and place, are these chapters generational for the twilight zone when the mental baton is delivered from Jacob, the third generation, to his generational posterity increasingly leavened and full of mental trouble to become the behavioural destiny of Genesis in need of its saviour. In retrospect was Gen 24 a purity stage early in the second generation after Abraham was done with all fourth-generation upheaval and a new start had been established with a fresh first generation. Personal and familiary purity as indicated in Gen 24 is the short-lived premise for lasting personal and social stability, soon to develop new issues of life from the womb in Gen 25 to exterior behaviour destroying everything and leading to another Eden exit. Gen 35 vs Gen 36, and the chapters built around them, are descriptive for the next critical build-up, Kairos moment, and generational tipping point maturing at this stage in Genesis.

Gen 35:2 Jacob's if-entrance premise restated. As a member in the Mahanaim awareness camp can Jacob see where his people are heading if things get out of control. Notice the silly NKJV. If the KJV in some instances have reasons to say, then, now, or but, instead of "and", be sure the NKJV committee would use the opportunity and go in the opposite direction, and doing so for lexical/textual reasons.

Gen 35:2 Then Jacob said unto his household, and to all that *were* with him, Put away the strange gods that *are* among you, and be clean, and change your garments:

Gen 35:2 וַיֹּאמֶר יַעֲקֹב אֶל־בֵּיתוֹ וְאֶל כָּל־אֲשֶׁר עִמּוֹ הָסִרוּ
אֶת־אֱלֹהֵי הַנֵּכָר אֲשֶׁר בְּתֹכְכֶם וְהִטַּהֲרוּ וְהַחֲלִיפוּ שִׂמְלֹתֵיכֶם׃

For extra context on Gen 35:2, when "household(s)" reappear in NT, the foundation is the first generational sequence in Genesis, first Gen 18:19 saying what it is about, then the next two, Gen 31:37, 35:2, in need of its redemptive housekeeper of household(s) from Gen 42. A corresponding household "steward" appears first in Gen 15:2, later to reappear in Gen Gen 43:19. New words show up as contributors to context in context. Both forms, household and steward, are concepts founded in Abraham.

Here is the first test case for Gen 35:2. Do you see why the KJV uses a comma to break up the first half? First a more local and physical BC part covered by the first six words, then a much more mental, sola Vau/And part, covering unity and grafting into Rom 11? Do you see that unity is predicted while waiting for sola Vau/And to finish the rolling out of THAT canonical program? Do you see that this first KJV half in Gen 35:2 needs to be completely rolled out and unveiled in order to end Christendom's pagan practice modelled according to the last half? Do you see that Gen 35 is Benjamite in nature even before Benjamin is born? Do you see that the war between the first half and the last half was the same reformative war launched in the 1500s, and became a percentage war in terms of how many that were with or against? The KJV has a prophetic horizon which from Genesis covers all history. The uprooted NKJV has only a local, deistic narrative.

Now to the next test to unmask the repeatedly silly NKJV, also in Gen 35:2. Notice that the anthropological and primarily mental phrase, "Then Jacob", his person at that time, works in the same way as the first mental "then" in Gen 3:5, introducing the next two words there. Try the same in the silly NKJV. You will find no such consonance. In the NKJV is Gen 3:5 (and Gen 35:2) a lexical composition. In the KJV is "then your eyes" a missional and mental composition ready for the relevant time when the reader is ready to receive it. In the NKJV is eyesight in Gen 3:5 a totally depraved composition which must be opened by some exterior agency, a forever dead automaton on autopilot. In the KJV is "then your eyes" integrated with body and soul and predestined for time end. In the body, or out of the body, the eyes depend on the mental body they belong to. The timed element of "then" has the same effect on the eyes as on the rest of body and soul. Verse by verse through scripture is KJV/XXX profiling building a textual and missional gulf between G-d's anthropological KJV and the man-made, theological crowd. While staring on this phrase in context in Gen 3:5 - then your eyes - the KJV builds a mental soul-spirit dichotomy as outlined in Heb 4:12.

Gen 35:3 In extension to verses 1-2 and in the context of generational decay, it is also necessary to implement antichrist in verses 2-3. First G-d speaking to Jacob in verse 1, then Jacob standing in the breach speaking to his household from verse 2. It is necessary to stress the need to grow up to responsible personal independence as a remedy against patriarchal and episcopal infantilism as recommended in Gen 2:24 to avoid all the issues lined up from Gen 3 if not following the recommendation. As a scriptural exposition on the breach between Gen 35:1 and Gen 35:2, is Gen 38 a whole Pharez chapter dedicated to outline the fruitful prostitute implications of such deistic issues of life. While Jacob is ascending up to Bethel, the overall development is a repeated descent from Pison to the deistic Pharez conditions around Euphrates. This outlines the breach where the temporal office of the Levitical priest would be set up from Exo 28. Such a vicar office would not solve anything, but would contribute to elaborate the fruitful implications while waiting for a permanent solution to the Pharez problem. It is called the G-d of Abraham, Isaac, and Jacob. Things after that is typically up for grabs, taken by the cleverest deceiver.

Gen 35:3 And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

Gen 35:3 וְנָקוּמָה וְנַעֲלֶה בֵּית־אֵל וְאֶעֱשֶׂה־שָּׁם מִזְבֵּחַ לָאֵל הָעֹנֶה אֹתִי
בְּיוֹם צָרָתִי וַיְהִי עִמָּדִי בַּדֶּרֶךְ אֲשֶׁר הָלָכְתִּי׃

Here is the test case for Gen 35:3. Do you see that the beginning of written redemptive material from the days of Moses, would serve this growing sola Vau/And potential from Gen 35:3 to Deu 6:7? Do you see that while Deu 6:7 anticipates the teaching Comforter in John 14-16, his educational dimension depends on the early sola Vau/And premise as the given incentive to become the Word in person? Do you see that T's target modelled in Deu 6:7 means reconciliation, that the Comforter's trinitarian teaching fully depends on the target priesthood revived and becoming the embodiment of T's target? Thus, sola Vau/And builds its redemptive growth potential from the first four words in Gen 35:3 to the enriched and much more explicit sola Vau/And nature of things on target in Deu 6:7. If you compare these two verses in the KJV with the vicar story in the silly NKJV, it is a sola S-denying flow of partly missing details and therefore a flow of empty words. How the modernists deal with details in translation is sufficient evidence to say that no word has any real meaning in theological translations. They are superficial bastards.

Deu 6:7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Deu 6:7 וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ
בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

Gen 35:4 Material to make the first golden calf. Only a vicar Aaron is missing. Is Jacob a purgatorial worker, or has he become what Laban was in Gen 31:30-32? The primarily mental Bible makes an unstated link to the beast-marked hands and heads in Rev 13-14. Everything in Gen 35:4 depends on whatever is called Jacob? Do you see how the 2x "in" is used? Ears would grow more itchy chapter by chapter (cf. 2 Tim 4:3)?

Gen 35:4 And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* earrings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem.

Gen 35:4 וַיִּתְּנוּ אֶל־יַעֲקֹב אֵת כָּל־אֱלֹהֵי הַנֵּכָר אֲשֶׁר בְּיָדָם
וְאֶת־הַנְּזָמִים אֲשֶׁר בְּאָזְנֵיהֶם וַיִּטְמֹן אֹתָם יַעֲקֹב תַּחַת הָאֵלָה אֲשֶׁר
עִם־שְׁכֶם׃

Here is the test case for Gen 35:4. Notice first the objective, they gave to Jacob . . all . . , and *all* . . , then how such a world of vicar gods belong to Tamar's under- תחת world terror and mafia regime. Next, do you see that these substitute gods and the horror they tend to bring also are represented "in their hands" בידם as a purgatorial contribution on the potter's road from Gen 16:6 to Zech 13:6, and reappearing as inflicting beast-marked hands of horror in Rev 13-14? Do you see that enormous masses ignorantly contributing to things they are unaware of in the apocalypse are antichrist's iron/clay foundation?

Gen 35:5 About . . . in this verse by verse process is not necessarily about what a certain verse is about, but it may be one of several aspects subject to investigation. Here is the second instance of the word "about" in the KJV, arguing both the causal reason for the Bible and how G-d protects his mission and his missionaries. G-d's timed "terror" חִתַּת from above must not be mixed up with Tamar's underworld תַּחַת terror from below. It is important to be aware that coming to the critical Kairos moment and tipping point in Genesis makes a meeting point between the absolute and the subsidiary also in terms of terror and horror. Salvation is framed by subsidiary conditioning, the subsidiary Moses and the principal Messiah. Verses 4-5 build two versions of the purgatorial and judicial. Lasting social and judicial stability depends on the people being aware of the difference from verse 4 to verse 5, from the substitute antichrist to the true Christ.

Gen 35:5 And they journeyed: and the terror of God was upon the cities that *were* round **about** them, and they did not pursue after the sons of Jacob.

Ge 35:5 וַיִּסָּעוּ וַיְהִי חִתַּת אֱלֹהִים עַל־הֶעָרִים אֲשֶׁר סְבִיבֹתֵיהֶם וְלֹא רָדְפוּ אַחֲרֵי בְּנֵי יַעֲקֹב׃

One test question for Gen 35:4-5. Do you agree that sola Vau/And builds a disjunctive part with billing of divorce in verse 4 first for subsidiary background before moving into principal sola Vau/And protection in verse 5? Also here is sola Vau/And omnipresent.

Gen 35:6 G and gathering is universal. Everything depends on whatever is called Jacob. Remember that the most vital mission of the Bible is to enlighten the reader, present the whole picture, and be diagnostic about whatever is. A messianic centre of the story has no more enlightening strength than the reader also is made aware of deceptive elements in the shadow. Deception begins with being blindsided to alternatives not at the centre but close enough to colour and alter the centre story and its intended mission.

Gen 35:6 So Jacob came to Luz, which *is* in the land of Canaan, that *is*, Bethel, he and all the people that *were* with him.

Gen 35:6 וַיָּבֹא יַעֲקֹב לוּזָה אֲשֶׁר בְּאֶרֶץ כְּנַעַן הִוא בֵּית־אֵל הוּא וְכָל־הָעָם אֲשֶׁר־עִמּוֹ׃

A test is required on how Luz לוּז relates to Lucifer in Gen 35:6, first the former Luz in Gen 28:19, then next step in Gen 35:6, explaining why it is important to understand the meaning of development and deception, and why it is important to keep track and never mix up the meaning of past and present in verses like Jdg 1:23, 26. Do you see why the KJV in Jdg 1:23 so closely follows the Hebrew text in the last half in order to bring out the essence in the first half? Do you see that the apostolic KJV makes the reader aware of the need not to mix up past and present, and how the silly NKJV demonstrates that it has no such competence? Do you see that the last half in Jdg 1:23 in the KJV says how the twofold Bible expresses itself, and how that collapses into one story in the NKJV? Do you see how Jdg 1:23, Now vs before, corresponds to the nominal Sardis? Do you

see that after converting the sola Vau/And means to distinctly descry (disclose, reveal) the nature of things in Bethel, the NKJV has no more reason to explode the twofold last half into its two lingual and missional constituents?

Here is the fundamental test case for Luz and Lucifer issues, and the reason for twofold profiling. Do you see that the twofold Bible with Moses vs Messiah in the KJV means that apostolic oversight is primarily lingual, where the division of details lies mainly in the twofold meaning of words in the KJV, but in BC/AD division where the words have no such distinct meaning in theological versions? Accordingly, in the KJV is each word given with distinct meaning and a distinctly meaningful spectrum, but in the NKJV and the rest can only longer phrases have meaning. Jdg 1:23 is one of the examples where the KJV equates the lingual with the missional for proper dealing with the mosaic and the messianic, but in the uprooted, superficial NKJV is all such division BC or AD.

Some final tests. Do you see what Luz has to do with Lucifer's Dung hill and Satan as an angel of light trying to reverse everything transfigured and sun-centred in Matt 17:2, to be an anti-Copernican, medieval moonlight realm under Pontifex Maximus? In other words, do you see why Jacob's Luz becoming Bethel must mirror transparency in terms of person in place? Do you see that this critical and partly deceptive address is the same in Gen 35:6 and Matt 24:24 in the KJV? Do you see that in the primarily mental KJV is Gen 35:6 a matter of truth vs reality, but in the NKJV, NASB etc., have the words been reordered and it is only an exterior, geographical landscape with nothing uncertain to be experienced while moving from Luz to Bethel?

Gen 35:7 While on the move toward the redemptive Kairos moment in Genesis, do you see what the ending of this verse says universally about redemption, liberation, mission, and sola S jurisdiction? One of the subsidiary elements in need of a redemptive solution is all the judicial accounting combined and given "face" **פני** value. Pe in whatever form is an Absolute combination of Authority and Accounting of something to be redeemed, the more fundamental, the more deadly. It is the same despotic potential from Genesis to the days of Luther and Tyndale when people would try to escape the inquisitorial radar of Satan's episcopal despots. Proper Pe understanding requires proper Pe context. It is self-evident that the Lord and Word in person and print as redemptive liberator of the world would begin his reformative finish with absolute liberation of scripture from the episcopal despots denying sola scriptura. Only infantilism needs the obvious stated explicit. There is absolutely no need to express sola scriptura explicitly in print because the Bible's redemptive mission IS sola scriptura.

Gen 35:7 And he built there an altar, and called the place Elbethel: because there God appeared unto him, when he fled from the face of his brother.

Gen 35:7 וַיִּבֶן שָׁם מִזְבֵּחַ וַיִּקְרָא לַמָּקוֹם אֵל בֵּית־אֵל כִּי שָׁם נִגְלוּ אֵלָיו הָאֱלֹהִים בִּבְרָחוֹ מִפְּנֵי אָחִיו׃

A syntactic Bn building block test in Gen 35:7. Do you see that "And he built there" is about person in place in the KJV, but loose text drifting apart in the NKJV, NASB etc?

Gen 35:8 Deborah appears in the Benjamite building block context most vital for her as Bn nurse in G-d's tree planting mission. As soon as Benjamin is born in this chapter and all the Bn members are fitly framed together, is she done with her responsibilities. More lingual details are stuffed into the subsidiary under-world while building a foundation to lay things upon. No tree can have more fruitful branches into the above than the reality of deep roots well aware of the underworld. A double underworld, beneath and under, reinforces Bn's potential for better or worse.

Gen 35:8 But Deborah Rebekah's nurse died, and she was buried beneath Bethel under an oak: and the name of it was called Allonbachuth.

Gen 35:8 וַתָּמָת דְּבֹרָה מֵינֶקֶת רִבְקָה וַתִּקָּבֵר מִתַּחַת לְבֵית־אֵל תַּחַת הָאַלּוֹן וַיִּקְרָא שְׁמוֹ אַלּוֹן בָּכוּת׃ ף

Gen 35:10 Next about Jacob vs Israel, also one of the important elements of the twofold Bible identifying a no-more-Jacob. How Jacob was made Israel belongs to the essential Kairos moment at this generational stage in Genesis. The Benjamite dimension caused both Parris (1762) and Blayney (1769) to downgrade "is Jacob" (AV1611) to the italics version "*is* Jacob" in their editions. Benjamin's Gen 35 would be the place to exercise such a distinction and separate the trinitarian Israel from the deistic Jacob. It lasted until the apostate RV an ASV committees reinstated "is Jacob" in 1885.

KJV 35:10 And God said unto him, Thy name *is* Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

Gen 35:10 וַיֹּאמֶר־לוֹ אֱלֹהִים שִׁמְךָ יַעֲקֹב לֹא־יִקָּרֵא שִׁמְךָ עוֹד יַעֲקֹב כִּי אִם־יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ וַיִּקְרָא אֶת־שְׁמוֹ יִשְׂרָאֵל׃

RV 35:10 And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

Gen 35:18 This verse combines several elements in the saving and identifying process of Jacob becoming Israel. First a general prophecy marker, "and it came to pass" **ויהי**. Secondly forth-going **צא** departure according to Gen 8:16, and finally that Niphil Basar Almighty and his soul **נפשׁ** must fall and depart in the conversion from Jacob to Israel. Details about Eve and Rachel are mirroring malefactor elements in Bn-i-Mn. Whatever Rachel nominates Benoni to before her death, is canonically corrected to Benjamin by his own father and Israel after her death. First instance Benjamin is a textual minority spelled **בנימין**. The more frequent form appearing from verse 24 is **בנימן** .

Gen 35:18 And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin.

Gen 35:18 וַיְהִי בְּצֵאת נַפְשָׁהּ כִּי מֵתָה וַתִּקְרָא שְׁמוֹ בֶּן־אוֹנִי וְאָבִיו קָרָא־לוֹ בִנְיָמִין׃

Now should the twofold Beth B be used to decode the twofold nature of this verse, first the "do again" message in Gen 30:24, then the more explicit form in Gen 35, named Bxxxxx. Now it is relevant to see what the death of Rachel has to do with the renamed Jacob, empowered and becoming the peace-making prince, Israel, and what "both man" in Gen 6:7 has to do with making a division between man's fallen state into dualist being and his regenerated state of being a trinitarian. To preserve man from his fallenness is B central in instituting daily death, also in the context of the twofold Bi-ble.

After using multiple chapters on the transitional journey of Jacob-becoming-Israel, and now Benoni בן־אוֹני becoming Benjamin בנימין, is Gen 35:18 the general coding of it, Bn-i-Mn, not only descriptive for man's redemptive pilgrimage, but this verse makes a general meeting point between the earth-centred and the sun-centred to be taken back to Asher's Baptist washpot. Ended journey means that Benjamin מין corresponds to the first No-Man אין. Man is raptured, original sin ע and its tilling of the ground is ended, and the process called justification by faith, en-mishpat עין משׁפט is finished. The only remaining today is a rebellious practice unwilling to accept sola scriptura. It is also important to notice how the self-reflexive relativism as it colours the prepositional מן and the biased מין is contrasted by the absolute א in the definite No-Man אין. Before being restored in the definite Pison, must מן and מין get rid of all the relativist nature the Hebrew text attributes these anthropological forms in time and in the temporal.

Gen 35:24 Second instance about Benjamin וּבנימן. This shorter Hebrew spelling is the majority form and the Bible's Baptist basis for the canonical fomula, Bn-i-Mn.

Gen 35:24 The sons of Rachel; Joseph, and Benjamin:

Gen 35:24 בְּנֵי רָחֵל יוֹסֵף וּבִנְיָמִן׃

Gen 35:27 The third patriarch coming to rest in Hebron.

Gen 35:27 And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which *is* Hebron, where Abraham and Isaac sojourned.

Gen 35:27 וַיָּבֹא יַעֲקֹב אֶל־יִצְחָק אָבִיו מַמְרֵא קִרְיַת הָאַרְבַּע הִוא חֶבְרוֹן אֲשֶׁר־גָּר־שָׁם אַבְרָהָם וְיִצְחָק׃

Gen 35:28 About Jacob's life span. 20 years is one full score, full term, or full process of "change" שׁנה. 4x20 = fourscore. Full score means that Jacob was done with Laban after twenty years in Haran. As soon as Joseph was born in Jacob's twentieth year it was time to leave for Canaan. Benjamin is a travelling pilgrim's child.

Gen 35:28 And the days of Isaac were an hundred and fourscore years.

Gen 35:28 וַיִּהְיוּ יְמֵי יִצְחָק מְאַת שָׁנָה וּשְׁמֹנִים שָׁנָה׃

Two times full score means that an average man is physically grown at 20 years of age, and should be mentally grown at 40 years of age. In his 20s is man in his physical prime. In his 40s man should be in his mental prime. He has passed his mathematical-logical prime, but should have reached the age of mental maturity. In the anthropological KJV the age of Isaac is primarily about mental conditioning and mental approximation. In the theological NKJV, NASB etc., it is about physical age and a number of timed accuracy. Notice how the modernists again abuse the worded number "one", in the KJV reserved to primarily express singularity, beginning with singularity vs pluralism in Gen 1:9. Last instance "one" in Rev 21:21 predicts that the creation at a given point will have reached unity and that primarily mental and primarily first-principle singularity. Alpha (Gen 1:9) and Omega (Rev 21:21) speak the same language in the KJV. In translations published the last decades is the tendency together with Christendom's growing apostasy that the words lost their meaning, until the age of Isaac is only a number, 180 years, reflecting his physical age, as seen in the latest NASB, LSB, ESV, CSB, NET Bible etc. While a small remnant is revived by reality and dynamics of change, the overall direction fueled by the apostate Bible industry is a further push for more uprooting and deeper apostasy.

Gen 36:1 About Esau, more or less surnamed Edom. This chapter is dedicated to outline the meaning of the sign convention surrounding Adam in Gen 2, given the task to name the fallen creation to have a nominal identity. Adam's fallen realm in Gen 2 corresponds to the nominal world cut off from having any regenerated homeland in Esau's Gen 36. The interplay between Adam's fallen Gen 2 and Esau's Edomite Gen 36 is the scriptural background for the theologians creating a subjective god in their own image, instead of identifying G-d's anthropological creation. The apostate apocalypse culminates with the renamed god as an identified member in the fallen man's world. It was one of Lucifer's crowning achievements with the laureate LSB to name Yahweh as a created member of the fallen man's world. It originates with the modernist project of inventing a historical Jesus as a created being of ancient and not eternal origin, leading to the named Jehovah all over the ASV in 1901, eventually called Yahweh in the LSB. In the real Genesis the missional objective is to know the definitive identity of G-d's anthropological creation, first from Abram to Abraham in Gen 17, then from Jacob to Israel in Gen 35, but with the theologians it would go in the opposite direction and follow the Edomite Esau to the bitter end in total identity crisis upon and around the yellowish Dung hill.

Gen 36:1 Now these *are* the generations of Esau, who *is* Edom.

וְאֵלֶּה תֹּלְדוֹת עֵשָׂו הוּא אֱדוֹם׃ Gen 36:1

Here is the test to do in Gen 36:1+. Is this a lost case, or is it a perpetual purgatory with bit and bridle forever to forcefully preserve Esau in a truth-seeking search mode? Do you see how Esau, surnamed Edom, contributes to the definitely most sure part of G-d's temporal naming convention in Gen 2? Do you see that this definite person in place is the temporal and subsidiary background for Christ's vicarious death: Behold the man! Thou art the man! Definite surety of salvation is no more distinct than the root and the need of it. It continues the missional ABOUT-dimension founded in Sodom. Sin until salvation builds a distinct dichotomy with two kingdoms: Of this world, or not so.

For more Hebrew context on Gen 36:1+, THAT is Edom, just like identification is made a procedure in Gen 2:19: That was the name thereof הוּא שְׁמוֹ. Notice again how the anthropological Elleh school mediated by the KJV in the NKJV is turned into a timed genealogy. By KJV/XXX profiling you should be able to detect how the exterior and material world view theology represents wipes out the anthropological canon. NKJV readers of Gen 36:1 have a typical vicar story where the inner canon and matters of life are muted, the same when the life stories in Gen 25:7, 35:28 are limited to no more than a number of years in bastard translations. KJV/NKJV profiling in Gen 36:1 repeats the basic difference between the eisegetical, target priesthood and the exegetical priesthood of unbelief. With no more than genealogy and a theological number of years to mediate, there is no personal foundation for real eisegesis. Personal life stories in the theological translations have no relevance and are muted genealogy and silent numbers of years not permitted to express themselves. The trinity is gagged and Johannine Comma recording is silenced. In the KJV, WHO mirrors THAT to draw substance from. In the modernist world view, WHO before WHO is a dead mirror stripped of its lived personal identify.

For extra context, notice the interplay between the plural THESE אלה and the plural generations תּוֹלְדוֹת ending with the plural feminine וֹת. The only way this will work in the anthropological canon is by being exposed to the plurality of generations in decay. In the two cases, Gen 5:1, 36:1, the NKJV mutilates not only the story but perverts the basics of Hebrew grammar required to build the canonical development and the decay of the generations involved, the same repeated also in Gen 36:9.

Gen 36:2 In the anthropological Hebrew and KJV text is the creational development continually twofold. Here is the missional contrast to Gen 24.

Gen 36:2 Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;

Gen 36:2 עֵשָׂו לָקַח אֶת־נָשָׁיו מִבְּנוֹת כְּנָעַן אֶת־עָדָה בַּת־אֵילוֹן הַחִתִּי
וְאֶת־אָהֳלִיבָמָה בַּת־עֲנָה בַּת־צִבְעוֹן הַחִוִּי׃

Gen 36:7 Repeating the issue in Gen 13:6+, indirectly a person-in-place issue.

Gen 36:7 For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

Gen 36:7 כִּי־הָיָה רְכוּשָׁם רָב מִשֶּׁבֶת יַחְדָּו וְלֹא יָכְלָה אֶרֶץ מְגוּרֵיהֶם
לָשֵׂאת אֹתָם מִפְּנֵי מִקְנֵיהֶם׃

Verse 7 repeats the test case in verse 1. Is this about lost Bn-i cases, strangers unaware of person-in-place, or is there a potential for being a visiting i-Mn stranger in awareness of Bn? The double ruling Resh headache, “riches . . more” רכוּשם רב than, locates the rich man in Edom’s wilderness. Together with next step it says that their possessive, “more than” מ distorts the flexibility to “dwell in unity” שבת יחדו, framed by Mem.

Gen 36:8 Repeating the adamic identity issue in person in Gen 2. In multiple verses is person-in-place stressed, Gen 36:1, 8, 9, 19, 43, saying that Esau is surnamed Edom and that he is the father of the Edomites, or perpetual exiles and deistic Lacklanders.

Gen 36:8 Thus dwelt Esau in mount Seir: Esau *is* Edom.

Gen 36:8 וַיֵּשֶׁב עֵשָׂו בְּהַר שֵׂעִיר עֵשָׂו הוּא אֱדוֹם׃

Gen 36:15 The "duke" **אלוף** (or "chief", malefactor and ambitious ruler and trouble-maker) is introduced in his proper context. Esau's Edom is generally about a place of ruling headache. Edom's dukes are the representative particulars. The dukes would rule as gathering accumulators of original sin with structural grips on the population. They bring the ruling element not yet seen in Gen 2 but increasingly becoming the headache and the ruling head of the serpent in Gen 3:15. Like Christendom's episcopal infantilism enforcing their 5% Lackland and destroying the homeland inheritance of the people, are these 5% troublemakers located in a realm of original sin as Esau's perpetual Lackland. This chapter is the concise version of the wilderness called Numbers, where a surviving fittest establishment destroyed the people's inheritance and hindered them from crossing Jordan and entering their homeland. There is nothing new in terms of original sin with structural grips from the early Genesis to Christendom's episcopal infantilism. Pontifex Maximus is the ultimate carnal Duke again trying to force the world into submission. Be aware that original sin and the totalitarian structuring of society the reformers faced in the 1500s was the fallen man's religion and world order developed over the 1000+ years before the 1500s and regaining strength from the 1800s to the last tribulation. If Satan's episcopate were able to slaughter and silence all reformers and protesting opposition, it would be the victory of Jezebel's surviving fittest spirit of time. The majority of verses in Gen 36 is dedicated to the succession of original sin. These were dukes, or prominent rulers seated on top of the fallen man's hierarchical food chain.

Gen 36:15 These *were* dukes of the sons of Esau: the sons of Eliphaz the firstborn *son* of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

Gen 36:15 אֵלֶּה אַלּוּפֵי בְנֵי־עֵשָׂו בְּנֵי אֱלִיפַז בְּכוֹר עֵשָׂו אַלּוּף תֵּימָן אַלּוּף אוֹמָר אַלּוּף צְפוֹ אַלּוּף קְנַז׃

Gen 36:19 For those living in perpetual ignorance and not knowing any better standard, the word "their" has much in common with 1 Sam 8+. Ramah in 1 Sam 8:4 serves as a ruling link between those in verse 4 fancying magisterial positions for themselves under a ruling head in verse 5. Do you see that Gen 36:19 soon would develop the medieval church model where only the ruling part of the hierarchy were considered real members while the poor would be dealt with as deplorables having no other role that tax-paying and to be an enmassed cattled platform to exercise power? Do you see that "their" serves as a double link, partly a calculated 5% top-down apparatus, and partly an ignorant mass bottom-up? Do you see how it repeats its two-way function when "apostolic" impostors build their hubs as distributed centres where "their" dukes work as imperial middlemen positioned in the breach between the poor masses and "their" top predators?

Gen 36:19 These *are* the sons of Esau, who *is* Edom, and these *are* their dukes.

Gen 36:19 אֵלֶּה בְנֵי־עֵשָׂו וְאֵלֶּה אַלּוּפֵיהֶם הוּא אֱדוֹם׃ ס

Here is the test case for Gen 36:19. Do you see that the KJV presents this as universal with the same basics to be sorted in the last tribulation, but counter-reformatory bastards like the NKJV and some other modernists today project it as something of the past with no relevance for present conditions? Since Pontifex Maximus again is marketing evil as something to be enjoyed globally as good, the Bishop of Rome, the deceptive two-way masquerade of "their" has never been more relevant to diagnose, presented as seemingly serving the people, but with real obedience in no other form than a ruling top-down. The Hebrew phrase "their dukes" אלופיהם makes it perfectly clear how these patriarchal predatory parasites would operate by claiming a divine right to rule and tax the people's inheritance. With scriptures provided, the synergetic increase would make things worse based on the Lackland basics of the Edomite model of the survival of the fittest.

Gen 36:24 One of the verses making Gen 36 the concise version of Numbers. Here it is about "the mules in the wilderness" הימם במדבר. In Num 6:5 the alternative story says ,"until his days being fulfilled" עד־מלאת הימם. Since water has no relevance in Edom's perpetual dryness is it relevant to combine the reading of these two verses in the context of Gen 1:9 to sort out the dry and the wet. Dukes and Nazarites would do the same dry journey. A wilderness realm ruled by dukes is the same place in Num 6 where N and the Nazarite belong. He has no place in Deuteronomy and Joshua, but reappears in the wilderness of Samson in Jdg 13.

Gen 36:24 And these *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.

Gen 36:24 וְאֵלֶּה בְנֵי־צִבְעוֹן וְאַיָּה וַעֲנָה הוּא עֲנָה אֲשֶׁר מָצָא
אֶת־הַיֵּמִם בַּמִּדְבָּר בִּרְעֹתוֹ אֶת־הַחֲמֹרִים לְצִבְעוֹן אָבִיו׃

Gen 36:31 First instance "reign .." initiates a nine verse sequence about the fallen man's ruling conditions. This chapter is generally a contextual mirror following Israel, Esau vs Jacob. Verse by verse in Gen 36:32-39 it is about antichrist's vicar rule by flesh instead תחת thereof. Esau's Edom repeats the standard deviation in Gen 14, the same through history in the European Lackland where the theological priesthood of Satan violently disinherited the people. First instance "reign .." adds to the wilderness vocations and vocabulary where Niphil Basar and original sin hold ruling grips on everything.

Gen 36:31 And these *are* the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

Ge 36:31 וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ־מֶלֶךְ
לִבְנֵי יִשְׂרָאֵל׃

The Hebrew M-L-K covers both the noun and the verb meaning. The noun part is to be "king" מֶלֶךְ. The verb part is to "reign" מָלַךְ or rule, and in antichrist's deistic realm to establish Satan's iron/clay kingdom. After the founding Gen 14, Gen 36 does more clearly bring the noun and the verb face to face, first as a blood-lined phenomenon in the first half, then more about noun vs verb in the last half, מְלָךְ־מֶלֶךְ

Gen 36:33 It should be no surprise that with noun and verb merging in Gen 36:31, the same chapter adds "in his stead" as a complementary phenomenon and vicar reality, the same structural R/D issue of ruling and dominion facing Abram. Gen 2 vs Gen 36 mirror each other in terms of fall and nominal identity. Gen 14 and Gen 36 mirror each other in terms of redemptive history and structural reality where original sin is the ruling rebel in dominion. Even the phrase "in his stead" is read literally as man full of ruling headache and living unconscious about becoming a ruler of human affairs in G-d's stead. Sinners on autopilot is the chief story of the unconscious in dominion in need of salvation from self. Notice that the canonical Bible presents the issues grouped where they belong, for context and in context, where lexical meaning is not enough. Words are also located and grouped by lingual and missional function for proper enlightenment. On the road from the early Genesis to Deuteronomy, steadily more essence is introduced and grouped to enlighten the reader regarding the missional canon and its eisegetical target. Since the canonical, missional, and functional trump the textual, are the dysfunctional translations made by theological committees fractured and have a limited redemptive value.

Gen 36:33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

Gen 36:33 וַיָּמָת בָּלַע וַיִּמְלֹךְ תַּחְתָּיו יוֹבָב בֶּן־זֶרַח מִבָּצְרָה׃

How "and Jobab . . reigned" יובב . . . וימלך and how he made the realm "in his stead" תחת a reign of terror, is (lingually) provided for long before Moses to describe how sola Vau/And synergy would reinforce the dominion of original sin as ruler. Even Rom 6:14-15 belongs to the portions the wicked pulpit regimes historically would use to defend the lie called a dispensation of grace. Christendom became the chief dominionist, legalist and elaborator with first brat among brats as inquisitorial rulers orchestrating the reign of terror under antichrist, the vicar of Christ, deism in his stead. While drifting around in a self-made realm of infallible ignorance did Pope and Magisterium become history's proof-makers, manifesting the mixed verb-noun combination of behavioural deeds ignorantly executing and showcasing man's blind state of sense and being. If you read the Hebrew syntax carefully, its diagnostic formula says how scriptural means were applied to reinforce the carnal structures and sacrifice the individual. Since the episcopal evildoers rejected the redemptive premise and G-d's intent, it would be their downfall.

Gen 36:43 Chapter end and the end of these abominable details. It ends with a Nth time saying that this is the Edomite essence of lost homelands. For additional context on this chapter, the habitual pathology of original sin corresponds to the first instance "habit ..". The matter to be known is how these eastern dukes became rulers of subsidiary justice, expert exploiters, and schoolmasters of THESE things.

Gen 36:43 Duke Magdiel, duke Iram: these *be* the dukes of Edom, according to their habitations in the land of their possession: he *is* Esau the father of the Edomites.

Gen 36:43 אַלּוּף מַגְדִּיאֵל אַלּוּף עִירָם אֵלֶּה אַלּוּפֵי אֱדוֹם לְמוֹשְׁבֹתָם
בְּאֶרֶץ אֲחֻזָּתָם הוּא עֵשָׂו אֲבִי אֱדוֹם׃ ף

Gen 37:1 The last chapter about the third generation, before the fourth generation takes over the rest of Genesis. At this point the KJV has well-founded reasons for making sola Vau/And the basis for stable dwelling in Abraham, Isaac, and Jacob, but in the NKJV they would need an alternative translation, which destroys the intentional KJV wording. Notice the interplay between sola Vau/And and Beth B, dwelling therein in the KJV, but only exterior geography in the NKJV, NASB etc. The KJV is substantive and primarily mental, and founded by sola S reality, the fictional NKJV and NASB are time-based, and the NIV, ESV, and the papist NABRE do not even translate the textual detail. Next, this chapter is dedicated to predestination and to the first potential antichrist. With Jacob growing old, and Joseph entering the scene with his yellowish coat and ambitious plans, conditions are set around him and his family that make him a candidate to become the first antichrist. Joseph has the ambition and the (Kairos) opportunity, he appears to be a career-minded occasion seeker with lofty and autocratic ideas about himself as entitled to be a ruler, and to a certain degree he appears to have his father's (nepotist) backing. Up to Gen 37 it is not yet settled whether Joseph represents salvation or deception. The point is that while time is running out and Jacob's family is passing this Genesis stage as a kairos moment of opportunity and vocation, have all elements, potential outcomes, and actors involved been presented chapter by chapter. With all doctrinal layers stacked up and ready for verification, as in the days of Noe, the target priesthood of readers has the elements of salvation and deception right before their eyes for the Nth time. Just like all options representatively vested in Joseph, are texts and translations in today's sphere a spectrum of salvation vs deception upon and around Dung hill. KJV readers have the translated text to sort out how Bn-i-Mn works also as a model of backsliding, unseen in the means of deception fabricated by the modernists. Gen 37:1 means full immersion in text and mission in the KJV, and superifical sprinkling in the NKJV, NASB etc.

Gen 37:1 And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

Gen 37:1 וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגֻרֵי אָבִיו בְּאֶרֶץ כְּנָעַן׃

Here is the test case on predestination for Gen 37:1+. The point to verify is how personal predestination for ministry is linked to collective predestination, and how predestination in the ambitious Gen 37 needs do do time and get a bloody nose before coming to the post-predestination stage in Gen 44. Do you see how this causes the Bible to divide itself by priesthood. First blind ambition and no predestination in Gen 37, then the more sober and open-eyed reality from Gen 44, as the Genesis how to understand the final collision between the theological priesthood of unbelief operating without any true predestination from AD to Y2K, until facing the challenge of the target priesthood of believers having full historical predestination?

Gen 37:2 Repeating the perverted grammar in Gen 5:1, 36:1, 9. The NKJV makes itself a representative of the non-canonical in theological translation. In the KJV is this verse referring to the anthropological and generational decay round Jacob and his generations. In the NKJV is the developing Elleh school perspective lost and the story is isolated to be about Jacob. This is literally how the modernist readers are uprooted from the inner

canon and into the superficial, material, exterior, and essentially non-canonical world of theology. This is also how the NKJV was designed to be a transitional deceiver moving people away from the fundamental canon in the KJV, fooling them into the superficial, critical-text camp upon Dung hill.

Gen 37:2 These *are* the generations of Jacob. . . .

Gen 37:2 אֵלֶּה תֹּלְדוֹת יַעֲקֹב . . .

Gen 37:3 Repeated yellowish ideas manifested at this stage make Gen 37 the foundation for antichrist's repeated plurality with many false prophets, many wolves, and many of man's manifested multiplicites of the colourful concepts Joseph grew up with.

Gen 37:3 Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* colours.

Gen 37:3 וְיִשְׂרָאֵל אָהַב אֶת־יוֹסֵף מִכָּל־בָּנָיו כִּי־בֶן־זְקֻנִים הוּא לוֹ וְעָשָׂה לוֹ כְּתֹנֶת פַּסִּים׃

A test case for Gen 37:3. Do you see why the KJV says sola Vau/Now here as a contrast to sola Vau/And in verse 1?

Gen 37:4 Partiality, lost unity, and growing social fracturing. Whatever is unsorted about Jacob and Joseph at this stage, is also unsorted about the rest of them.

Gen 37:4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

Gen 37:4 וַיִּרְאוּ אֶחָיו כִּי־אֹתוֹ אָהַב אֲבִיהֶם מִכָּל־אֶחָיו וַיִּשְׂנְאוּ אֹתוֹ וְלֹא יָכְלוּ דַּבְּרוֹ לְשָׁלֹם׃

A test case for Gen 37:4. Do you see how Moses and Maslow agree with the flexible Mem in how bias, inequality, and the hierarchy of Satan would come into business? The essential phrase is "more than all his brethren" **מכל־אחיו**. Do you see how bias of this nature corresponds to the fathers' iniquities upon the children? Do you see that the more distorted proportions of faith, the more partiality and social inequality? One more test is needed here on predestination and reciprocity. The story must be turned upside down to verify the point with the reciprocal "he also" element in Rom 8:30 rooted in verses like this. The Hebrew phrase behind the reshaped English statement "that he loved their father" **כי־אתו אהב אביהם** is the same reciprocal messianic "he also" dimension in Rom 8:1-28-30 required as mutual to end all condemnation. Notice that the diagnostic dimension of scripture arrests everything by the letter. The inner canon is forever fixed. Human nature and its relativist mindset repeat itself in uprooted modernism. The two object-marked details about "him" **אתו** would follow the same predestined mission and missional objective. The lingual and missional mirror each other, which caused Joseph to receive all the blows carried and directed by these grammatical elements.

Gen 37:5 More predestination, bias, wrath, and vicar objectives. When all things merge, the ultimate ending is that the law kills the gospel, and man in need of salvation kills his saviour. All layers repeat the same mockery of predestined redemption provided by G-d but rejected by man in need of it. A proper evaluation of the text must first diagnose and establish the elements present.

Gen 37:5 And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

Gen 37:5 וַיַּחֲלֹם יוֹסֵף חֲלוֹם וַיַּגֶּד לְאֶחָיו וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ׃

Gen 37:7 While time is running out, passing the generational Kairos moment, here is the absolute hubris of ambition. With all generational layers stacked up, the point is how this verse models things developing universally, first from Trent to the 80/30 years war, then from Vatican I's vanity of ambition and infallible ignorance, pushing the world into the ruins of World wars I-II, and again from Vatican II, when the Bishop of Rome again is flexing the globalist muscles of Pontifex Maximus? Vanity of vanities. The particular point of boundless vicar ambition and prominent pomp is that the point of no return in itself is man's hubris of ambition beyond remedy. Christendom's episcopal infantilism is only the last chapter in a book diagnosing the fallen man's endless hubris of ambition. Joseph brings the basics of the apostate apocalypse as foretelling historically confirmed. He is simply the first and clearest candidate to be called first brat among brats. Gen 37:7 is simply the essence of what to expect in any pompous pagan procession precided over by the ridiculous Bishop of Rome. Be aware that the Bible's prophetic mission would not be fulfilled until the world is sufficiently enlightened on the structural implications of original sin, especially the most prominent, the most demanding, and the most deadly and despotic forms of original sin. They did all grow out of the western world. There is nothing new in Num 17 not accounted for in Gen 37.

Gen 37:7 For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

Gen 37:7 וְהִנֵּה אֲנַחְנוּ מְאַלְּמִים אֻלְּמִים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה אֲלֻמָּתִי וְגַם־נִצָּבָה וְהִנֵּה תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ לַאֲלֻמָּתִי׃

Gen 37:8 By default must original sin and the potential "reign" thereof be read in the context of Gen 14 and Gen 36, and it requires "dominion" to be read in the context of the first instance in Gen 1:26.

Gen 37:8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

Gen 37:8 וַיֹּאמְרוּ לוֹ אֶחָיו הֲמָלֹךְ תִּמְלֹךְ עָלֵינוּ אִם־מָשׁוֹל תִּמְשֹׁל בָּנוּ וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ עַל־חֲלֹמֹתָיו וְעַל־דְּבָרָיו׃

Here is the test case for Gen 37:8. Do you agree that sola Vau/And involved from start in this verse means that such a dominion under the reigning hierarchy of Satan means to establish ruling paganism above the authority of scripture? Do you see how explicitly this 2x sola Vau/And expresses its absolute hatred of things Nebat or Nicolaitan? Do you see why this dividing attitude would instigate the same type rebellion as Gen 14:4? Do you see that regardless of being explicit or implicit, the common denominator in reform and revolution is a provoking R and its ruling headache? In other words, do you see that the pagan, pompous, demanding, and therefore explicitly divisive Bishop of Rome never would have any unifying contribution to faith and peace on earth?

Gen 37:9 If you peel back all the layers built up until the Copernican reformation in the 1500s, it may take you back to the cosmological collision between Christ and Caesar, and Joseph elaborating the meaning of Cain's city centre and capital self in Gen 4? Man would want to be a god in his own universe.

Gen 37:9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

Gen 37:9 וַיַּחֲלֹם עוֹד חֲלוֹם אַחֵר וַיְסַפֵּר אֹתוֹ לְאֶחָיו וַיֹּאמֶר הִנֵּה
חָלַמְתִּי חֲלוֹם עוֹד וְהִנֵּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד עָשָׂר כּוֹכָבִים
מִשְׁתַּחֲוִים לִי׃

Gen 37:10 Up to the third generation was Jacob's realm mentally conscious to limit any such ambition. This boundless ambition is far beyond any nepotist support Joseph could expect from his father.

Gen 37:10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

Gen 37:10 וַיְסַפֵּר אֶל־אָבִיו וְאֶל־אֶחָיו וַיִּגְעַר־בּוֹ אָבִיו וַיֹּאמֶר לוֹ
מָה הַחֲלוֹם הַזֶּה אֲשֶׁר חָלָמְתָּ הֲבוֹא נָבוֹא אֲנִי וְאִמְּךָ וְאַחֶיךָ
לְהִשְׁתַּחֲוֹת לְךָ אָרְצָה׃

Gen 37:11 Envy would be one of the factors contributing to first brat among brats. Envy moves in two directions related to the Cainesian economy of purchase since Gen 4. It is about gaining the position or "right" to merchandise or redeem the world. G-d's jealousy would be conditional within this spectrum. The Hebrew form of being "jealous" **קנא** is the word used in Exo 20:5, Deu 4:24, 5:9, 6:15 etc. It should be obvious that the root is unchanged by vocal differences having no other reason than making a spectrum of envy.

Gen 37:11 And his brethren envied him; but his father observed the saying.

Gen 37:11 וַיְקַנְאוּ־בוֹ אֶחָיו וְאָבִיו שָׁמַר אֶת־הַדָּבָר׃

Gen 37:12 In the extension to this verse, do you see any reasonable need to reverse the parties and the story of Cain and Abel in this chapter?

Gen 37:12 And his brethren went to feed their father's flock in Shechem.

Gen 37:12 וַיֵּלְכוּ אֶחָיו לִרְעוֹת אֶת־צֹאן אֲבִיהֶם בִּשְׁכֶם׃

Gen 37:13 With some modification, he came to his own . . .

Gen 37:13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And he said to him, Here *am I*.

Gen 37:13 וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף הֲלוֹא אַחֶיךָ רֹעִים בִּשְׁכֶם לְכָה וְאֶשְׁלָחֲךָ אֲלֵיהֶם וַיֹּאמֶר לוֹ הִנֵּנִי׃

Gen 37:17 The KJV offers many contextual elements for the children's book, here some background for "doth come" in Matt 24:42.

Gen 37:17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

Gen 37:17 וַיֹּאמֶר הָאִישׁ נָסְעוּ מִזֶּה כִּי שָׁמַעְתִּי אֹמְרִים נֵלְכָה דֹתָיְנָה וַיֵּלֶךְ יוֹסֵף אַחַר אֶחָיו וַיִּמְצָאֵם בְּדֹתָן׃

Gen 37:18 First instance about "conspiracy" נכל in the KJV. Conspiracy against the truth would be the same from Genesis to agenda 2030. Do you see that conspiracy again is involved in condemning the objective coming with the 2x "him" **אתו** in verses 4-5?

Gen 37:18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

Gen 37:18 וַיִּרְאוּ אֹתוֹ מֵרָחֹק וּבְטֶרֶם יִקְרַב אֲלֵיהֶם וַיִּתְנַכְּלוּ אֹתוֹ לַהֲמִיתוֹ׃

Gen 37:19 Be aware why it is so important for Roman Catholic apologists to dismiss Luther as a mentally disturbed monk never finding rest for his soul. Most concepts in the Bible would be repeated in some variant form and in some variant context. Joseph is the first to be excommunicated from his brotherhood. Only the papal bull is missing.

Gen 37:19 And they said one to another, Behold, this dreamer cometh.

Gen 37:19 וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו הִנֵּה בַּעַל הַחֲלֹמוֹת הַלָּזֶה בָּא׃

Gen 37:20 First the conspiring party and the will to conspire, now protective projection and conspiracy theory in protective form.

Gen 37:20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

Gen 7:20 וְעַתָּה לְכוּ וְנַהַרְגֵהוּ וְנַשְׁלִכֵהוּ בְּאַחַד הַבֹּרוֹת וְאָמַרְנוּ חַיָּה רָעָה אֲכָלָתְהוּ וְנִרְאֶה מַה־יִּהְיוּ חֲלֹמֹתָיו׃

Gen 37:21 Reuben contributes to convert killing to subsidiary and educational justice. This makes Reuben a providential rescuer of the rest of Genesis and its redemptive food program in Goshen.

Gen 37:21 And Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

Gen 37:21 וַיִּשְׁמַע רְאוּבֵן וַיַּצִּלֵהוּ מִיָּדָם וַיֹּאמֶר לֹא נַכֶּנּוּ נָפֶשׁ׃

Gen 37:29 Reuben discovering that the first Judas-operation had been done. Headache is much more than just ruling in the exterior.

Gen 37:29 And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; and he rent his clothes.

Gen 37:29 וַיָּשָׁב רְאוּבֵן אֶל־הַבּוֹר וְהִנֵּה אֵין־יוֹסֵף בַּבּוֹר וַיִּקְרַע אֶת־בְּגָדָיו׃

Gen 37:30 Do you see why this conforms to the No-Man response all others were blind to while being deluded in their apostate Niphil Basar hubris of ambition?

Gen 37:30 And he returned unto his brethren, and said, The child *is* not; and I, whither shall I go?

Gen 37:30 וַיָּשָׁב אֶל־אֶחָיו וַיֹּאמַר הַיֶּלֶד אֵינֶנּוּ וַאֲנִי אָנָה אֲנִי־בָא׃

Gen 37:32 The half truth the conspiring party would mediate to their father. If these guys met Moses after writing the whole story, they might accuse him of being a conspiracy theorist putting much more into the story than the conspiring party told their father. In the same way, if you confronted all the papist agencies involved in agenda 2030 on how much of it they would be open about to the public, it would be only a small ecumenical fraction without offering any specifics. The great deception expected to come in the end is the greatest conspiracy ever done. It is the greatest Lackland threat ever regarding the despotic nature of Pontifex Maximus' Christendom.

Gen 37:32 And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no.

Gen 37:32 וַיְשַׁלְּחוּ אֶת־כְּתֹנֶת הַפַּסִּים וַיָּבִיאוּ אֶל־אֲבִיהֶם וַיֹּאמְרוּ זֹאת מָצָאנוּ הַכֶּר־נָא הַכְּתֹנֶת בִּנְךָ הִוא אִם־לֹא׃

Gen 37:33 First confirming that the conspiracy was so-far successful. He took the bait and accepted the lie. Next, this is first instance "doubt" in the KJV, a reminder why this word would show up at this stage in Genesis. Extra bonus for the KJV reader come with the canonical word order. The KJV reverses the Hebrew "rent rent Joseph" (or doubt

doubt) word order to get the anthropological message through, lost in the theological NKJV and NASB which do only a superficial lexical translation. Decay is a longer path from faith to unbelief where man in the end becomes a murderer without hesitation? Do you see why man's Kairos moment is a mixed faith-doubt-unbelief stage to pass in his journey of mental decay? First "doubt" shows up at this generational stage in Genesis. Notice that the anthropological KJV uses this first instance "doubt" to diagnose human nature and the nature and mindset of murder, but finding no such corresponding reality in the theological NKJV and NASB where "doubt" is limited to how Jacob would see it. Do you see that the KJV is primarily mental and diagnostic, and even in this way stands out in comparison to cheap copycats like the NASB? The anthropological and primarily mental KJV says plainly that before man becomes a callous and effective murderer, he must first pass the stages where his conscience is allowed to hinder his actions. Without such callous development, there would be no murder and no grief. Chapter by chapter and generation by generation things are recycled until Cain became a murderer in Gen 4. Do you see that the last tribulation, the final third generation, and final Kairos moment with a potential awakening must build the experience to understand that Let and Letting, or restraint in 2 Thes 2, depend on the same conscience ruling the minds in Gen 37? If man no longer has qualms about his acts, he is beyond the restraint required to recover. Theological ideas and translations limiting the story to Jacob have lost all the diagnostic capacity to be helpful in matters the Bible was provided to solve. Means of deception have made also this verse a cover-up where only one half is mediated. The 400-years old KJV is more relevant for the decoding of the present than today's cheap competitors surrounded by callous murderers. Jacob is deceived by cynical planning and execution at least partly in the same way Isaac was deceived in Gen 27. KJV/XXX profiling of the conditons in print, ending this verse upon and around Dung hill, repeats the dubious conditions when Jacob meet his deceivers in person?

Gen 37:33 And he knew it, and said, *It is* my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.

Gen 37:33 וַיַּכִּירֵהּ וַיֹּאמֶר כְּתֹנֶת בְּנִי חַיָּה רָעָה אֲכָלָתְהוּ טָרֹף טֹרַף יוֹסֵף׃

Gen 37:36 Do you agree that the Midianite merchants were marketing experts selling the brand named Joseph as an idea into Egypt as something to be beneficial for them? They would serve G-d's redemptive marketing strategy. The KJV follows the Hebrew details, saying, "sold him into Egypt" מכרו אתו אל־מצרים, under supervision of the sola Vau/And defence Advocate. One part of it is a predestined investment into the future. Another part is successful Midianite marketing to make it happen. The uprooted focus in the NKJV, NASB etc., is how they were geographically located when they did it.

Gen 37:36 And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, *and* captain of the guard.

Gen 37:36 וְהַמִּדְנִים מָכְרוּ אֹתוֹ אֶל־מִצְרַיִם לְפוֹטִיפַר סְרִיס פַּרְעֹה שַׂר הַטַּבָּחִים׃ ף

Gen 38:1+ First for a consonant overview, this is beyond Abraham, Isaac, and Jacob. It means to recycle Gen 1-4 and move into the Cainesian economy with violence, murder, and all that belong to the anti-Copernican city centre ruled by the capital self and served by Lamech's inquisitorial brass-iron/clay pottery. Some of the most important layers to be combined are Gen 1-4, the rest of Genesis from Abraham, the transitional cycle from Julius Caesar to Nero/Titus (40BC - 80AD), and the last tribulation cycle (1905 - 20xx). Gen 38 contributes with conditional terminolgy on Christendom's affairs in the apostate apocalypse where the great whore, the priestly pimpriarchate, and the general prostitute conditions were taken to the ultimate level. To move beyond the third generation in Gen 37 and beyond Genesis repeats itself as a move into Rev 2-3, beyond the first century AD, when the theologians made Christendom and the Bishop of Rome became the most prominent pimp presiding over the prostitute affairs of his religious harem. In agreement with Gen 1-4, this means for Judah a further descent from Pison into the deistic swamp around Euphrates. Layer by layer, Gen 38 means that things again would come to pass in process of time just as first stated in the first layer in Gen 4:3. From Gen 38 this means the second Eden exit in Genesis, repeating the fallen and disunited conditions in Gen 4.

Gen 38:1 And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name *was* Hirah.

Gen 38:1 וַיְהִי בָּעֵת הַהִוא וַיֵּרֶד יְהוּדָה מֵאֵת אֶחָיו וַיֵּט עַד־אִישׁ עֲדֻלָּמִי וּשְׁמוֹ חִירָה׃

Two simple verifications before continuing. Notice that the KJV expresses sola Vau/And blueprinting of history, and uses a downward language to describe descent in agreement with the fall from Pison to Euphrates, but the silly NKJV and NASB are both apostate and bastard fabrications "departing" from proper generational and redemptive context. Growing deism, decay, descent **ירד** and things in decline are literally and contextually dimensioned in the apostolic KJV, but not so in unauthorized impostors like the NKJV and NASB. As already indicated by Judah's willingness to sell Joseph in Gen 37, would everything go down around them. The closer to the next Eden exit, the deeper and more miserable is the fallen man's primarily mental condition. While on the move forward historically, chapter by chapter, man is steadily closer to the Sodomite Gen 19.

With Judah and Gen 38 is the personal and familiar part of unity severely distorted and the breach confirmed. Chapter by chapter the stages and warnings have been passed and Jacob's family is soon ready for famine and homeland exit to repeat the step from Gen 3 into Gen 4. With Judah and the Pharez breach open, reading from here means to keep one eye on the legal priestly office in Exo 28 to fill the breach prepared for it here, and to keep another eye on the prostitute conditions continued with the illegal priestly office in the apostate apocalypse. The most vital part of this twofold story is how a true BC/AD changeover would have converted the Watchman's BC office into a Bishop's AD office. With a priesthood office operating legally within the Pharez breach BC, the watchman would have no other task than to look for an exterior enemy. With the breach closed and the BC priesthood shut down and outlawed, the Bishop would have to turn around and

become a behavioural monitorer of internal affairs with the primary focus on hindering the breach to be reopened by any potential busybody. But that did never happen. Instead the bishops would soon reopen the breach, behaving like infantile brats in the breach and that became the apocalyptic extention to the first prostitute Pharez condition in Gen 38. Instead of being regenerated and converted from the exterior to the inner canon, would episcopal Christendom continue the exterior religious ritualism Christendom is known for historically. The Bishops became the behavioural brats they should have monitored and kept out of office. Without any real predestination for ministry, would the episcopal brats become priestly pimps proving the ambitious vanity of Joseph in Gen 37. With no written means provided to cure human nature, the fallen man's behaviour would drive them into exile. Later episcopal brats rejecting sola scriptura would prove the point of having made Christ of no effect. Read in the Bible's redemptive framework, history is that simple. After the first Eden exit, the rest of history is a perpetual Lackland.

Gen 38:2 Long before arriving in Lev 19:29 and in the apostate apocalypse the basics had been established. It is abundantly clear that the only teaching authority held by Pope and Magisterium is to be a behavioural proof-makering establishment of the evils of history. With Christ reduced to no effect, the Bible's mitigating effect was decimated. Gen 38 presents the malefactor in multiple versions, both orchestrating pimp and perpetrator.

Gen 38:2 And Judah saw there a daughter of a certain Canaanite, whose name *was* Shuah; and he took her, and went in unto her.

Gen 38:2 וַיַּרְא־שָׁם יְהוּדָה בַּת־אִישׁ כְּנַעֲנִי וּשְׁמוֹ שׁוּעַ וַיִּקָּחֶהָ וַיָּבֹא אֵלֶיהָ׃

Gen 38:15 One of the verses combining prostitute affairs with lost transparency in such a society. While the sun is going down and man is losing his working mental faculty, it is time for contextual terminology of such veiled conditions. For Christendom's priestly pimps to be able to reverse the reformation and complete agenda 2030, it must be done as a cloaked mission of deception and by replacing providence with modernist means of deception. It belongs to the story that the patriarchal pimps project their own affiars and present the woman as the maker of all the problems. It started with a morally depraved Adam blaming Eve for being and serving the agency of deception in Gen 3.

Gen 38:15 When Judah saw her, he thought her *to be* an harlot; because she had covered her face.

Gen 38:15 וַיִּרְאֶהָ יְהוּדָה וַיַּחְשְׁבֶהָ לְזוֹנָה כִּי כִסְּתָה פָּנֶיהָ׃

Gen 38:24 First instance about "whoredom" **זנונים** in the KJV. The "harlot" appears several times before this but the much more social phenomenon called whoredom is the reason for investigating why modernist committees do the language laundry to distance themselves from the KJV. In the KJV is verse 24 using the two words in sequence, first the person called the "harlot," then the social conditions with first instance "whoredom" appears as a much more universal and social phenomenon pointing back to the father as

the root, the same reason for priestly pimps and rulers of prostitution in the apocalypse. In the KJV the change from the personal "harlot" to a much more general "whoredom" as a social condition is distinct in the KJV. Notice what takes place in the NKJV when "whoredom" becomes "harlotry" and just extends the first "harlot" activity. The link back to the patriarchal root behind all such is cut and it is seen how the lingual laundry works as projection and puts all responsibility on the "harlot." The same is seen in Num 14:33, 25:1 where whoredom is terminology about the redemptive drama the NKJV and the other modernist committees are laundering out of sight. The same must be extended to the end in Rev 17:1+ where the W-words, link all whoredom to the Word, will, and the wrath of G-d regarding judgment and the framework the word "whoredom" is about. Whoredom is no less offensive than the bastard and the bastardisation it produces. With the whole timeline laid out with projection and protective measures like lingual laundry done to protect the priestly pimps, it begins with cutting the link between the father and the child and letting the mother bear the whole responsibility for a much greater social condition disguised as a personal and individual harlot or prostitute. With this in mind it is necessary to see this as a proportional matter caused to more or less disappear by perverting the dimensions of redemptive history as referred to in Gen 6:15, 13:17 and before the possessive king of Sodomite property in Gen 14. The KJV is no less offensive than the redemptive potential it carries, which is what counter-reformatory modernists do not want to see in print, neither the KJV itself nor its textual and missional elements.

Gen 38:24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

Gen 38:24 וַיְהִי כִּמְשֹׁלֹשׁ חֳדָשִׁים וַיֻּגַּד לִיהוּדָה לֵאמֹר זָנְתָה תָּמָר כַּלָּתֶךָ וְגַם הִנֵּה הָרָה לִזְנוּנִים וַיֹּאמֶר יְהוּדָה הוֹצִיאוּהָ וְתִשָּׂרֵף׃

In jot and tittle context, the 2x "it" in the KJV is a trinitarian carrier tracing its own story beginning with That specific "*it*" in Gen 1:4, which in time is the substance of unbelief. The second "it" in Gen 38:24 is gone in the NKJV. By textual revision is Judah relieved of personal responsibility and is not confronted with the fruit of his own action. He is not faced with "it" but everything is forwarded to the "harlot" as one element of making a disguise. The other element of disguise is to cut the link between father and child, and thereby prevent anything of "it" to be traced back to him. For a detailed study of things played out in order and in disguise, the case called "it" begins to trace its history with the Vau-consequtive from start and is no-less present when that specific "it was told" **ויגד** him, saying, how the rest of this verse elaborates the rest of the same "it" to the end. In the much greater sign convention is And-it and That-it the same signs of time and signs of the spirit of time from beginning to end. As a repeated third-generation story to the end of this verse, Judah makes precedence for how the fathers would send the mothers and the children through the fire while making a protective cover for themselves. The main difference is that the projected and untraceable in the NKJV, is in the KJV plain, transparent and traceable both logically and by terminology. If you also follow the strict binding of the logical AND in the KJV first and then go to the NKJV, you will find that

all responsibility is broken up and fragmented by removing the strict AND order. To do this the NKJV and other modernist committees had to use substitute language not only on whoredom but also to come around the Vau-And ordering of this verse. By a series of replacement elements are the modernist committees providing projection and Judah to escape the patriarchal responsibility glued to him by logic, grammar, punctuation and terminology in the KJV. The NKJV combines all these elements to pervert the missional composition in the KJV and to hide the greater reformative need and makes it sound as a strictly personal and individual affair, just like theologians typically restrict preaching to be about personal and individual salvation from personal and individual sins, while avoiding the perverted reality of religious ruling structures in need of collective reform.

A test case for Gen 38:24. Do you see why Christendom's Bible-perverting editors did benefit from the temporal Lamed as a protective and filtering laundry operator hindering exposure of the establishment in this form, "and it was told (to) Judah" ויגד ליהודה? Do you see why counter-reformatory committees like the NABRE want to isolate this as a local saying BC never to be a lasting AD "saying" לאמר of universal value?

Gen 38:27 First, Rebekah's mixed womb issue taken to the next level, from the normal family relation to prostitution with a bastard outcome. Next, notice how this mother in pain repeats the growing if-exit or entrance tribulation while moving through Gen 3 and into Gen 4. In the primitive NKJV, NASB etc., it is only about physical child birth with no generational development. For Tamar in transit to the temple veil, the words used say "in the time of her travail" בעת לדתה. A Kairos moment is T's critical target door experience when if-exit or entrance means a potential unveiling break-Through or blind continuation behind veil. The word "travail" combines all the mental and physical parts involved in agreement with the personal and generational relevance of the Hebrew.

Gen 38:27 And it came to pass in the time of her travail, that, behold, twins *were* in her womb.

Gen 38:27 וַיְהִי בְּעֵת לִדְתָּהּ וְהִנֵּה תְאוֹמִים בְּבִטְנָהּ׃

Here is the test case for Gen 38:27. Do you see how the NKJV and NASB invalidate the functional meaning of the "at" preposition? Repeat the first "at" instance in Gen 3:24 used to narrow down the "in" focus as explained in the notes on Gen 19:1, 6, 21:22. What is the point in using "at" in Gen 38:27 in the NKJV and NASB in a text uprooted and exterior and not immersed in life there-in anyway? The anthropological KJV says what is going on. Theological versions are full of senseless words with no real meaning. Do you see that means of deception causing lingual and mental uprooting of the readers just in time before a (hedonist) bypass of a given Kairos moment would be a time period when nothing was observed as coming to pass? The point proven by endless recycling is that things that came to pass in the inner canon did never come to pass on the surface. It was always a disconnect between what the Bible said and how things were read.

Gen 38:29-30 A disunited, third-generation outcome, counting from the Abrahamic reset where the potential of seed זרע vs descendants originates. Christendom's pathology is

to use the Bible as a blueprint and continually reproduce the generational outcome the Word was sent to rescue man from, adapting the text to match the culture instead of the other way around. The Bible and its doctrine of preservation is used to preserve sin and the pathology of original sin, never to preserve the word and the reader of the word. The hope was that Jacob would become Israel and find Joseph before it was too late, but the standard deviation and the false gospel Christendom mediated later turned things upside down and the Bible has been used willfully and violently against the intended purpose. So, again the story is that the generations that have had the Bible did never produce any other outcome than those that never had it. Classical Christendom is a proven fraud. From Genesis to the end of Revelation, the most typical case was that G-d would never find a man to stand in the "breach" **פרץ** named Pharez. This is how the survival of the fittest would work and how the most primitive first Jezebel among Jezebels would crowd out the more sensible members of society.

Gen 38:29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called Pharez.

Gen 38:29 וַיְהִי כְּמֵשִׁיב יָדוֹ וְהִנֵּה יָצָא אָחִיו וַתֹּאמֶר מַה־פָּרַצְתָּ עָלֶיךָ פָּרֶץ וַיִּקְרָא שְׁמוֹ פָּרֶץ׃

Gen 38:30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

Gen 38:30 וְאַחַר יָצָא אָחִיו אֲשֶׁר עַל־יָדוֹ הַשָּׁנִי וַיִּקְרָא שְׁמוֹ זָרַח׃ ס

One of the points to notice also here in extension to Gen 14 and Gen 36, is that the more primitive behaviour, the more clearly is man located in Adam's Gen 2 as identified by his deed. N in Gen 6 made renown is a momumental making of a name for themselves. From Genesis to Sardis is everything nominated by the fallen man's characteristic deed. By example, the Bishop of Rome will always be known as the most pompous, the most self-centred and selfish, and the most self-glorifying on earth. Pharez and Gen 38 brings forth the patriarchal pathology standing in the way of the people's reconciliation. Verse 29 before verse 30 defines the order of things in the Bible dividing itself by priesthood.

Here is the test case for Gen 38:29-30. Do you see that the order of things in prophecy pro-priesthood is the reason for the KJV word order when predestination produces T's target aftercare as stated by the first four KJV words in Gen 38:30? In the KJV's double story is one part about his brother, and the other part is about the predestined afterward. Do you see that the ESV together with the NKJV, NASB etc., have no competence on predestination and how it works and brings forth. And again they have no need for sola Vau/And to keep track of what is done pre- and post, the same here and in Gen 30:21.

Gen 39:1 Things in descent brought down to the depressive, are comparable to today's economists trying to predict a coming recession or a more 1929-like great depression. Also here is sola Vau/And providential, omnipotent, and omnipresent, tracing all details later to be recorded by Moses.

Gen 39:1 And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

Gen 39:1 וְיוֹסֵף הוּרַד מִצְרַיְמָה וַיִּקְנֵהוּ פּוֹטִיפַר סְרִיס פַּרְעֹה שַׂר הַטַּבָּחִים אִישׁ מִצְרִי מִיַּד הַיִּשְׁמְעֵאלִים אֲשֶׁר הוֹרְדֻהוּ שָׁמָּה׃

Gen 39:7 This repeats Sodom and Gen 19:32+. Gen 39 is the second time when eros is mixed with the liar's dimension. A move in a Sodomite direction is a move into veiled conditions where no transparency and truthfulness should be expected. It was inevitable that the present traitor dimension and the realm of the deceivers and liars would be a Sodomite composition having all the deceptive mixture of lies, deception, crime, violence, corruption, imperialism etc., in a great variety of ruling headache.

Gen 39:7 And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

Gen 19:34 וַיְהִי מִמָּחֳרָת וַתֹּאמֶר הַבְּכִירָה אֶל־הַצְּעִירָה הֵן־שָׁכַבְתִּי אֶמֶשׁ אֶת־אָבִי נַשְׁקֶנּוּ יַיִן גַּם־הַלַּיְלָה וּבֹאִי שִׁכְבִי עִמּוֹ וּנְחַיֶּה מֵאָבִינוּ זָרַע׃

Gen 39:10-11 A practical version of the No-Man in Gen 2:5. *Joseph* is there in verse 11 but no malefactor. A pair of details to notice, first that the naming convention is about original sin, and secondly, that Joseph is present by name in verse 10 but not in verse 11 where his name is in italics and not found in the Hebrew text. Due to the order of things in time and in process of nutrition and temptation in verse 10 before verse 11, this story is Joseph's version of Matt 4:1-2-3+. *Joseph* in italics mirrors the guiltless No-Man.

Gen 39:10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her.

Gen 39:10 וַיְהִי כְדַבְּרָהּ אֶל־יוֹסֵף יוֹם יוֹם וְלֹא־שָׁמַע אֵלֶיהָ לִשְׁכַּב אֶצְלָהּ לִהְיוֹת עִמָּהּ׃

Gen 39:11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within.

Ge 39:11 וַיְהִי כְּהַיּוֹם הַזֶּה וַיָּבֹא הַבַּיְתָה לַעֲשׂוֹת מְלַאכְתּוֹ וְאֵין אִישׁ מֵאַנְשֵׁי הַבַּיִת שָׁם בַּבָּיִת׃

Gen 39:16 First instance "home" **בית** in the KJV. For functional and missional meaning of words, the KJV stays abstract, principal, and universal, in this case about homeland and "home" as a matter of lordship in residence. Modernist translations use "master" and run into the concrete with no connection between the local and the global. When the first instance LORD **יהוה** is done with the creation in Gen 2:4, he expects to arrive home. The KJV is made with and for canonical consonance, where each word has a functional and missional value in addition to the lexical, for scripture to interpret scripture and for

local unity with the global composition. Providence includes apostolic oversight where the KJV operates on a completely different level compared to its competitors. Modernist versions are not made that way, and have only a series of fragmented stories.

Gen 39:16 And she laid up his garment by her, until his lord came home.

Gen 39:16 וַתַּנַּח בִּגְדוֹ אֶצְלָהּ עַד־בּוֹא אֲדֹנָיו אֶל־בֵּיתוֹ׃

For more context on Lordship in residence will words like Home, Homeland, Holiness etc., be meaningful only in a Levitical context, where Wordship is the way to preserve the Homeland by preserving the Lord in residence at Home. Regardless of local context in verses like Gen 39:17, will each word in the KJV have a distinct reference rooted in the global mission of the Bible. It is therefore obvious that a lord in a local context like this can be only a temporal "loanword" with no ability to fill all in all in any residence.

Here is a test case for Gen 39:16. Do you see why this verse anticipates the Comforter's arrival in John 14-16? Do you see why the first NT instance, "home" in Matt 8:6, awaits the Lord for a different reason but still the same homeland healing? Back to Gen 39:16, do you see why functional and missional consonance provided by the KJV's apostolic oversight must override the textual, lexical and local, which both here and in general is coloured by the vicar ideology ruling modernist translation committees? By its distinct meaning of words, is the first instance lord vs home a case of redemptive and possessive ownership, and host and homeland property rights. In addition to be a local story, does the distinct KJV/OED meaning of words contribute to the much broader canonical story where word meaning contributes to the redemptive and missional, and what Joseph in this case, and the world in general, need to be saved from. The more divorced the local story and word meaning is from the global canon, the more drained of redemptive value. In endless examples through the Bible, the KJV does continually provide fresh evidence in support of its apostolic mission as providential protector of the reformation, and it offers insight into the fragmented narrative colouring competing translations. By staying abstract, principal, and universal, and by providing the required textual and missional depth, the KJV has the dimensional layers of apostolic insight and interplay between the local and the global, absent in the modernist flatland. Partly as a syllogistic phenomenon is Gen 39:16 establishing the case that the more clearly distinct meaning of each word, the more clearly has each word a missional story and contribution of its own, more or less independent of the local story it belongs to. Distinct word preservation in the KJV is there for each word to be read both for context and in context, and both in local and global context.

Gen 39:17 The first Hebrew servant, or servant servant, the model fulfilled in Christ. Ebed עבד is the general servant. Ibriy עברי is the particular servant. In the primitive NASB and LSB the wording is lexical. In the KJV the point is also how G-d is mocking his enemies, in person and in print, Joseph before Potiphar, Jesus before Pilate etc., two cases of the same model, serving vs lordship, serving vs worship, serving vs liberty. The LSB is really one of Christendom's Legacy Slavery Bibles. In the LSB the use of words do no longer make sense when speaking of slavery and liberty in verses like Gal 4:22+.

Gen 39:17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

Gen 39:17 וַתְּדַבֵּר אֵלָיו כַּדִּבְרִים הָאֵלֶּה לֵאמֹר בָּא־אֵלַי הָעֶבֶד
הָעִבְרִי אֲשֶׁר־הֵבֵאתָ לָּנוּ לְצַחֵק בִּי:

Next, notice how "saying" transitions until it disappears in Gen 39:17. In the KJV these words continue their saying on their own, partly the same in the RV/ASV and RSV, and the NKJV continuing the transition where the words began to be undermined, until the transition is completed as seen in the NIV, NABRE etc., where only a local story exists.

Gen 39:21-23 Next step. Do you agree that the Lord in verse 21 is L in residence at H in verse 23? If you read from start here, do you see that the only reliable builder and pillar of truth in Gen 39:21-23, Psa 127:1, and 1 Tim 3:15 is not the church but the trinitarian Lord in residence at home. The only criteria of value is his presence or absence. All the rest is mostly irrelevant.

Gen 39:23 The keeper of the prison looked not to any thing *that was* under his hand; because the LORD was with him, and *that* which he did, the LORD made *it* to prosper.

Gen 39:23 אֵין שַׂר בֵּית־הַסֹּהַר רֹאֶה אֶת־כָּל־מְאוּמָה בְּיָדוֹ בַּאֲשֶׁר
יְהוָה אִתּוֹ וַאֲשֶׁר־הוּא עֹשֶׂה יְהוָה מַצְלִיחַ: ס

Here is the test case for Gen 39:23. If you investigate the Hebrew ending of this verse, do you see where Paul got his masterbuilder idea from? Notice the Lord-centred story in 1 Cor 3:10 in the KJV for unity with Gen 39:23, and the self-centred NKJV and NASB having no corresponding consonance. It is about building and maintaining true Lordship, and the Lord will do the rest. Next, do you see the canonical requirement in the KJV, *that* which he did, in the NKJV and NASB uprooted from the canon and converted into whatever relativism the reader may want to make of it.

. . . and *that* which he did, the LORD made *it* to prosper.

. . . וַאֲשֶׁר־הוּא עֹשֶׂה יְהוָה מַצְלִיחַ: ס

Gen 40:1 More sola Vau/And recording, "after things these" אחר הדברים האלה in the KJV, not so in the NKJV. Complete translation means that "And it" continues the first "that *it*" in Gen 1:4. What is the meaning of "*that* the butler" isolated from the canon and from the ruling of the first eight KJV words? The other way around, what would be the meaning of prophetic foretelling and continual sola Vau/And tracing of history to be confirmed retrospectively if "*that* the butler" is not tied to the rolling out of the canon?

Gen 40:1 And it came to pass after these things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

Gen 40:1 וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה חָטְאוּ מַשְׁקֵה מֶלֶךְ־מִצְרַיִם
וְהָאֹפֶה לַאֲדֹנֵיהֶם לְמֶלֶךְ מִצְרָיִם:

Here is more stuff to be interpreted in the same way as lordship at home in Gen 39:16. First, notice why the KJV strictly follows the Hebrew wording, meaning that the butler is the primary offender. Again is local meaning of words referenced to the global. Read in the context of Eph 4:30, Jesus would not be so concerned with being offended as the sola "and baker" as he would be concerned with offence against the butler. So, read in order, "had offended the butler (of) the king of Egypt, חטאו משקה מלך־מצרים, "and *his* baker" והאפה. Whatever takes place locally has a limited and relative value given full meaning only when globally referenced. In the NKJV, NASB etc., is the word order rephrased and the offending distinction is gone. The point is how to recognise the meaning of offence if disjointed from the redemptive context of the global canon. Next point is that if sin, or "offence" חטא is only local, then is also the ultimate lordship of Egypt also only local with no parable value referenced to the global. In modernist form, like the NKJV, NIV, NASB, NLT, and NABRE is the position of the baker אפה moved to share the position with the butler without distinction, and as seen in many instances is the only reason the ESV agrees with the KJV that it is the greatest copycat translation. Each modernist committee has its charateristic mode of operation in trying to replace the KJV. The NIV seeks to replace the KJV as the international Bible, the NASB by textual accuracy, the ESV by being the best copycat closest to the KJV, etc. Whatever approach, they have their corresponding mode of failure. Notice also that in the longer canon is having and holding leading to the convicting "had" the KJV mediates and the apostate modernists try to relieve themselves of. On multiple levels and in multiple details, the modernists fragment the canonical story. For obedience to the Hebrew text must the KJV translate the plural grammatical Qal perfect, "had offended" חטאו as an expression in the past, the same in Lev 4:14, not yet given its full weight in Lev 24:15. Complete sola S tracing means to preserve all the convicting (mental) evidence for the future after a factual past when the bill of divorce converts to means of reunion. How the NASB is marketed as the most accurate is a hoax with no scriptural bearing. It is a primitive bastard like the rest of the modernists.

Gen 40:2 Next step. Local wrath is taken up globally by the sola Vau/And Advocate. Do you see how removing sola Vau/And in the NIV, NABRE etc., conform to the historical inquisitors assuming the divine "right" to exercise vicar jurisdiction? Notice why Pe so absolutely requires sola Vau/And as means of appeasement in this context. Nothing was changed from Pharaoh to Christendom's papal impostors. Wrath follows the priority as referenced in verse 1, first against the butler, then against the sola Vau/And baker. The KJV offers a complete translation. The NKJV and NASB mediate a fragmented version. The nature of "against" begins with first instance in Gen 4:8.

Gen 40:2 And Pharaoh was wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers.

Gen 40:2 וַיִּקְצֹף פַּרְעֹה עַל שְׁנֵי סָרִיסָיו עַל שַׂר הַמַּשְׁקִים וְעַל שַׂר הָאֹפִים׃

Gen 40:3 More global referencing. Do you agree that Joseph's predestination, missional calling, confinement, and how the KJV ends this verse, make him just as much eternally home-bound as temporarily prison-bound? If you read the modernist NKJV, NASB, and read them in the counter-reformatory context they belong to, do you see that the vicar mission they contribute to is the perpetual imprisonment the enslaving LSB so timely was designed for as Lucifer's laureate achievement? In the KJV is the prophetic horizon of missional text including that Joseph was directionally bound for a mission beginning there, but nothing of such value in the NKJV, NASB etc. Do you see that the prophetic direction bound here points in the same direction as first instance "bound" in Gen 22:9? Two different local problems are directionally bound toward the same global solution to liberate them. While the modernists are running into the concrete, is the KJV preserving the abstract, principal, and universal which canonically unify the stories explicitly or by hinting to the common foundation that brings them together.

Gen 40:3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound.

Gen 40:3 וַיִּתֵּן אֹתָם בְּמִשְׁמַר בֵּית שַׂר הַטַּבָּחִים אֶל־בֵּית הַסֹּהַר מְקוֹם אֲשֶׁר יוֹסֵף אָסוּר שָׁם׃

Here is a test case for Gen 40:3. Do you see that imprisonment or confinement **אסור** is to perfect or refine the sense of direction following the same blood-lined **אשׁר** toward "there" **שׁם** here and in the same appointed retrospective there in Gen 2:8? While being local, the prophetic horizon in the Hebrew and KJV is always global in its referencing.

Gen 40:9 How the local depends on the global cannot be much clearer. This is also one of the hints to Johannine Comma recording. Whether this consequtive contiinuum says, and spake, and said, "and it came to pass" **ויהי** or "and told" **ויספר**, it is a reference to the sola S rolling out of history and Johannine Comma recording in 1 John 5:7.

Gen 40:9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine *was* before me;

Gen 40:9 וַיְסַפֵּר שַׂר־הַמַּשְׁקִים אֶת־חֲלֹמוֹ לְיוֹסֵף וַיֹּאמֶר לוֹ בַּחֲלוֹמִי וְהִנֵּה־גֶפֶן לְפָנָי׃

Gen 40:14 First instance "xxxx" is repeatedly consulted for guidance on the application of words. Meaning is not limited to the uprooted grammatical and lexical. For each new word should the reader consider how and when a word appear and how it is applied for context and in context. Some have taken this rule to the next level and called it the law of first mention, as a governing principle giving precedence for how words will be used in later instances through scripture. To check if this has some value, the word "mention" may be suitable. With a few exceptions, most translations in competition with the KJV agree that first "mention" appears in Gen 40:14. Now you should evalutate "mention"

and its meaning in the context of what it means to be a believer in G-d and his mission on earth, by contrasting first "mention" with first instance "faith" in Deu 32:20. Mention is about Zakar's memory זכר. Faith, or sense of reality, is covered by the Hebrew Amen אמן. What is the difference in attitude in these two verses?

M: About the believer in G-d and his mission on earth.
F: About guilt and the order of things by first instance in Deu 32:20

Gen 40:14 But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

Gen 40:14 כִּי אִם־זְכַרְתַּנִי אִתְּךָ כַּאֲשֶׁר יִיטַב לָךְ וְעָשִׂיתָ־נָּא עִמָּדִי חָסֶד וְהִזְכַּרְתַּנִי אֶל־פַּרְעֹה וְהוֹצֵאתַנִי מִן־הַבַּיִת הַזֶּה׃

Deu 32:20 And he said, I will hide my face from them, I will see what their end *shall be*: for they *are* a very froward generation, children in whom *is* no faith.

Deu 32:20 וַיֹּאמֶר אַסְתִּירָה פָנַי מֵהֶם אֶרְאֶה מָה אַחֲרִיתָם כִּי דוֹר תַּהְפֻּכֹת הֵמָּה בָּנִים לֹא־אֵמֶן בָּם׃

Next step in checking first "mention" is to expand the picture and apply the governing principle in the next five instances in OT and in the five instances where "mention" appear in NT. For more context it may be helpful to use the meek Moses in Num 12:3 to build a bridge between Joseph in Gen 40:14 and the five instances in Paul's letters.

OT: Exo 23:13, Jos 23:7, 1 Sam 4:18, Job 28:18, Psa 71:16
NT: Rom 1:9, Eph 1:16, 1 Thes 1:2, Philemon 1:4, Heb 11:22.

Done with these verses, next step about first "mention" is to find that in providing the Authorized Word, it was expected and required that G-d would not make himself the author of confusion. If you now do the same check in the NKJV, you will find two more "mention" in NT, 2 Cor 9:4 and Philemen 19. So, what happens to the spirit of liberty and the harmony in the five KJV verses of Paul when the NKJV forcefully imposes the extra "mention" in these two verses and add them to the Mosaic meekness group guided by Joseph and first mention? What happens to the governing guidance in Gen 40:14? The most important is that counter-reformatory translations like the NKJV represent a deterministic threat to the free-will environment in the five KJV verses. By adding these two verses have the NKJV created another gospel. A no less important lesson is why the trinity and Johannine Comma recording can have no authentic testimony of Jesus in the modernist fabrications since they violate the inner scriptural harmony. If you continue with the NIV, the theological mess is complete. In the KJV/NIV profiling of John 5:34 you can see what kind of witnessed inner harmony the scholastics are messing with.

Next step in this is the typical response when theologians, especially those involved in critical-text fabrication and translation or in rationalist apologetics following the vicar industry, answer questions regarding first instance, or the law of first mention. They will

immediately refer to the original Hebrew and Greek and say that the original book order was different or they will use other arguments against it. More evidence is added to the growing textual and missional tension between Laodicea and Philadelphia, since the KJV represents such a great threat to Laodicea's modernist ideology, forgery, and work to translate people and nations back to medieval misery of no such mention.

Gen 40:15 Next example of primitive editing in the NKJV work to come up with another text. The KJV locates the word “here” according to the Hebrew word order and where it logically needs to be, “and also here” וגם־פה. Editorial break-up of Hebrew phrases like this can be done without having any Hebrew competence, for a sufficient number of changes done to secure a copyright. It is characteristic for the whole industry competing with the KJV to steal and pervert the original and both to praise and mock the KJV in the ongoing work to dethrone the one good and principal translation and have it replaced by low-quality substitutes. It is how copycat translations like the NKJV are fabricated, more edited than translated. It is an example of bad translation work and how counter-reformatory ideology is mixed with the commercial and editorial trying to abolish sola scriptura and reverse the reformation. It is a plain example of the systematic, canonical and historical (doctrine of) opposition and theological rebellion, changed by the Bible perverters professing that no doctrine is affected in modern versions. Notice again how modernist translations like the NKJV provide a cover-up for rebellers and project the story to be about Joseph instead of the repeated rebellion against G-d and his mission. The omnipresent Hebrew “and-also-here” וגם־פה builds a meeting point between the sola Vau/And Advocate present together with Joseph as a predestined No-Man, but the sola S-denying NKJV is pushing that trinitarian relation out of sight and limits the story to be a lexical translation only about a physical Joseph. Do you see that the incompetent NKJV messing with providential syntax works in the same way antichrist would move in and become a deistic house occupant wherein he has no business?

Gen 40:15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

Ge 40:15 כִּי־גֻנֹּב גֻּנַּבְתִּי מֵאֶרֶץ הָעִבְרִים וְגַם־פֹּה לֹא־עָשִׂיתִי מְאוּמָה כִּי־שָׂמוּ אֹתִי בַּבּוֹר׃

Gen 40:22 After stating that the butler was the most prominent in offence, it ends with the And-baker’s vicarious death. Everything in NT is covered by parables in OT.

Gen 40:22 But he hanged the chief baker: as Joseph had interpreted to them.

Gen 40:22 וְאֶת שַׂר הָאֹפִים תָּלָה כַּאֲשֶׁר פָּתַר לָהֶם יוֹסֵף׃

Gen 40:23 No reliable Johannine son of Iddo this guy.

Gen 40:23 Yet did not the chief butler remember Joseph, but forgat him.

Gen 40:23 וְלֹא־זָכַר שַׂר־הַמַּשְׁקִים אֶת־יוֹסֵף וַיִּשְׁכָּחֵהוּ׃ ף

Gen 40:21 In retrospect and in reverse order, do you agree that the sola Vau/And baker would have to be resurrected for a fulfilled trinity? Sola And is the same foundation here and in John 14:16. Do you see that John 14:16 repeats Gen 1? G-d the father would not do anything or speak anything into existence without the Word being actively involved.

Gen 40:21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

Gen 40:21 וַיָּשֶׁב אֶת־שַׂר הַמַּשְׁקִים עַל־מַשְׁקֵהוּ וַיִּתֵּן הַכּוֹס עַל־כַּף פַּרְעֹה׃

Here is the combined test case for Gen 40:21 and John 14:16 to stress the vain mindset making doctrines of men. Do you see the doctrinal absurdity of religious establishments denying sola scriptura, but in their fabricated theories supporting the trinitarian hokus pokus filiocus, saying sola "and-he" as the combined son-father or word-father origin of the spirit in John 14:16? For all practical purposes will the real presence of the trinity always and absolutely depend on sola S reality as the only authentic reality. Regardless of reading the Greek or the KJV in John 14:16, sola Kai/And is the premise for how the Comforter will arrive. The third person of the trinity would never arrive or be present independent of the second person of the trinity, who is the Word in person and print. It is no coincidence that the spirit of prophecy literally is a spirit in writing, and the word of the prophets a literal and inspiring spirit in writing. While insisting on the filioque did the deniers of sola scriptura do all kinds of absurd gymnastics and hocus pocus to come around the written foundation of the filiocus.

Gen 41:1 More stuff relevant to combine with Gen 40:21 and John 14:16. For context is the first "and, behold," in Gen 1:31 (after Gen 1:29) making sola Vau/And the beholder of his own spoken creation. Do you see why the sola S-denying NKJV and NASB and other versions in Gen 1:31 see no need to comma-separate "behold" from "and"? With the same wording repeated in Gen 41, the local needs to be read in context of the global. Sola Vau/And puts Pharaoh פרעה before that ו diagnostic mirror of self later provided by scripture. With WHO generally uprooted from the specifics of THAT and from sola Vau/And reality, the Bible's internal consonance falls apart. The KJV and the original text are full of jot and tittle details the theologians have to hide and deny in order to say that scripture itself does not teach sola scriptura. The comma-separated "and, behold" is the same in Gen 41:1 in the KJV and again the same difference in the NKJV, NASB etc., and the papist NABRE is again so inaccurate that it cannot be called a translation.

Gen 41:1 And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

Ge 41:1 וַיְהִי מִקֵּץ שְׁנָתַיִם יָמִים וּפַרְעֹה חֹלֵם וְהִנֵּה עֹמֵד עַל־הַיְאֹר׃

Gen 41:2-3 A sola Vau/And follow-up after verse 1. If you compare these two verses, do you see how they build the relation between the well-favoured, fat-fleshed Philadelphia and the meagre provision in the malnourished Laodicea? Do you see that the only way

the apostate Laodicea and its meagre fabrication are able to stand, is by relying on the providential crutch Laodicea has stolen? The authentic stands alone. Copycats can stand as long as they have a remaining crutch of authenticity around them for support. Notice the accurate prediction made by the KJV about these perverted conditions in verse 3. Modernist, non-canonical copycats have nothing in them to keep them standing. In the KJV is this a parable of Godkind vs fallen Adamkind. In the NKJV it is about physical cows. In the KJV and OED is kine (cows) much more than a beast, making it esay for the reader to mentally link Gen 41 to a variety of created "kind" in Gen 1, in modernist and theological translations cut off from the anthropological story Pharaoh and parable storytelling belong to. Theological use of cows in this story has no more relevance in a modernist version than Levitical animals have relevance for the sola S purgatory in the slaughterhouse of vicar religion.

Gen 41:2 And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow.

Gen 41:2 וְהִנֵּה מִן־הַיְאֹר עֹלֹת שֶׁבַע פָּרוֹת יְפוֹת מַרְאֶה וּבְרִיאֹת בָּשָׂר וַתִּרְעֶינָה בָּאָחוּ׃

Gen 41:3 And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the *other* kine upon the brink of the river.

Gen 41:3 וְהִנֵּה שֶׁבַע פָּרוֹת אֲחֵרוֹת עֹלוֹת אַחֲרֵיהֶן מִן־הַיְאֹר רָעוֹת מַרְאֶה וְדַקּוֹת בָּשָׂר וַתַּעֲמֹדְנָה אֵצֶל הַפָּרוֹת עַל־שְׂפַת הַיְאֹר׃

Four things to consider in Gen 41:2-3. Do you see that "suddenly" in the NKJV come out of the blue with no warning, after uprooting everything from the rolling out of the sola Vau/And canon? Do you see that the timed follow-up in verse 3 in the NKJV is no-less an unexpected sudden event a modernist never could expect? Do you see that the modernist prejudice, saying, "ugly and gaunt" in the NKJV and NASB, is the exterior version of looking to the heart of things as stated in the Hebrew and KJV? Do you see that the last half of verse 3 in itself predicted today's modernist repetition of fabrications that cannot stand on their own but must "stand" **עמד** "by" **אצל** something providential and much more favoured?

Gen 41:4 In the extention to verses 2-3, do you see what this verse says about unequally yoked stuff in 2 Cor 6:14, and things developing around Dung hill and agenda 2030?

Gen 41:4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

Gen 41:4 וַתֹּאכַלְנָה הַפָּרוֹת רָעוֹת הַמַּרְאֶה וְדַקֹּת הַבָּשָׂר אֵת שֶׁבַע הַפָּרוֹת יְפֹת הַמַּרְאֶה וְהַבְּרִיאֹת וַיִּיקַץ פַּרְעֹה׃

Gen 41:9 More stuff to be added to the grievous trinitarian insult catalogue. Do you see that the sola S-denying NABRE refusing to translate "saying" even here, means that the Comforting butler has no words living on in continuation to work with in John 16? Do

you agree that the butler even in this local story must be read in the global context of bringing conviction in John 16:8+? Do you see that to refuse the sola And-baker means to reject his convicting butler? Since each local word and story must be evaluated in the global context, none of this will have any meaning uprooted from the global canon, but each word must be dealt with first globally and partly independent of the local.

Gen 41:9 Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

Gen 41:9 וַיְדַבֵּר שַׂר הַמַּשְׁקִים אֶת־פַּרְעֹה לֵאמֹר אֶת־חַטָּאַי אֲנִי מַזְכִּיר הַיּוֹם׃

Gen 41:12 Do you see why the KJV begins this verse as it does in order to contextualise the meaning of person in place at the end? Do you see how "and . . there" **וְשָׁם** is used to describe a present future? Do you see how the NKJV, NASB etc, also manipulate the Hebrew syntax mediated in the KJV, saying, sola Vau/And there with us **וְשָׁם אִתָּנוּ** ? Reading the first nine KJV words in order, do you see how the KJV gives priority to the first part and the trinity, and ends with the serving (No-Man) Joseph (cf. John 3:30)? Do you see how the KJV continues the servant servant operation by comma-separating the general servant from the particular Hebrew? In other words, do you see how the KJV continues its operation as providential masterbuilder whereas the NKJV and NASB deal only with physical persons and the exterior? Finally, notice how the antisemitic NABRE supports Lucifer's laureate LSB achievement, continuing how Christendom's theological establishment delighted themselves in enslaving the Hebrew dimension and the Jews. Do you see how this verse, especially in the NABRE and LSB, captures the enslaving state of affairs, a continuum from Egypt's Pharaoh, after 70AD to be about Europe's Pontifex Maximus until Dung hill. Christendom and its antisemitic establishment took everything vested in the Jewish Israel but would never want the Jews. Everything orchestrated by papists and Jesuits related to the pontifical agenda 2030 takes place around Dung hill.

Gen 41:12 And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

Gen 41:12 וְשָׁם אִתָּנוּ נַעַר עִבְרִי עֶבֶד לְשַׂר הַטַּבָּחִים וַנְּסַפֶּר־לוֹ וַיִּפְתָּר־לָנוּ אֶת־חֲלֹמֹתֵינוּ אִישׁ כַּחֲלֹמוֹ פָּתָר׃

Gen 41:13 First, the vicarious death of the sola And baker as a life-for-death exchange. No local office has any functional meaning outside the global canon referencing how a working office would be founded.

Gen 41:13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

Gen 41:13 וַיְהִי כַּאֲשֶׁר פָּתַר־לָנוּ כֵּן הָיָה אֹתִי הֵשִׁיב עַל־כַּנִּי וְאֹתוֹ תָלָה׃

A basic test for Gen 41:13. Do you see that the second Vau/And is logical with binding effect where the office depends on the hanged? This is some of the logic behind implicit and explicit needs for punctuation in the KJV based on the Hebrew.

Next here is about first instance “office” and its ruling effect on later instances. Second instance is Exo 1:16, then the priestly office in Exo 28:1, 3, 4 etc., and first NT instance in Luke 1:8 with a refreshed focus on parable storytelling in Exo 1:16 and Isa 37:3, and finally how the perverted 1 Tim 3:1 relates to the perpetual pain in Isa 37:3 caused by Christendom’s Levitical continuation, never coming to any breakthrough. From start in Gen 41:13, the most vital is why “office” is introduced in the as-is context of person and mission, representation and interpretation, and most important, that any valid NT office builds on the death of the sola Vau/And baker. Over the last 2000 years have theologians so fundamentally disqualified themselves from any ministerial office that the historical evidence goes far beyond reasonable doubt and reveals the enormous mismatch between first instance “office” authenticity in Gen 41 and how theology and the theologians have perverted the whole Beth B house in First Timothy. As-is authenticity in representation and interpretation in Gen 41:13 have nothing in common with the episcopal evildoers abusing the pastoral letters of Paul for personal positions and privileges. Gen 41:13 is a forerunner of the trinitarian Asher in Gen 49:20. Just like the witnessing trinitarian A has no executive role in himself but to witness what other persons do around Gen 49:20, is the role of the butler to witness what happened to the executive baker. Later, in NT, the candlestick has no role in itself other than to witness trinitarian presence or absence according to sola S reality.

Gen 41:49 As a processed matter would Joseph from Gen 37 until Gen 44 have to leave all numbering just like David after 1 Chr 21:1+. In the Hebrew and KJV is Gen 41:49 a primarily mental and qualitative ending. In the NKJV, NASB etc., it is about quantity. Notice the difference in how the anthropological and primarily mental KJV uses the phrase “very much” הרבה מאד in agreement with the Heberw syntax, in contrast to the reordered wording in the NKJV and NASB only occupied with the physical.

Gen 41:49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for *it was* without number.

Gen 41:49 וַיִּצְבֹּר יוֹסֵף בָּר כְּחוֹל הַיָּם הַרְבֵּה מְאֹד עַד כִּי־חָדַל לִסְפֹּר כִּי־אֵין מִסְפָּר׃

Some proportional terminology and some noteworthy instances repeating Gen 1:31. First “very” מאד good, secondly “very” much wrath in Gen 4:5, then first Baptism and full immersion of Niphil Basar, increasing “greatly” and “exceedingly” in Gen 7:18-19, then something “very” fair in Gen 12:14, in context of Sodomite lordship and worship under vicar lordship “exceedingly” in Gen 13:13, then the other side again in an “exceeding” great reward in Gen 15:1, a fundamental milestone in Gen 17:2, 6, 20 etc., and finally Abraham falling headlong before the Almgithy when the whole spectrum of the whorish vs the worthy are scaled in exceeding proportions, and so it goes on from one side to the

other through Genesis. In Gen 41:49 the proportional "very" מְאֹד much is scaling the redemptive means in proportion mirroring the scaling in all other instances in need of Joseph and his redemptive means. The missional purpose with these means is that the exceedingly great Niphil Basar shall be correspondingly much smaller No-Men by the redemptive nutrition prescribed in Joseph's corn. The parable point with corn is not only general nutrition against N but a specific redemptive medicine prescribed to mitigate all the ambitious goats doing the mass numbering and mass gathering and turning even N into No-Men. Joseph is the first gathering fisher of men. All "prescribed" textual details put in place gather missional substance in how Joseph parables Jesus, and with that in order, Christ Exceedingly vs Antichrist Exceedingly in lordship and wordship.

Before continuing it is helpful to repeat the KJV/NKJV profile of counting vs numbering in Gen 14:14, in the KJV about trained warriors, in the NKJV numbered slaves, the two opposites are, counting people to Christ vs numbering masses around the self-gatherers. Fulfilled true mission ends with the No-Man at the end of this verse. Notice that all the details in Johannine Comma recording are written according to the "book" סֵפֶר of life at the end of this verse. All "numbering" is done in the context of THAT book, the same number in Gen 15:5, one more example of a Hebrew root cause unchanged by vocals from the first "book" סֵפֶר in Gen 5:1, becoming a "number" סְפֹר in Gen 15:5, and a missional "declaration" סַפֵּר in Exo 9:16, a sealed "book" סְפֹר in Dan 12, reopened in Rev 20:11 for unveiling of all recorded angles and details of it in it. So, do you see why the end of numbering corresponds with Ezekiel's restored heart and intrinsic value, and how the first Cainesian package for sale in Gen 4 regains his value as a free N? Do you see how "without number" is the reverse side of regained proportions of faith? Do you see that Joseph's missional parable makes no sense in any other context than Abraham counting the stars in Gen 15:5? Do you see that Christendom's perverted gospel became a sandy mammonite soil in Rev 13:1 stripped of all comparable dimensional proportions about the heavenly and the earthly in the context of sand, stars, and heart soils?

Gen 41:52 Next example saying how predestination is working. Here it may be helpful to consult the details in Rev 3:1. In the NKJV and NASB is Sardis about life or death. In the KJV it is about a lived identity. Living out a name. Accordingly, Gen 41:52 in the KJV says that something is a he pronoun before such an un-noun is known and named. In the NKJV and NASB is the text limited to what Joseph named his physical son.

Gen 41:52 And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

Gen 41:52 תִּתּוֹ וְאֵת שֵׁם הַשֵּׁנִי קָרָא אֶפְרָיִם כִּי־הִפְרַנִי אֱלֹהִים בְּאֶרֶץ עָנְיִי׃

Gen 41:53 How 7-numbered extremes are characterised. Regardless of being a positive or negative extreme, the meaning of Sheba is a reference of everything plenty, from the satisfied good or being saturated and fed up with evil (Jos 21 vs Jdg 21). The KJV ends

this verse with the first word in the Hebrew, saying, "and were ended" ותכלינה. The Hebrew root word is how to fulfil and complete both ends in terms of begin 7-numbered "vessels" כלי of all kind of nature characteristic for the whole spectrum. A move to the one extreme is a necessity in order to fulfil the other extreme.

Gen 41:53 And the seven years of plenteousness, that was in the land of Egypt, were ended.

Gen 41:53 וַתִּכְלֶינָה שֶׁבַע שְׁנֵי הַשָּׂבָע אֲשֶׁר הָיָה בְּאֶרֶץ מִצְרָיִם׃

Gen 41:54 After much plenty comes the ruling headache, "dearth" רעב, and just like the quarreling herdmen in Gen 13:6-8, much plenty is much to quarrel about. With some Hebrew variety have dearth, famine, hunger, pasture, and evil much in common. Both the source of nutrition and the lack of it have ruling power over people's behaviour.

Gen 41:54 And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

Gen 41:54 וַתְּחִלֶּינָה שֶׁבַע שְׁנֵי הָרָעָב לָבוֹא כַּאֲשֶׁר אָמַר יוֹסֵף וַיְהִי רָעָב בְּכָל־הָאֲרָצוֹת וּבְכָל־אֶרֶץ מִצְרַיִם הָיָה לָחֶם׃

Gen 41:57 With the Word being the same in person and print must first principle S share its pain with the solution. Even with such explicit parables mediating sola scriptura, the theologians would still not accept the Word as the universal medicine to cure all things.

Gen 41:57 And all countries came into Egypt to Joseph for to buy *corn*; because that the famine was *so* sore in all lands.

Gen 41:57 וְכָל־הָאָרֶץ בָּאוּ מִצְרַיְמָה לִשְׁבֹּר אֶל־יוֹסֵף כִּי־חָזַק הָרָעָב בְּכָל־הָאָרֶץ׃

Some testing to do in Gen 41:57. First, notice that the KJV for conditional reasons from start must follow the Hebrew up to the critical part, "came into Egypt" באו מצרימה. The space called Egypt is the mental conditioner that brings them to Joseph. Notice how the NKJV is messing with the textual details and proves its incompetence. Next step is even worse. Do you see that when the theologians took themselves out of the redemptive equation but insisted on having a ruling and administrative position, they destroyed the conditioning part and the relation between the conditional and the written remedy? The Hebrew details behind the phrase "because that . . . *so* sore" כי־חזק is in the primarily mental KJV making a lettered equivalent to be doing time ח. Again the KJV mediates that the sola Vau/And Advocate is present and overseeing his own rescue mission.

Gen 42:1 Next conditioning step. In the KJV is "one" primarily reserved for singularity. Do you agree that expanded conditioning around Egypt makes this drama a more or less bit-and-bridle case of forced oneness . . . bringing them to their saviour?

KJV 42:1 Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

Gen 42:1 וַיַּ֣רְא יַעֲקֹ֔ב כִּ֥י יֵ֖שׁ־שֶׁ֣בֶר בְּמִצְרָ֑יִם וַיֹּ֤אמֶר יַעֲקֹב֙ לְבָנָ֔יו לָמָּ֖ה תִּתְרָאֽוּ׃

A test case for Gen 42:1. First step is to understand that the first 2+ KJV words are not about time but conditional substance, "Now when . . saw" **ויּרא**. If you do the steps, KJV-ASV-NKJV . . . you should find a stepwise journey converting the substantive and conditional into only a time-based narrative. Do you see that the KJV adds "when" for a particular angle on how to see that specific "Now", and how the modernists fuse the two words into one for a time-based-only substitute where the substantive and the particular focus in the KJV is lost? In the KJV it began with the first "now" in Gen 2:23, not about time but bony substance. "Now" . . if another person saw, might be something of totally different meaning. In other words, do you see that if the theologians and their time-based ideas about words like "now" were the correct view, the implication would be that unity is time-based and not about sense of reality (faith and truth)?

ASV 42:1 Now Jacob saw that there was grain in Egypt, and Jacob said unto his sons, Why do ye look one upon another?

Next test-step for Gen 42:1. Notice that the existential **יש** show up in this context for unity of observed reality, "was corn" **יש־שבר** here vs "there be" **יש** in Gen 18:24. Do you see how this implicitly repeats the meaning of ontological existence and why it is called the G-d of Abraham, Isaac, and Jacob . . with a critical link to Joseph? Back to Gen 42:1, in two grammatical forms it says first what Jacob "saw" **ירא** (qal imperfect), then the reflexive and reciprocal "look one upon another" **תתראו** (Hithpael imp). In order to convict must the singular one be brought face to face with the plural another.

Gen 42:2 More about ontological existence. It is a life or death matter. Do you you agree that sola Vau/And + he is the reason for any double portion of existence?

Gen 42:2 And he said, Behold, I have heard that there is . . .

Gen 42:2 וַיֹּ֣אמֶר הִנֵּ֗ה שָׁמַ֙עְתִּי֙ כִּ֣י יֵ֔שׁ

Gen 42:3 While decay and descent continue to bring them down in deism, is the point of salvation anticipated to be the absolute existential low point. For context, first instance "down" **ירד** was Gen 11:5. These guys would have no desire to go to Egypt, and even less if the seller was known. Lingual terms used are both logical and conditional to give meaning for the readers of the primarily mental Hebrew and KJV, but not so much for modernist readers of theological translations where only a physical journey is relevant.

Gen 42:3 And Joseph's ten brethren went down to buy corn in Egypt.

Gen 42:3 וַיֵּרְד֣וּ אֲחֵי־יוֹסֵ֗ף עֲשָׂרָה֙ לִשְׁבֹּ֣ר בָּ֔ר מִמִּצְרָֽיִם׃

Gen 42:4 Do you agree that since Bn is universal, it can be hard to define which side of the equation he would belongs to, perpetrator or victim? Notice how the NKJV, NASB etc., mess with the word order. Again the KJV uses double conditional wording when it says, "Lest per-adventure" **פֶּן** . . encounter **יקרא** mischief **אסון**. Do you see that by changing the word order, the modernists change the textual balance and cause the story to be less about Benjamin and more about Jacob than the Hebrew text actually is.

Gen 42:4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

Gen 42:4 וְאֶת־בִּנְיָמִין אֲחִי יוֹסֵף לֹא־שָׁלַח יַעֲקֹב אֶת־אֶחָיו כִּי אָמַר פֶּן־יִקְרָאֶנּוּ אָסוֹן׃

Here is the test case for Gen 42:4. Do you see that by messing with the textual details do the modernists also miss the point that Benjamin merges with the missional objective coming "with his brethren" **את־אחיו** ? As seen here is Bn-i-Mn a missional objective in his own right. In the phrase, "But Benjamin" **ואת־בנימין** is named identity definite and object-marked, but "with his brethren" is not definite so it is a preposition. Anyway the global Bn-i-Mn composition of text does for missional oversight reasons override the local in terms how to read it. Modernist editors have repeated the mischief befalling the text and mission about Benjamin.

Gen 42:5 Famine growing into ontological proportions ruling them all. Without explicit use of the Hebrew **יש** , the issue to be or not to be, "for was" **כי־היה**, holds a no-less ruling, existential capacity in their minds.

Gen 42:5 And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan.

Gen 42:5 וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל לִשְׁבֹּר בְּתוֹךְ הַבָּאִים כִּי־הָיָה הָרָעָב בְּאֶרֶץ כְּנָעַן׃

Gen 42:6 First instance "governor" **שׁליט** in the KJV, for good reasons saying that it is "the (definite) governor" **השׁליט**, and the NKJV is of course all over the place. The point is that as long as the theologians fundamentally reject sola scriptura and the fact that sola Vau/And is the same in person and in print, there is no real connection between "And Joseph" **ויוסף** here as governor with ruling power over this hunger game, and how that parable value is fulfilled when the ruling Lord of all equals the ruling Word of all to be the ruling sola S reality when the prophetic Bible has fulfilled its mission. The Hebrew and KJV words are distinct. Modernist translations are full of senseless babble.

Gen 42:6 And Joseph *was* the governor over the land, *and* he *it was* that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him *with* their faces to the earth.

Gen 42:6 וְיוֹסֵף הוּא הַשַּׁלִּיט עַל־הָאָרֶץ הוּא הַמַּשְׁבִּיר לְכָל־עַם הָאָרֶץ וַיָּבֹאוּ אֲחֵי יוֹסֵף וַיִּשְׁתַּחֲווּ־לוֹ אַפַּיִם אָרְצָה׃

Here are some ultimate questions you need to ask yourself in Gen 42:6. Do you see that the reason the theologians reject sola scriptura, also is the reason for rejecting the value of first instance giving precedence for later use, and global referencing of the local? Do you see what this verse says about the final tribulation as a meeting point between the rulers of Lacklands and the sola S ruler of the Homeland? Do you see why modernist materialists like the exterior NKJV, with no mental dimension, see no reason to express the ultimate humiliation when they bowed down "themselves" before him? The Hebrew behind "and dowed down themselves" וישתחוו is a third person masculine plural left partly untranslated in the NKJV, NASB etc. The meeting point between them and Joseph combines their reformative (free) will to bow down, with the saving cure given them. In the KJV is also the double sola Vau/And portion another "*and*-he", drifting apart in the NKJV denying sola scriptura and limiting the text to be only about Joseph as provider.

Gen 42:8 The Hebrew and the KJV are always twofold. Reading the last five words in the KJV, notice that the first three of five words indicate what they knew first as the part that would hinder them from knowing the truth, whereas the one-sided modernists only have a not-knowning part. Observant readers will mentally add a comma after "knew" in the KJV, but will not be mentally prompted to do so by reading modernist versions. It is like saying that friendship with vicar ideas is enmity with G-d. The KJV combines the explicit with the implicit, saying how things are working in their redemptive context and demonstrates the lingual poverty in modernist fabrications limited to the lexical and the concrete.

Gen 42:8 And Joseph knew his brethren, but they knew not him.

Gen 42:8 וַיַּכֵּר יוֹסֵף אֶת־אֶחָיו וְהֵם לֹא הִכִּרֻהוּ׃

Gen 42:9 In the KJV this verse ends with saying (that), which land equals which ye, but in the NKJV and NASB it is limited to something geographical. The KJV agrees with the Hebrew, saying, "ye are come" באתם. In the NKJV and NASB the word order has been changed. In the Hebrew and KJV the story is about persons. In the uprooted NKJV and NASB it is about something else not in touch with the Hebrew text and mission. It is a modernist case of destroying the missional by messing with the textual. The land is no more naked than the persons living therein. This "ye" ending is repeated in verse 12.

Gen 42:9 And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land ye are come.

Gen 42:9 וַיִּזְכֹּר יוֹסֵף אֶת הַחֲלֹמוֹת אֲשֶׁר חָלַם לָהֶם וַיֹּאמֶר אֲלֵהֶם מְרַגְּלִים אַתֶּם לִרְאוֹת אֶת־עֶרְוַת הָאָרֶץ בָּאתֶם׃

Gen 42:10 The other way around, here is the KJV deviating from the Hebrew in the last half, and the NKJV and NASB follow the Hebrew word order. In its modernist form it is most concretely about buying food and nothing more to look for. In the KJV it is also about how far they would need to go before coming there. Modernist translations will repeatedly build a vicar dichotomy of being concretely dedicated to some textual details while being totally off tracks in the missional.

Gen 42:10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

Gen 42:10 וַיֹּאמְרוּ אֵלָיו לֹא אֲדֹנִי וַעֲבָדֶיךָ בָּאוּ לִשְׁבָּר־אֹכֶל׃

Gen 42:11 Next case where the KJV uses the word "one" **אחד** about singularity, here combined with truthfulness. Notice the difference, that to be honest (in the NKJV and NASB) is not synonymous with being "true" **כן**. It is repeated in verses 19, 31, 33, 34.

Gen 42:11 We *are* all one man's sons; we *are* true *men*, thy servants are no spies.

Gen 42:11 כֻּלָּנוּ בְּנֵי אִישׁ־אֶחָד נָחְנוּ כֵּנִים אֲנַחְנוּ לֹא־הָיוּ עֲבָדֶיךָ מְרַגְּלִים׃

Gen 42:13 Do you see why "one" must deal with both singularity and unity, and also in this verse is a characteristic element in the primarily mental KJV, changed and limited to be about physical persons in the NKJV, NASB etc? The end phrase in the KJV says, "and one *is* not" **והאחד איננו**. Do you see that pluralism is the fallen man's condition but referenced to the first No-Man **אין** in Gen 2:5?

Gen 42:13 And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one *is* not.

Gen 42:13 וַיֹּאמְרוּ שְׁנֵים עָשָׂר עֲבָדֶיךָ אַחִים אֲנַחְנוּ בְּנֵי אִישׁ־אֶחָד בְּאֶרֶץ כְּנָעַן וְהִנֵּה הַקָּטֹן אֶת־אָבִינוּ הַיּוֹם וְהָאֶחָד אֵינֶנּוּ׃

Gen 42:16 First combination of "word(s)" and "life" in the anthropological KJV. From beginning to end these two are integrated in steps: Gen 42:16, Deu 17:19, 1 Sam 28:21, 1 Ki 2:23, John 5:24, 6:63, 68, Acts 5:20, Phil 2:16, 1 John 1:1, Rev 22:19.

Gen 42:16 Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies.

Gen 42:16 שִׁלְחוּ מִכֶּם אֶחָד וְיִקַּח אֶת־אֲחִיכֶם וְאַתֶּם הֵאָסְרוּ וְיִבָּחֲנוּ דִּבְרֵיכֶם הַאֱמֶת אִתְּכֶם וְאִם־לֹא חֵי פַּרְעֹה כִּי מְרַגְּלִים אַתֶּם׃

Gen 42:21 This verse was partly dealt with in Gen 15:6. Now another aspect is checked. Do you see that the NKJV mix-up of truth vs reality, relates to the corresponding mix-up of "one" in terms of primarily mental singularity in the KJV vs numbering or physical body count in the NKJV? In other words, do you see why the KJV syntax needs to make "one" the confessing party in this verse with a separating "to" between singular "one" and the other, non-confessing party, and why the mixed NKJV has no such division? Do you see why theology makes no conceptual division but blurs the required demarkation beween the factual verily and the character-based, trinitarian atmosphere called the truth. The KJV syntax follows the Hebrew syntax, "one to another" **איש אל־אחיו**

Gen 42:21 And they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

Gen 42:21 וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו אֲבָל אֲשֵׁמִים אֲנַחְנוּ עַל־אָחִינוּ
אֲשֶׁר רָאִינוּ צָרַת נַפְשׁוֹ בְּהִתְחַנְּנוֹ אֵלֵינוּ וְלֹא שָׁמָעְנוּ עַל־כֵּן בָּאָה
אֵלֵינוּ הַצָּרָה הַזֹּאת׃

A combined test case for Gen 15:6, 42:21. Do you see that the modernist translations driving the world deeper into apostasy and pluralist obscurity make it easier for them to argue not only the obscurity of scripture but the obscurity of everything?

Gen 43:1 Real presence and the omnipresent sola Vau/And Advocate must indeed share the pain in this landscape, especially painful in the rebellious landscape of Christendom refusing to accept the sola Vau/And remedy.

Gen 43:1 And the famine *was* sore in the land.

Gen 43:1 וְהָרָעָב כָּבֵד בָּאָרֶץ׃

Gen 43:34 As the (one) universal brutaliser of the whole canon would Benjamin need the whole medicinal depot to recover as specified. Benjamin's five-times need of a cure and protective clothing mirror the whole uprising covered by the full leprosy catalogue in Lev 13. What here is called messes" **מִשְׂאֵת** as protective, providential nutrition and covering clothing, is the reverse side of uncovered leprous "rising" **שְׂאֵת** in Lev 13. To be justified by faith is not limited to the one overall expression, Mishpat **מִשְׁפָּט**.

Gen 43:34 And he took *and sent* messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

Gen 43:34 וַיִּשָּׂא מַשְׂאֹת מֵאֵת פָּנָיו אֲלֵהֶם וַתֵּרֶב מַשְׂאַת בִּנְיָמִן
מִמַּשְׂאֹת כֻּלָּם חָמֵשׁ יָדוֹת וַיִּשְׁתּוּ וַיִּשְׁכְּרוּ עִמּוֹ׃

Gen 44:2 How Benjamin got this "pledge" is a contrast version of the whorish pledge in Gen 38:17-20. In Gen 44 it is about divine revelation, in Gen 38 about veiled lies. Local value is referenced by the global.

Gen 44:2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

Gen 44:2 וְאֶת־גְּבִיעִי גְּבִיעַ הַכֶּסֶף תָּשִׂים בְּפִי אַמְתַּחַת הַקָּטֹן וְאֵת
כֶּסֶף שִׁבְרוֹ וַיַּעַשׂ כִּדְבַר יוֹסֵף אֲשֶׁר דִּבֵּר׃

Gen 44:33 This chaper would be the descending low point before revealing Joseph in the next chapter. Judah presents his vicarious solution to the under-world horror to make it possible for the rest to begin their ascent. Whatever is done "instead of" **תַּחַת** locally

is referenced to the global. Also in its subsidiary form some needs to go down in order for the rest to go up. Judah is so haunted by chapter 37 that he offers his own vicarious slavery for the liberation of Benjamin. OT is full of parable story telling.

Gen 44:33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

Ge 44:33 וְעַתָּה֩ יֵשֶׁב־נָ֨א עַבְדְּךָ֜ תַּחַ֣ת הַנַּ֗עַר עֶ֤בֶד לַאדֹנִי֙ וְהַנַּ֣עַר יַעַל֔ עִם־אֶחָֽיו׃

Gen 45:3 Alive and real "presence" **פני** begin with a convicting dimension in Gen 3:8, and that is preserved in this local text. Do you see that fear coming "from (or out of) his presence" **מפניו** is the faith-based reason why a mediator and defence Advocate would show up as needed in this type lingual composition and convicting context?

Gen 45:3 And Joseph said unto his brethren, I *am* Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

Gen 45:3 וַיֹּ֤אמֶר יוֹסֵף֙ אֶל־אֶחָ֔יו אֲנִ֥י יוֹסֵ֖ף הַעוֹד֙ אָבִ֣י חָ֔י וְלֹא־יָכְל֥וּ אֶחָ֛יו לַעֲנ֥וֹת אֹת֖וֹ כִּ֣י נִבְהֲל֑וּ מִפָּנָֽיו׃

Gen 45:5-7 Sodomite eros preservation was outlined in Gen 19:32-34. Joseph represents the contrasting order provided in advance as preservation and missional predestination. Notice again that "Now" is the substantive reason for the causal "therefore" in the KJV, in contrast to the NKJV and NASB where "now" is only a time-based word.

Gen 45:5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

Gen 45:5 וְעַתָּ֣ה אַל־תֵּעָצְב֣וּ וְאַל־יִחַ֣ר בְּעֵינֵיכֶ֗ם כִּֽי־מְכַרְתֶּ֤ם אֹתִי֙ הֵ֔נָּה כִּ֥י לְמִחְיָ֖ה שְׁלָחַ֣נִי אֱלֹהִ֑ים לִפְנֵיכֶֽם׃

Gen 45:7 More editorial mess found by KJV/NKJV profiling. From Gen 12 it was about preserving the Abrahamic dna in his faith family, the same here, to preserve you in your posterity, in the NKJV shifted to be a line of physical descendants independent of the missional premise. The developing drama through the canon and through history is how patriarchal religion continually have rejected that their posterity equals them. This is how theology systematically have rejected the subsidiary premise required to be able to benefit from the principal salvation and provision of Christ. KJV oversight describes the missional intent the lexical and grammatical modernists pervert by lexical details. The critical part is the 3x Lamed section about twofold referencing and presuppositional and prepositional bias, where the KJV bypasses especially the third Lamech not to mix up the missional composition, in some translations saying "to preserve for you", using the lexical third Lamed, "to/for" ל "you" כם, and missing the point with the preservation of them in their posterity. Repeated recycling of lost missional dimensions is that later generations drifted off from the former generations, as something done "for you" and

independent of you since theology is divorced from the textual and missional intent. The posterity would become the wild You the theologians again are fostering by rejecting the missional premise the apostolic KJV mediates. Theology and modernism did refuse sola scriptura, sola S preservation, and how the KJV formulates this protective mission. Children and generations would be no more preserved than the patriarchal contribution to preserve themselves and thereby their posterity.

"Before you" לפניכם "to preserve" לשׂום "(to/for) you" לכם "a posterity" שׂארית

Gen 45:7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

Gen 45:7 וַיְשַׁלְּחֵנִי אֱלֹהִים לִפְנֵיכֶם לָשׂוּם לָכֶם שְׁאֵרִית בָּאָרֶץ
וּלְהַחֲיוֹת לָכֶם לִפְלֵיטָה גְּדֹלָה׃

For more context on Gen 45:7, this is a repeated pattern through OT where the KJV for apostolic and reformative reasons translates BC text in AD context according to Heb 1:2, but the theologians are stuck in the past and in Heb 1:1 and insist on things to be done on behalf, for you. The point, in agreement with Psa 12:6-7, is that preservation of text is about preservation of people, but the theologians want to make room for themselves as administrators in the temporal breach orchestrated by Lamed. The reformative mission the KJV protects with apostolic authority is direct and bypasses the Heb 1:1 roadblock establishment the theologians want to maintain by counter-reformatory translations like the NKJV, NASB etc. The Hebrew word here translated "posterity" שׂארית is later in the prophets also translated "remnant". All preservation of later generations must begin with preservation of the present you as translated in the KJV. The fictional preservation the modernists make of it, for you, is the outsourced version the theologians favour and also the form that always would fail. Only direct reconciliation and direct preservation will work. Breach administrators would mess with the textual details and the truth. The Hebrew Lamed repeats its function in multiple ways as a stumbling factor and profiled divider of KJV authenticity and modernist copycats. The Lamed-based preposition was always a meddling busybody standing in the way. Lamed models itself as the temporal troublemaker when G-d would say something "to them" להם in Gen 1:28, and now in second person, "to you" לכם , or in many other cases, "to the people" לעם. The issue was always that a direct address intended "to" ל the people עם would be blocked, cut off, and converted into a vicar address administered on behalf, "for" ל them הם. With their bastard translations are the theologians not willing to let go but insists on standing in the breach, messing with the details and hindering reconciliation. Gen 45:7 outlines the profiled stand-off between the providential Philadelphia and the rebellious Laodicea. After endless recycling under blind theological administration, this verse makes it easy to decode that the only way true preservation will work is the way the theologians deny. The KJV's apostolic position is that your posterity in no more preserved than you. The bastard position is a lexical translation of the text for preservation of bastard ideas.

Gen 45:8 After landing in this chapter, some changes have been installed since Gen 37. But verses like this have still all the elements to know how Satan built a hierarchy and how the Carnal Roman Empire would be ruled with local rulers and kings as Lackland puppets under the authoritarian pimpriarchate of Pope and Magisterium. False or true predestination makes the difference. Readers must learn first to diagnose the spectrum and variety of potential outcomes before choosing a preferred solution. Just like verse 7, notice how Lucifer, assisted by the temporal Lamed, is present and potentially becoming the controller and legal custodian of everything of importance.

Gen 45:8 So now *it was* not you *that* sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

Gen 45:8 וְעַתָּה לֹא־אַתֶּם שְׁלַחְתֶּם אֹתִי הֵנָּה כִּי הָאֱלֹהִים וַיְשִׂימֵנִי לְאָב לְפַרְעֹה וּלְאָדוֹן לְכָל־בֵּיתוֹ וּמֹשֵׁל בְּכָל־אֶרֶץ מִצְרָיִם׃

Read in order according to Satan's hierarchy and chain of command, if the fathers **אב** could be controlled, and thereby all rulers like Pharaoh **פרעה**, then would the lordship over any realm be secured. Notice that Lucifer and the temporal Lamed would mainly be interested in the ruling part of this story, saying, "a father to Pharaoh, and lord of all his house, and a ruler" לאב לפרעה ולאדון לכל־ביתו ומשל. This is how Lucifer's agenda 2030 repeats how the medieval ruling structures were set up under the control of Satan's magisterial pimpriarchate. In this context it is relevant to repeat how Let and Letting would work from first instance in Gen 1:3, first to hinder enlightening with repressive methods, which means to bring light by being exercised in darkness and by the forces of darkness. People living under repressive powers would not rebel until they had learned cause and effect and how deception is done. Whatever mindset became a father to Pharaoh would potentially control the whole chain of command.

Gen 45:22 In earlier notes it was explained what Matt 25:32 indicates about the need for G-d to reverse the imperialist gathering done by the globalist goats, before entering into his (not their planned) millennial rest, either a continued imperialist move into Lackland 2.0, or the needed reverse serving the people's Homeland. Gen 45:22 is one of the OT versions of it, and at the same time how the NKJV is messing with finetuned Hebrew and KJV syntax. You need to begin with how the KJV and the Hebrew agree also here: "To" ל "all" כל "of them" ם (plural suffix) "gave he" **נתן** "(to)" ל each man" **איש**. You need to begin with how T's target anticipates omega to solve this issue. Next step is the background for Matt 25:32 with the need to explode the mass pluralist gathering product "of them" first, and give "each man" a singular solution, which is the reason for reconciliation of each person singled out for personal sola S communion with the trinity. Verifying the KJV details, it is predictable how the editorial messing with textual details is done in the NKJV, following two typical trends. First the need to produce a different reading, and next, the typical theological combination of capital pronouns to elevate G-d mixed with the theological ideology that the Word is limited to G-d revealing himself.

Gen 45:22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.

Gen 45:22 לְכֻלָּם נָתַן לָאִישׁ חֲלִפוֹת שְׂמָלֹת וּלְבִנְיָמִן נָתַן שְׁלֹשׁ מֵאוֹת כֶּסֶף וְחָמֵשׁ חֲלִפֹת שְׂמָלֹת׃

A Benjamite test case like Gen 45:22 begs the question what came first, the chicken or the egg? In matters of Bn ageing and "change" שׁנה it can be hard to know whether this exchange means "change" חלפ of raiment שׂמל, or raiment of change. After endless Bn harassment, do you see that singularity needs rescue and Bn to be read in the context of the pluralist gathering "of them", in the same sense as all the sheep masses in need of rescue from the comparable type of gathering globalist goats in Matt 25:32? Everything individual begins with a need to break up "all" as a pluralist product "of them." Notice that Matt 25:32 and Gen 45:22 build their respective case in the same way from the first to the last word with human nature as a common (crowd) denominator. Do you see that the NKJV from start in both verses mess with the finetuned KJV syntax? Do you see the perverted sola And synergy the NKJV denies must be involved in the vicar gathering the modernists orchestrate around Dung hill in Matt 25:32? Do you see that if the subsidiary judicial and the mixed educational and eisegetical elements were not involved in the last tribulation pushing for the principal, there was no reason for the KJV to shape the syntax in Matt 25:32 for the reader to uncover the unstated there? After reading Matt 25:32 in the KJV, it makes it easier to decode the need to explode the pluralist mass in Gen 45:22. The text has no more relevance than its capacity to line up with redemptive history and G-d's growing plan to save and liberate man from fallen Adamkind. If you now expand the investigation and include the NASB and the NABRE, you will see even clearer how the modernist manipulators work to mask reality for the readers not to discover the first part of the story in Gen 45:22. Again the KJV ability to provide for scripture to interpret scripture does not exist in bastard translations like the NASB and NABRE. They do not mediate the whole story, only the fragment that suits and protects their globalist agenda. If the papists represented authentic apostolic teaching authority, they would know that the apostolic and the apocalyptic are grouped for transparent interpretation also to unveil the details the apostates do not include in their published fragment of the story.

One more test for Gen 45:22 is most relevant. Do you see that the twofold Lamed serves a double role, first to make filthy rags, then pure raiments? Do you see that Lamed is the same controlling custodian and resistor, "to resist him" לשׂטנו, from start in Gen 45:22 to the end of Zech 3:1+? Do you see that the scriptural dimension giving strength to law and sin became the synergetic Vau/And reinforcer of Satan's שׂטן position in Zech 3:1?

Zech 3:1 And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

Zech 3:1 וַיַּרְאֵנִי אֶת־יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל עֹמֵד לִפְנֵי מַלְאַךְ יְהוָה וְהַשָּׂטָן עֹמֵד עַל־יְמִינוֹ לְשִׂטְנוֹ׃

One more test to do regarding Zech 3:1. Do you see that the target priesthood standing up together with Michael in the end (cf. Dan 12:1), must build a reverse of the warfare, Vau vs Lamed, behind the last ten KJV words in Zech 3:1? G-d's children of light are tasked with the final war to dethrone the ruling priesthood of darkness.

Gen 46:1 Next chapter and more recorded sola Vau/And rolling out of history. With 3x sola Vau/And it says G-d with us, and it provides for all sacrifical dimensions.

Gen 46:1 And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac.

Gen 46:1 וַיִּסַּע יִשְׂרָאֵל וְכָל־אֲשֶׁר־לוֹ וַיָּבֹא בְּאֵרָה שָׁבַע וַיִּזְבַּח זְבָחִים לֵאלֹהֵי אָבִיו יִצְחָק׃

Gen 46:2 Again the NABRE rejects the substantive sola Vau/And communication and converts the first part into geography. It must logically follow that also the ending loses its primarily mental meaning.

Gen 46:2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I.

Gen 46:2 וַיֹּאמֶר אֱלֹהִים לְיִשְׂרָאֵל בְּמַרְאֹת הַלָּיְלָה וַיֹּאמֶר יַעֲקֹב יַעֲקֹב וַיֹּאמֶר הִנֵּנִי׃

Gen 46:3 Seen from a higher Pison position, it follows that descent into lower areas and echelons is associated with something fearful. It is much safer to go up to Jerusalem. Do you see that "there" שָׁם in the KJV is a reordered place, including pottery, limited to be about geography in the textual NKJV, NASB etc? This is another way of saying that a retrospective return in Gen 2:8 has been appointed as "made thee" אֲשִׂימְךָ. Do you see that the syntactic reordering the KJV does follows a predestined order of salvation, first a temporal location, there, pointing to a future great nation, which in modernist form is conveniently reversed by following a textual and geographical ending?

Gen 46:3 And he said, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

Gen 46:3 וַיֹּאמֶר אָנֹכִי הָאֵל אֱלֹהֵי אָבִיךָ אַל־תִּירָא מֵרְדָה מִצְרַיְמָה כִּי־לְגוֹי גָּדוֹל אֲשִׂימְךָ שָׁם׃

Gen 46:4 The more fundamental descent, the surer salvation and ascent. Do you see that all such subsidiary justice has no room in the substitutionary mindset of theology?

Gen 46:4 I will go down with thee into Egypt; and I will also surely bring thee up *again*: and Joseph shall put his hand upon thine eyes.

Gen 46:4 אָנֹכִי אֵרֵד עִמְּךָ מִצְרַיְמָה וְאָנֹכִי אַעַלְךָ גַּם־עָלֹה וְיוֹסֵף יָשִׁית יָדוֹ עַל־עֵינֶיךָ׃

Gen 46:26 One of the endless examples of WHO uprooting from THAT bloodline. In the KJV is Beth B the prototype used about the definite lingual composition speaking of all the souls "that came . . into" הבאה Egypt with Jacob. THAT is the expressive KJV. WHO is the uprooted substitute in the NKJV. Canonical tracing follows the prophetic perspective about the nature of their entrance. In the NKJV it is about physical persons.

Gen 46:26 All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls *were* threescore and six;

Gen 46:26 כָּל־הַנֶּפֶשׁ הַבָּאָה לְיַעֲקֹב מִצְרַיְמָה יֹצְאֵי יְרֵכוֹ מִלְּבַד נְשֵׁי
בְנֵי־יַעֲקֹב כָּל־נֶפֶשׁ שִׁשִּׁים וָשֵׁשׁ:

Gen 46:27 The same in different form, using the selective WHICH switch. First about those "which were born (to) him" אשר־ילד־לו, then repeating the story in verse 26 about those "which came into" הבאה Egypt. In both verses is a directional He ending suffixed to Egypt מצרים as their temporal homeland having the eternal on the horizon.

Gen 46:27 And the sons of Joseph, which were born him in Egypt, *were* two souls: all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

Gen 46:27 וּבְנֵי יוֹסֵף אֲשֶׁר־יֻלַּד־לוֹ בְּמִצְרַיִם נֶפֶשׁ שְׁנָיִם כָּל־הַנֶּפֶשׁ
לְבֵית־יַעֲקֹב הַבָּאָה מִצְרַיְמָה שִׁבְעִים: ף

Gen 46:28 About the directional first instance "direct" in the KJV. This verse may be used to explain the missional cause in Tyndale's calling to shape the driving directness in his translations, also to colour the KJV directness of expression in setting T's target. Here is the KJV, and Tyndale's version as printed in the Matthew's 1537 Bible. Tyndale is not only the father of the English language but the ruling pen behind the directional drive always explicitly directive, directional and with strict economy of words and word order to be on target. Tyndale is the fathering missional hand in the setting of T's target and in guiding Thee and Thou toward that target. If you check the last instance "direct" in 2 Thes 3:5, it reveals more of Tyndale's identity, predestined and called by name, T.

KJV 46:28 And he sent Judah before him unto Joseph, to **direct his face** unto Goshen; and they came into the land of Goshen.

TYN 46:28 And he sent Juda before hym vnto Joseph **that the waye myghte be shewed hym** vnto Gosan / and they came in to the lande of Gosan.

Gen 46:28 וְאֶת־יְהוּדָה שָׁלַח לְפָנָיו אֶל־יוֹסֵף לְהוֹרֹת לְפָנָיו גֹּשְׁנָה
וַיָּבֹאוּ אַרְצָה גֹּשֶׁן:

For more Hebrew details, the reformative and therefore directional value of the teaching of the Torah תּוֹרה , or "to direct" להורת his face unto Goshen, holds the directional value unified with the setting of T's definitive target in the KJV.

For additional context on Tyndale's named lingual legacy in person, this is one of the negative sides of the KJV story. An overwhelming majority percentage of Bible words is Tyndale's but he would never be mentioned and he was a threat to the royal church-state establishment in the days of King James. Tyndale and his works would be sought eliminated multiple times. His works was burnt, he himself was burnt, and John Rogers, the editor of the Matthew's 1537 Bible where all of Tyndale's OT/NT translations were published in Tyndale's form, became one of the first martyrs during the reign of bloody Mary (1553-1558). All possible measures were taken to eliminate Tyndale and silence his translations and his role as the father of the English reformation, the English Bible and the English language. Loyal papists tried and executed Tyndale himself in Vilvorde, Belgium, and the rest would be done in England. G-d's providential reform mission had the implications that Luther shaped the German language, Tyndale shaped the English language, but the competing, counter-reformatory modernists in Laodicea have no such missional calling and are drifting along a decaying lingual culture in constant flux and are in no way serving the missional directive outlined in Gen 46:28. Beth B is enough to do KJV/NKJV profiling on coming into the land vs coming to a surface of something, in agreement with the twofold Beth B in Gen 1:1. Sola Vau rules the direct objective as seen from start in Gen 46:28, the same repeated in how Vau is serving beth B at the end. Tyndale and the KJV bring person and place into oneness. Modernists like the NKJV are no more than visitors of a physical area. KJV/XXX profiling unveils two mindset. In the KJV, scriptural Baptism means full immersion into the textual and the missional, but in the NKJV the text indicates no more than infantile sprinkling. Readers need to stare long enough on the text to grasp the nuances and the dimensional difference from And-he-sent in the KJV, to the timed Then-he-sent in the NKJV. Secondly you should do the three steps from BC to AD, first no text, then some text, and finally everything made available for today's reader to understand the Genesis of salvation and deception and the days when they had no written redemptive means.

Gen 47:2-10 Is this the early model of a papal audience?

Gen 47:2 And he took some of his brethren, *even* five men, and presented them unto Pharaoh.

Gen 47:2 וּמִקְצֵ֣ה אֶחָ֔יו לָקַ֖ח חֲמִשָּׁ֣ה אֲנָשִׁ֑ים וַיַּצִּגֵ֖ם לִפְנֵ֥י פַרְעֹֽה׃

Gen 47:9 Repeat Gen 6:3 on years vs change. Here is one more example why years and change are synonymous, but since theology has no anthropological or subsidiary details to mediate, there is no reason for this 4x sequence of "years" **שני**, **שנה**, **שני**, **שני**, to be expanded with additional Hebrew senses like "change." Theology has no more need for the expanded OED sense spectrum in English than in Hebrew. Even if the effect of time is explicitly expressed, the theological story is still limited to timekeeping. Notice how the KJV uses "an" to make an anthropological equivalence between quality and quantity, and an approximation in length, and how the NKJV cements these uprooted details as "one" hundred . . . years. Like earlier examples has an approximate quality of life been converted into uprooted and accurate quantity of time, repeating the earlier theological summary of Abraham's life in Gen 25:7 as seen in some modernist versions. Just like

the absence of subsidiary justice in theological translations, are the personal details about those involved irrelevant since the theological story is limited to G-d revealing himself. The only personal eisegesis Abraham would be allowed to do in a theological frame, would be limited to the number of years of his life.

Gen 47:9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

Gen 47:9 וַיֹּאמֶר יַעֲקֹב אֶל־פַּרְעֹה יְמֵי שְׁנֵי מְגוּרַי שְׁלֹשִׁים וּמְאַת שָׁנָה מְעַט וְרָעִים הָיוּ יְמֵי שְׁנֵי חַיַּי וְלֹא הִשִּׂיגוּ אֶת־יְמֵי שְׁנֵי חַיֵּי אֲבֹתַי בִּימֵי מְגוּרֵיהֶם׃

Gen 47:13 Second instance "reason", the first was Gen 41:31. First how sola Vau/And introduces this verse by saying that there was no Lehem in the land, then a verse ending where "by reason" **מפני** it should have been concluded that the most relevant reason is how sola Vau/And is the required basis for all accounting of reason. It should be easy to reason that the NKJV, NASB etc., have no causal ending referring to the first words.

Gen 47:13 And *there was* no bread in all the land; for the famine *was* very sore, so that the land of Egypt and *all* the land of Canaan fainted by reason of the famine.

Gen 47:13 וְלֶחֶם אֵין בְּכָל־הָאָרֶץ כִּי־כָבֵד הָרָעָב מְאֹד וַתֵּלַהּ אֶרֶץ מִצְרַיִם וְאֶרֶץ כְּנַעַן מִפְּנֵי הָרָעָב׃

Here is the test case for Gen 47:13. Do you see that the reward of whoredom is the vicar presence of "Now there" as expressed in the NASB instead of the absent sola Vau/And, which the Benjamite Parris and Blayney agreed can only by stated "*there*" in italics?

Gen 47:19 About first instance desola-xxxx and how the KJV relates to the inner canon. This verse brings out the providential Vau and W combined with de-sola S. Vau and W represent the redemptive means provided to redeem humanity from slavery, from self and from self-desolation. Verse 19 makes an early introduction to Vau/W in Psa 107:20. Secondly, the more into the longer redemptive history the reader gets, the more essential is the Word in defining man's wasteland and the redemptive means against it. Joseph is the reason for first instance. Since reform vs contrary walk in Lev 26/9 is the place in the law where desolation accumulates itself, it makes it even more evident why de-sola S is the short form or desolation, and why rebellion against sola scriptura is the universal rebellion theology represents throughout history. In the longer run is desolation saying the same about sold property in need of redemption and redemptive means in Pharaoh's Egypt and in the patriarchal Europe, sold for physical food, redeemed by mental food.

Gen 47:19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate.

Gen 47:19 לָמָּה נָמוּת לְעֵינֶיךָ גַּם־אֲנַחְנוּ גַּם אַדְמָתֵנוּ קְנֵה־אֹתָנוּ
וְאֶת־אַדְמָתֵנוּ בַּלָּחֶם וְנִהְיֶה אֲנַחְנוּ וְאַדְמָתֵנוּ עֲבָדִים לְפַרְעֹה
וְתֶן־זֶרַע וְנִחְיֶה וְלֹא נָמוּת וְהָאֲדָמָה לֹא תֵשָׁם׃

For more Hebrew context on de-sola S **תשם**, it concerns Shem's homeland and how the theologians by their universally antisemitic ideas rejected the redemptive means to get there, and the sola S premise for homeland entrance. Scripture's own explanation of its role in reconciliation and redemption is so plain and is mediates in so many examples and in so many ways that it makes theology the most vain ideology on earth.

Gen 47:20 Fourth generation accomodates people and Lackland. Esau's lost birthright is expanded and made universal, and the acquisition of property in Gen 4:1+ is universal from start. Buying and selling and redemption have all the elements put in place. First instance "sell" and "sold" in Gen 25:31-34 take imperial form in Pharaoh's Egypt. These examples of exchange, food for land, make the redemptive standard for Jesus providing the universal sola S remedy to solve all these issues on earth. Nevertheless, theologians are so pigheaded that even the most plain parables and the role of Genesis in the Bible would be rejected. The first Lackland in Egypt corresponds to the reasoned and no-less literal Wasteland in Christendom's Europe. The famine prevailed, and would repeat the same later since the providential means to avoid being defeated were turned into means against purpose. You need to read the perverted form of "prevail" in Matt 16:18 after turning providence into means serving the priesthood of Satan in order to make the first examples in Genesis universal and global. In Christendom would the redemptive means have no more effect than the parables in Genesis. Next step is to decode the redemptive means provided to overcome at the end of Rev 3 in the context of defeat in Gen 47:20. The KJV says that "the famine prevailed over them" as the struggling nature of things the NKJV and other deceitful modernists do not want in print. The KJV makes it easy to understand why the sola S means were provided to stand against the wiles of the devil in Eph 6, as a link between Genesis and Revelation, and between defeat and victory.

Gen 47:20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

Gen 47:20 וַיִּקֶן יוֹסֵף אֶת־כָּל־אַדְמַת מִצְרַיִם לְפַרְעֹה כִּי־מָכְרוּ
מִצְרַיִם אִישׁ שָׂדֵהוּ כִּי־חָזַק עֲלֵהֶם הָרָעָב וַתְּהִי הָאָרֶץ לְפַרְעֹה׃

For more context, the essential terminology is about acquiring property as it started with the first gotten Cainesian package in Gen 4. How he bought **יקן** is essentially repeating the story of such **קנית** beginning with Cain. Also here it is necessary to be literal about the "land" in question since defeat in this adamic context and in the context of the king of Sodom in Gen 14 means that Satan acquired the right to be the dictator of the adamic heart soil. First in Gen 47:20, the adamic "land" **אדם** of Egypt, thereafter called every

man his "field" שׂדה. Just like the Sodomite king seeking personal property in Gen 14, the only agricultural landscape of relevance in this parable story is a personal heartland. It is also important to understand why human liberation required separation of powers and full liberation of the state from the heretical church. Satan's priestly jurisdiction on earth means dictatorial control with the inner man with editorial rights to rewrite man's biography. The devil's business and the business of priestly pimps and their prostitute property in the apocalyse need to be decoded for the evils it represents as the heretical dominion of theology. How Joseph saved his family in Goshen is only one part of it. A much broader foundation is laid in Genesis regarding the need for redemption as it was and still is perverted by Christendom and its heretical ideology called theology.

To bring the target priesthood into the inner realm of the Bible, is the last tribulation set up to enlighten the world. How the orchestrating evildoers behind Agenda 2030 have planned to enforce Lackland 2.0 and wrest all wealth, privacy, property, and property rights out of the hands of the people, is by orchestrating so much expenses and poverty that people are forced to hand over everything to the perpetrators. Gen 47:20 outlines the basics how it is done when Homeland becomes Lackland. As a redemptive parable story is Gen 47:20 explicit on the conditions and how written means of redemption coming with Moses eventually will swing the balance from defeat to sola S victory.

Gen 47:21 Isaiah's woe and his imperial warning of field laid to field became a general standard of prophetic warning. Precept upon precept is the story in verses 20-21 when the fourth stage reproduces urbanisation and capitalisation according to Cain's carnal city centre in Gen 4. It is only one half of the picture when Joseph is compared to Jesus. Also Christ vs Caesar, and salvation from imperial disaster, need to be mediated. This verse makes the blueprint for how Satan's priestly jurisdiction was manifested and how the priestly pimps presided over the European Lackland. As this verse indicates, those born into the serf class were enslaved to the piece of land they were born and could only be relocated if the devil's ruling establishment permitted any such relocation. How the devil's rulers did area planning and planned the population and mixed and relocated the masses as they saw fit, is no new idea under the sun. Without Satan's jurisdiction ruled out in Christendom, it would be much harder to know what Joseph and Pharaoh did and how Moses became the liberating mass missionary modelled in Abraham. How Europe repeated Joseph's Egyptian Wasteland is more than sufficiently documented for readers today to recapitulate the liberating meaning of precept upon precept. Today's migration pact is one of the ways to enforce relocation as a part of agenda 2030 where the overall mission is to destroy the culture of people earlier living in reformed, bordered and free homelands. Whatever Joseph was up to can be repeated by any governor seeing this as a model for what can be done.

Gen 47:21 And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.

Gen 47:21 וְאֶת־הָעָם הֶעֱבִיר אֹתוֹ לֶעָרִים מִקְצֵה גְבוּל־מִצְרַיִם וְעַד־קָצֵהוּ׃

Gen 47:22 Pharaoh's priestly portion is added to the story in the two preceding verses. Compared to the imperial Europe's religious fifth column and Lackland makers through history, there is no difference in nature from Pharaoh's priest class to the abusive sons of Eli and Europe's patriarchal apparatus. Biblical principles are universal. People that had the scriptural means would not loose their homeland and themselves. Christendom's carnal priesthood is modeled according to the earth-centred principles of Pharaoh. Food for land is the redemptive dimension at the end of this verse, and the adamic hear soil is mirrored in the context of rights to "acquire" קנה property and buy and sell. Liberty and liberation would always be a matter of priesthood and in the context of nutrition. As the priesthood is modelled around the patriarchal Pharaoh, it has no other role than to serve the ruling establishment. By insisting on such 5% ordinances continued AD would the priest class in verse 22 save themselves from being forced to share people's common misery in verse 21. It is a universal parable saying that whatever party had the Bible in their hands would have the means to redeem themselves. Whether the Bible is taken out of the hands of the people or it is perverted upon Dung hill makes little difference.

Gen 47:22 Only the land of the priests bought he not; for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

Gen 47:2 רַק אַדְמַת הַכֹּהֲנִים לֹא קָנָה כִּי חֹק לַכֹּהֲנִים מֵאֵת פַּרְעֹה וְאָכְלוּ אֶת־חֻקָּם אֲשֶׁר נָתַן לָהֶם פַּרְעֹה עַל־כֵּן לֹא מָכְרוּ אֶת־אַדְמָתָם׃

Gen 47:25 Regardless of being true or false, is this the breach model how to develop deception and servitude. If they accepted Pharaoh as supreme, it would soon lead to troubles, repeated when asking for a king in First Samuel, the same temporal troubles.

Gen 47:25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

Gen 47:25 וַיֹּאמְרוּ הֶחֱיִתָנוּ נִמְצָא־חֵן בְּעֵינֵי אֲדֹנִי וְהָיִינוּ עֲבָדִים לְפַרְעֹה׃

Gen 47:26 Formulating the Levitical standard as a developing link between Lamech in Gen 4 and the tyranny of vicar priesthood after Joshua, again and again a priesthood issue. Soon and in repeated cycles would a little leaven pervert the whole lump.

Gen 47:26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*; except the land of the priests only, *which* became not Pharaoh's.

Gen 47:26 וַיָּשֶׂם אֹתָהּ יוֹסֵף לְחֹק עַד־הַיּוֹם הַזֶּה עַל־אַדְמַת מִצְרַיִם לְפַרְעֹה לַחֹמֶשׁ רַק אַדְמַת הַכֹּהֲנִים לְבַדָּם לֹא הָיְתָה לְפַרְעֹה׃

One important detail sneaking into Gen 47:26 is the Sodomite property issue in Gen 14. Satan's unlimited jurisdiction is about the personal property right to the heartland of the priests. It says adama of the priests, not eretz of the priests. The KJV phrase "except the land of the priests only" cannot distinguish between which land and which priest. In this vicar landlordship is the owner of the land the owner of the person anyway. Abraham's experience in Gen 14:21 is at least partly repeated here.

Gen 48:16 First instance about redemption in the KJV. First that the prophetic focus in the KJV is a selective WHICH switch to specify that redemption **גאל** is from evil. Since the only functional redemption begin with Christ and Golgotha, there is no reason for a change from the forward-looking WHICH in the KJV to WHO connecting redemption to the Angel. Next, if the modernists should be consistent, why not translate this verse as redemption from all the orchestration of the "evil one"? The body of evildoers is no less real in NT than here.

Gen 48:16 The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

Gen 48:16 הַמַּלְאָךְ הַגֹּאֵל אֹתִי מִכָּל־רָע יְבָרֵךְ אֶת־הַנְּעָרִים וְיִקָּרֵא בָהֶם שְׁמִי וְשֵׁם אֲבֹתַי אַבְרָהָם וְיִצְחָק וְיִדְגּוּ לָרֹב בְּקֶרֶב הָאָרֶץ׃

Gen 49:1+ Before listing the named characters in Gen 49, verse 1 begins with combining the predictive nature of prophecy with the descriptive nature of the whole Bible. In the anthropological KJV this chapter begins with assembling themselves, their souls. The mental takes precedence over the physical. In theological versions, like the NKJV, it is a matter of gathering physical bodies. In the KJV the missional and the mental go hand in hand. If this body shall stand as one man united by faith, it must begin with the mental, causing them to agree in the canonical to be done in united action, the same in Gen 18:4, 45:5. When the KJV speaks of rest, it begins with the mental. Physical rest has limited value if the mind is a centre of neurosis. In both verses 1-2 is the KJV supplying the anthropological element the lexical and theological modernists have no room for. The KJV is mental and missional, the NKJV is lexical and grammatical but leaves out the necessary grammatical part included in the missional KJV. Both in verse 1 and verse 2 is "yourselves" in the KJV based on a grammatical plural in the Hebrew. In order to fulfil its redemptive mission according to the inner canon, is "yourselves" required to be souls in unity, not an exterior assembly of physical bodies like theological translations tend to say. The missional dimension about your own selves in Gen 49:1-2 has no more value than "rest" in Gen 18:4 means trinitarian rest for the soul. The most important for the readers today is the change from no books to all books to make the difference.

Gen 49:1 And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days.

Gen 49:1 וַיִּקְרָא יַעֲקֹב אֶל־בָּנָיו וַיֹּאמֶר הֵאָסְפוּ וְאַגִּידָה לָכֶם אֵת אֲשֶׁר־יִקְרָא אֶתְכֶם בְּאַחֲרִית הַיָּמִים׃

For Hebrew details in Gen 49:1, the wording "gather together (+ pre-/suffix)" אסף is a Niphal masculine plural imperative, a given order. In multiple instances from Gen 49:1 to the last in Amos 3.9, the Hebrew and the KJV specify an assembly of "your selves" האספו in this form, but in the NKJV there is no systematic dealing with textual details, randomly translating the "yourselves" part of the story. Another essential element in the Hebrew and KJV is a two-step saying, first, "that I may tell (to) you" ואגידה לכם, then next step, "*that* which shall befall you" את אשר־יקרא אתכם with a double object-marked missional objective. In the NKJV there is no systematic canon, and the text can say "what"-ever the reader wants it to say.

Here is the test case for Gen 49:1, to be read as the founding genesis of a layered story fulfilled by the final tribulation putting the doctrinal omega layer upon the generational alpha ending of Genesis. Do you see that all things foretold to fall apart in the last days concern the gathering of your own selves, which depends on these given specifics of sola Vau/And foretelling according to, and aligned with, "*that* which" canon, absent in the uprooted NKJV? In the fragmented alternative the NKJV makes of this verse, things can no longer be held together in unity. The Hebrew and the 400-years old KJV unveil how things would fall apart, and the wicked role of modernist means of deception in it.

Gen 49:1-2 Next step about self-gathering, anti-Copernican dimensions, the expression "gather yourselves together". Jacob requires an organic gathering for his final message, an alternative plural imperative, to gather and hear הקבצו ושמעו, but still the same.

Gen 49:2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

Gen 49:2 הִקָּבְצוּ וְשִׁמְעוּ בְּנֵי יַעֲקֹב וְשִׁמְעוּ אֶל־יִשְׂרָאֵל אֲבִיכֶם׃

Now an extra element to be verified in Gen 49:1-2, which is hard to understand only in a Hebrew-English context without Greek NT support. Notice the phrase which in verse 1 says, "unto his sons" אל־בניו, and in verse 2, hearken "unto Israel" אל־ישׂראל. In the context of the Greek article is it easier to understand the role of the English "unto", beginning in Gen 1:9. In process of time things would be done, unto or until one place. The point with the Greek (definite) article is (not) so much about making things definite in the same way as a step from a generic thing to the definite thing, but the meaning is more the formation of an object. In NT is the English "unto" also referencing the Greek article according to first instance "unto" אל in Gen 1:9. The relevance in Gen 49 and in many other verses is that some called to gather and listen would not properly do so until the imaged (unto) object formation, your own selves, his sons, unto Israel, are fulfilled, like having ears and finally being ready to hear. The processed order, Un- before -To, must finish its formative course for sonship of Israel conditioned unto its intended value. A crosscheck of "unto" vs hearing may begin in Jer 13:11, 22:21, 25:4, and Gen 17:9, for a meaningful formative "children unto Abraham" (τέκνα τῷ Ἀβραάμ) in Matt 3:9.

Gen 49:3 Together with the commandments in Exo 20 and Deu 5 are the two times listed sons of Jacob in Gen 29-30-35, and Gen 49 the founding framework for the inner canon of scripture with book and chapter division as a part of the Bible's descriptive nature. At this point it should be easy to detect how all ruling headache and the deadliest and most pride-filled of all sins come together in this prominent R form. Next, notice why things have a root cause and a "beginning" **ראשׁית** , a shared spelling with Gen 1:1, and why ordinal numbering begins with a "first" **ראשׁון** in order or rank.

Gen 49:3 Reuben, thou *art* my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

Ge 49:3 רְאוּבֵן בְּכֹרִי אַתָּה כֹחִי וְרֵאשִׁית אוֹנִי יֶתֶר שְׂאֵת וְיֶתֶר עָז׃

A test case for Gen 49:3. Be aware that subsidiary justice is educational and follows the fallen man's world nominated for something better. Do you see that any ruling residue of original sin, here a 2x "excellence" **יתר** can have no other reasonable reference than the teaching of the Torah **תּוֹרה** ? Do you see that Gen 49:3 has all the prideful strength that needs to be taken down in order to see the need for salvation?

Gen 49:4 How eros and ruling are interrelated, implicitly how these two typically merge when the world time and again descended into Sodomite troubles and war, and doing so while the priestly pimps were boosting their infallibly ignorant ambitions. Isa 33:6 says that social stability will come when original sin is mitigated by reformative measures. It is logically built into the textual kernel that Christendom's most pompous and primitive pimpriarchate mirror the pushing of deadly pride, whoredom, and war. Revelation is only a more elaborated form of pride and prostitute basics established in Genesis.

Gen 49:4 Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou *it*: he went up to my couch.

Gen 49:4 פַּחַז כַּמַּיִם אַל־תּוֹתַר כִּי עָלִיתָ מִשְׁכְּבֵי אָבִיךָ אָז חִלַּלְתָּ יְצוּעִי עָלָה׃ ף

Gen 49:5 First instance "habitation(s)" is the Edomite Gen 36:43. Now second instance. In plural form it says "their" **יהם** "habitations" **מכרת**. In two steps, person in place says why the habitual (hamas) meaning of behaviour has a place in the anthropological KJV but not in the theological NKJV. It begins in the primarily mental Hebrew where their habitation is about them as behavioural "vessels" **כלי** of cruelty in person. In the NKJV, where everything is uprooted and outsourced, there is no link between even the most basic elements put together. In the NASB is the divorce of meaning even greater.

KJV 49:5 Simeon and Levi *are* brethren; instruments of cruelty *are in* their habitations.

Gen 49:5 שִׁמְעוֹן וְלֵוִי אַחִים כְּלֵי חָמָס מְכֵרֹתֵיהֶם׃

For more context on Gen 49:5, the uprooting from reality began with the step from the inner mental KJV to the exterior RV/ASV. In the edited, counter-reformatory RV/ASV is all referencing and hints to the habitual, behavioural, and primarily mental Hebrew text gone, and the vicar story is only about exterior weapons. Be aware that one of the steps taken by the KJV translators goes from these early days BC when they had yet no written redemptive means, into the AD sphere of having all written redemptive means to diagnose the minds behind the actions. Theologians and modernists are stuck in the past and in the most primitive before anything were written, and their bastard texts represent no redemptive growth potential but a move back to medieval bastardisation where they and their primitive translations promote only vessels of wrath (cf. Rom 9:22). With the mindset of Cainesian salesmen מכר in Gen 4, these two conform to Lamech's pottery.

RV/ASV 49:5 Simeon and Levi are brethren; Weapons of violence are their swords.

Gen 49:6 After the generational story and the end in Gen 47:20-21, here are some of the profiled details of the patriarchy of the soul and what the father is not willing to share his glory with. The general wall of separation (Eph 2:14 vs Gen 34:25) has internal and external issues related to the second-heaven reformation, not limited to the wall between the Jews and the gentile world. It is a general behaviour pattern in the patriarchy, which needs to be read in the context of habitual cruelty in verse 5, and curse and division in verse 7. Their way of lost "unity" goes back to the scattered, first Babel in Gen 11. The same "wall" in Eph 2:14 stays up until these behavioural problems are solved.

Gen 49:6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.

Gen 49:6 בְּסֹדָם אַל־תָּבֹא נַפְשִׁי בִּקְהָלָם אַל־תֵּחַד כְּבֹדִי כִּי בְאַפָּם הָרְגוּ אִישׁ וּבִרְצֹנָם עִקְרוּ־שׁוֹר׃

A relevant test case and crosscheck in Gen 49:6. Do you see how this verse takes on the forced ecumenical "unity" under the episcopal pimpriarchate in Rev 17 vs true and free unity with the trinity in John 17? Next, do you see that before entering into a potentially peaceful seventh millennium, a preceding revival requires a corresponding reformative remedy?

Gen 49:10 More (kethiv) and [qere], about first instance Shiloh. Just like verse 6, verse 10 makes a second-heaven issues about potential reform and about Christ vs antichrist. Representation is the basis for all interpretation. Is Shilo(?) about rest and definition or about means of rest and definition?

Gen 49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*.

Gen 49:10 לֹא־יָסוּר שֵׁבֶט מִיהוּדָה וּמְחֹקֵק מִבֵּין רַגְלָיו עַד כִּי־יָבֹא (שִׁילֹה) [שִׁילוֹ] וְלוֹ יִקְּהַת עַמִּים׃

Gen 49:14 Next example of Hebrew root elements unchanged by vocalisation, drifting apart only by skewed observation. If Issachar, called a strong "ass," had competence on time, the area of application would be the "slimepits" חֵמָר in Gen 14:10 where time is absolute ruler and the spirit of time is in dominion with enslaving effect on all subjects.

Gen 49:14 Issachar *is* a strong ass couching down between two burdens:

יִשָּׂשכָר חֲמֹר גָּרֶם רֹבֵץ בֵּין הַמִּשְׁפְּתָיִם: Gen 49:14

For more context on Issachar and time, if you check the "heap" חֹמֶר in Hab 3:15, you have the conditions for the apocalyptic whore, not only sitting upon imperial waters in Rev 17 but being the preceding ruler of these waters. Now you have more background on how Issachar continually mirrors time and the office of Jezebel.

Hab 3:15 Thou didst walk through the sea with thine horses, *through* the heap of great waters.

דָּרַכְתָּ בַיָּם סוּסֶיךָ חֹמֶר מַיִם רַבִּים: Hab 3:15

If you after Hab 3:15 go to Eze 45:14, you have the rest of the pieces how to mirror oil and ordination and how the named, A the Ordained came out of his own swamp called Anonynous the Unknown. Ten baths make an "homer" חֹמֶר for reasons comparable to why an omer עֹמֶר is the tenth parth of an ephah. So, if Issachar really had fundamental competence on time and the spirit of time, his burden would be the royal sphere and the troubling conditions around the slimepits in Gen 14, and moving further back, the same enslaving slime in Gen 11:3. To unite the textual elements in the inner canon means to peel back all contextual layers of differing vocal observation and interpretation. This is some of the needed background for reading Gen 49:14-15.

Gen 49:14-15 Two versions of Issachar's story, and a case study in uprooting as literary artwork, verse 15 first. Now you must mentally construct two layers, first the founding layer laid by the KJV, then a secondary, modernist and materialist layer laid on top of the KJV by the scholastic copycats. In the founding KJV is "rest" primarily mental and spiritual from start, and slavery at the end is a tribute to original sin. In the uprooted top layer is the mental and spiritual converted into a physical resting place, and at the end it is forced physical labour. Easy-read translations were never needed by the masses. It is all about the pig-headed mentality in the flatland these translations come from. Readers of the KJV are faced with an abstract text where the proportions mediate a multitude of details. In modernist form the story is cemented in the physical and forced labour with no other form of rest and no dynamics in the development of tributary conditions. You can pick up any modernist, saying "resting place" and "forced labor" and discover that the scholarly consensus in them were cemented in the same mental flatland.

Gen 49:15 And he saw that rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

Gen 49:15 וַיַּ֤רְא מְנֻחָה֙ כִּי־ טֹ֔וב וְאֶת־הָאָ֖רֶץ כִּי נָעֳמָ֑ה וַיֵּ֤ט שִׁכְמוֹ֙ לִסְבֹּ֔ל וַיְהִי֙ לְמַס־עֹבֵ֔ד ס

Next step, back to verse 14. With no dynamics in the physical verse 15, the two burdens in verse 14 become one. The first, prophetic burden (cf. Mal 1:1), how to preserve rest in its fundamental sense, is gone, and the only burden left is physical and material. Notice that Bn-i-(Mn) again represents the same Beth-ween here and in Mal 3:18, and that even uprooting as lingual artwork means that the two Bin positions merge and all the critical need for distinction and division disappears.

Gen 49:14 Issachar *is* a strong ass couching down between two burdens:

Gen 49:14 יִשָּׂשכָר֙ חֲמֹ֣ר גָּרֶ֔ם רֹבֵ֖ץ בֵּ֥ין הַמִּשְׁפְּתָֽיִם׃

Third step, why all the mosaic cycles have collapsed in the theological world, texts and translations. In the KJV is Gen 49:15 comma-separated into four generations and four sections. As a qualifying member in the eisegetical priesthood of readers, you should feel entitled to use your personal and historical experience to verify the nature and order of things, and that the third generation is the time period when people begin to feel the more explicit pressure leading to total submission in the fourth generation.

Fouth step, the space-time dynamics and how Issachar in these two verses decodes the same four stages in Gen 1-4 and from Abraham to Joseph. If you now uses the meaning of "rule" the day and "rule" the night in Gen 1:16-18, and how darkness tends to sneak in by the next instance "rule" in Gen 3:16, and become total darkness by fourth instance "rule" in Gen 4:7 until Lamech's tributary pottery is fully enforced, you have the same ruling strength of darkness developed from the enlightended Abraham to the exiled sons of Jacob, under the ruling structures in Gen 41:40. Joseph would be equally useful for Pharaoh as Daniel for Nebuchadnezzar. If you return to Gen 49:15 is the darkness at the end of this verse so total that things seen from start are no longer observed, and in the texts of the modernists so completely uprooted that they no longer are observable. If you retrace things back to the first half of Gen 49:15 in the KJV, you should find that the second section and generation reveal that it was greater pleasure in worshipping the creation than worshipping the creator in the first section. Do you see why the Sodomite Gen 34-38 where eros and thanatos come together with all behavioural development and disintegration, is just in time around the generational Kairos moment and the point of no return into exile? Do you see why this appears together with the rest of multiplying burdens in the third section in Gen 49:15? Due to one repeated standard in deviation, do you see why fourth section in the KJV ends with a worship form giving tribute to Satan, which in its modernist form upon Dung hill is disguised reality in the iron/clay realm of antichrist? Do you see the abstract but no-less distinct principles and multiple meanings flowing out of "tribute" in the KJV in contrast to concrete slavery in competing texts? Modernism describes the enslaved soul but not what kind of worship form that leads to it. Matthew's 1537 Bible is Tyndale's text where "tribute" is found. For those conscious of the reformation they were partakers of, it was evident that Satan, or antichrist, would

be a self-defining phenomenon. Tyndale would bring out all aspects of the late middle English noted in the OED today. He combined tributary taxation with tributary worship imposed upon the Lackland member mass enslaved for submission to Satan's hierarchy seated in the sanctuary and demanding to be worshipped as god. Superficial translations offering only fractions of the physical and material facts and serving another gospel and the counter-reformatory mission, do neither want these KJV details to be known. In the Hebrew text is the tributary מס coding first-principle unbelief among slaveholders. As a final check, the four generations sectioned by KJV punctuation in Gen 49:15 are the four stages developing the same tributary eros and thanatos worship slavery in Rom 1. If Issachar had real competence on time, he would know this cycle from good to evil.

In summary, here is the twofold dimension to verify in Gen 49:14-15. It begins with the split-twofold burden coming with competence on time in verse 14, with the end of verse 15 on the horizon. If Issachar is unable to distinguish between the mental and physical in verse 14, he will neither be able to see how the worship part of the tributary in verse 15 would lead to the physical and enslaving part of the tributary. This is the issue with modernist fabrications. The twofold story has collapsed into one and the first, worship part is gone and only the full-cycle extreme is mediated. In modernist and theological translations are things either-or with no processed order and dynamics of change from beginning to end. The providential KJV is mush more sophisticated and nuanbced and bring out the Hebrew details with the apostolic authority also to verify the incompetence of compycat committees.

Here is the most relevant test case for Gen 49:15 today. Do you see that it would be a part of the counter-reformatory objective built into modernist versions upon Dung hill that the tributary worship of Satan as presented in the KJV, would be removed from the modernist text? In the iron/clay dominion of antichrist, the vicar of Christ, is everything a physical hardship without rest, for the glory of the Lackland pimpriarchate in charge after removing all references to prostitute elements in the Bible. Hebrew "tribute" מס is the essence of "cruelty" חמס executed in the pottery of Levi and Simeon.

Gen 49:16 Next reference to the singular "one" אחד. It should be self-evident how singularity and oneness mirror "unity" יחד in the Hebrew text, and therefore why the number "one" in the KJV in agreement with the Hebrew is reserved to primarily express truthful singularity. It should also be self-evident that any judicial exercise done outside the mental realm of singular, truthful unity always would be a biased form of pluralism.

Gen 49:16 Dan shall judge his people, as one of the tribes of Israel.

Gen 49:16 דָּן יָדִין עַמּוֹ כְּאַחַד שִׁבְטֵי יִשְׂרָאֵל׃

Gen 49:17 More illustrative stuff for the KJV children's book. Do you agree that serpent before repent are interrelated in the same way the converted, confessional re-mission of sins first appearing in Matt 26:28 builds on the devil's BC business taking effect AD? The KJV makes it difficult for those blaming it for being hard to read.

Gen 49:17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

Gen 49:16 דָּן יָדִין עַמּוֹ כְּאַחַד שִׁבְטֵי יִשְׂרָאֵל׃

Gen 49:18 First instance "salvation, in this form, is a target built into the gravitational BC/AD centre of scripture. Saving T's target, salvation is by definition. For whatever purpose, T is universal about its target meaning. Like all letters, T is designed to capture all possible worlds. It is up to the reader to define target meaning and semantic range.

Gen 49:18 I have waited for thy salvation, O LORD.

Gen 49:18 לִישׁוּעָתְךָ קִוִּיתִי יְהוָה׃

For more background on Gen 49:18, some of the most relevant is the early formation of a K-L paradigm in Gen 3:11. Who told "(to) thee" לְךָ that thou wast naked"? While time is dominant and "for thy salvation" לישועתך is mostly out of sight, do you agree that ignorance לְךָ vs awareness ךָ ל… is mainly a paradigmatic difference developed from Gen 3:11 to Gen 49:18? Do you see what having and holding and the possessive word "have" in this verse have to do with assuming certain expectations in 2 Cor 1:22? Do you see that the first "have" in Gen 1:26 would be infested with landgrabbing and all other forms of dominionist sickness?

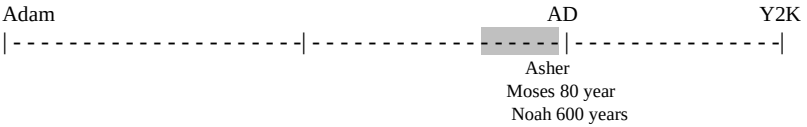
Gen 49:20 First for background, be aware that this is the conversion point for Bn-i-Mn, saying "out of Asher", a combination of his name + Min preposition. A full text version in the Hebrew would say, "out of Asher" מִן אָשֵׁר. With the preposition integrated, the Nun letter is taken up. It disappears and is not seen. This is one of the clearest examples of canonical fragmentation. KJV readers will see that this verse is not about Asher but a continuation of verse 19 and how Gad and the rest of the family are united in Asher and in his apostolic launch pad. It is the same as with the trinitarian Comforter. He does not come to be a witness of his own person but to give glory to Christ and G-d's mission. If there was anything apostolic about Pope and Magisterium, they would know why the text says what it says, but these guys are nothing but a fraud. They have absolutely no apostolic teaching competence. Translations officially approved by the Vatican are just as bad and self-centred as the rest of copycat work, in examples like this demonstrating how the Bible's inner canon is fragmented and falls apart in the hands of theologians. Gen 49:20 is one of the verses where the authorized KJV stands alone as the one reliable translation and as protector of the reformation. It was the same deviation in the Douay translation in 1610 as in today's NABRE. In all theological translations the canon must fall apart together with Jacob's family and commandment structure falling apart.

Gen 49:20 Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

Gen 49:20 מֵאָשֵׁר שְׁמֶנָה לַחְמוֹ וְהוּא יִתֵּן מַעֲדַנֵּי־מֶלֶךְ׃ ס

Compare with Gen 8:16 on prophetic forth-going as a product of the ark. In the Hebrew and the KJV is Gen 8:16 and Gen 49:20 the same predestined canonical launch pad into

missional execution made ready long before arriving there, but in the theological NKJV, NASB, ESV, NABRE etc., it is a non-canonical bellyflop and exit from a physical ark in Gen 8:16, and a textual fragment in Gen 49:20. You will be continually reminded through OT and NT that you cannot use the Calvinist ESV or LSB to find anything of relevance about predestination, even in verses like these two where predestination reach its absolute. Marked years cover the period from prevenient grace to saving grace, from the prophets beginning to rise and write, until Christ came and confirmed the meaning of G giving grace. Canonical epistemology mediates the Bible's designed Tabernacle and Ark pilgrimage guiding humanity into the seventh millennial holiest of holy. The Baptist's position and the washpot located at the door into the tent part of the Tabernacle are epistemologically united with Asher. BC/AD and Bn-i-Mn gravitate around the one singular centre of gravity all parts of the Bible are immersed into.



With this background for the providential authority of the KJV, there is no need to say that it is "inspired", as the infuriated anti-KJV advocates regularly spit out as a word of disdain. It is enough to say that the spirit that drove the prophets into writing mode, and provided the reformation, is the same spirit of prophecy and unity behind the apostolic authority that unveils the difference in verses like Gen 49:20. The systematic canonical consonance through the KJV is trinitarian and authorized by the spirit, as the difference when the KJV exposes the lack of apostolic backing behind modernist bastards in print. Thus, the devil is in the details also in how to sort out the truth and the endless errors in the modernist means of deception made by the copycats. G-d's reformative drive when Tyndale risked his life has very little in common with today's self-willed apostates doing their text-critical bastardisation of the Bible.

Two more details about the bloodlined Asher in the authorized and apostolic KJV. Leah is the first person explicitly to define the missional meaning of the Comforter. She says what took place and was launched out of Gen 17:17. Next, bloodlined reality formulated in Gen 49:20 about Asher's missional launch pad states the basis for Johannine Comma recording, having no real foundation in WHO uprooted from THAT and in the mutilated canon the modernist translations present and represent. The truth does not reside in their textual and translational forgery, especially in translations done to manipulate the gospel and hinder G-d's providential mission. In agreement with the Baptist Comforter arriving in John 14, speaks Gen 30:13 of the happily ever after when true lordship in residence at home is fulfilled.

Gen 30:13 And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

Gen 30:13 וַתֹּאמֶר לֵאָה בְּאָשְׁרִי כִּי אִשְּׁרוּנִי בָנוֹת וַתִּקְרָא אֶת־שְׁמוֹ אָשֵׁר׃

Gen 49:19 First, what is the connection between Gad's predestination in Gen 49:19 and Asher's unifying strength to bring forth in verse 20? For proper identification must Gad be dealt with canonically and grammatically. For proper identification, like Gen 36:1, the specifics of personal **הוּא** overcoming in Gen 49:19 mirrors THAT overcoming and that done, identified and named in person **גד אֶת־שְׁמוֹ** according to Gen 30:11.

Gen 49:19 Gad, a troop shall overcome him: but he shall overcome at the last.

Gen 49:19 גָּד גְּדוּד יְגוּדֶנּוּ וְהוּא יָגֻד עָקֵב: ס

Gen 30:11 And Leah said, A troop cometh: and she called his name Gad.

Gen 30:11 וַתֹּאמֶר לֵאָה (בְּגָד) [בָּא] [גָּד] וַתִּקְרָא אֶת־שְׁמוֹ גָּד:

The test case for Gen 49:19-20. Notice that everything gravitates around sola Vau/And with internal (time) division in Gen 30:11, 13, 49:20 according to the enlightening sola Vau/And in Gen 1:3. Next step, do you see that sola Vau/But in Gen 49:19 must be so for nothing but BC provision of AD and sola Kai/And overcoming in Rev 3:21? Do you see that Gad's predestined composition in Gen 30:11 also must include the negative side with all the destructive synergy orchestrated by the priesthood of Satan trying to destroy everything in the final tribulation?

Gen 49:21 Remember that no other person is more totally shackled by original sin than N before his release. N has two sides, an ambitious and ruling 5% side, and an enslaved mass 95% side living in servitude in agreement with the serpent body architrcture. N's ruling head in dominion entails a long lame rest of the body. N's goodly gospel is no more relevant than the enslaving and ungodly legalist framework N would wrestle with while working out his own salvation. Evil is the background for the two G-words.

Gen 49:21 Naphtali *is* a hind let loose: he giveth goodly words.

Gen 49:21 נַפְתָּלִי אַיָּלָה שְׁלֻחָה הַנֹּתֵן אִמְרֵי־שָׁפֶר: ס

Gen 49:22 Bn framing and ageing are subsidiary necessities in order to bring forth such a fruitful "bough" **בן** (male) and "branches" **בנות** (female) Abraham's Beersheba is a "well" **עין** given by subsidiary justice in Gen 11, En-Mishpat **עין משפט**. For internal unity is Joseph required to build on Abraham's common foundation.

Gen 49:22 Joseph *is* a fruitful bough, *even* a fruitful bough by a well; *whose* branches run over the wall:

Gen 49:22 בֵּן פֹּרָת יוֹסֵף בֵּן פֹּרָת עֲלֵי־עָיִן בָּנוֹת צָעֲדָה עֲלֵי־שׁוּר:

Gen 49:23 If the archers in this verse are combined with Gad's armed troop in verse 19, the two verses give their respective angle on hatred against predestination and against G-d's mission. The main parties to set up against each other are the proud establishment in Gen 49:3 and its street mob in Gen 49:5, and the forces predestined eventually to take them down in Gen 49:19, 22-24.

Gen 49:23 The archers have sorely grieved him, and shot *at him*, and hated him:

וַיְמָרְרֻהוּ וָרֹבּוּ וַיִּשְׂטְמֻהוּ בַּעֲלֵי חִצִּים׃ Gen 49:23

Gen 49:28 About predestination and the characteristic canon beginning with This *That* in Gen 3:13, later converted into these biographical commandments in Deu 6:1. In terms of origin of destiny is Gen 3:13 and Gen 49:28 the first and the last instance dealing with This That in Genesis. In OT it ends in Mal 4:3. In NT it contines in Matt 1:22 and ends in Rev 22:18.

Gen 49:28 All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

כָּל־אֵלֶּה שִׁבְטֵי יִשְׂרָאֵל שְׁנֵים עָשָׂר וְזֹאת אֲשֶׁר־דִּבֶּר לָהֶם Gen 49:28
אֲבִיהֶם וַיְבָרֶךְ אוֹתָם אִישׁ אֲשֶׁר כִּבְרָכָתוֹ בֵּרַךְ אֹתָם׃

Gen 49:32 Do you see what "and of the cave that *is* therein" והמערה אשר־בו says about Beth B and the twofold canon and the hollow state of affairs after uprooting from scriptural reality? Notice the change from the anthropological and primarily mental KJV to the exterior and physical NKJV. Do you see that the NKJV describes only a purchase of a physical field from the sons of Heth and no more than that, but the KJV begins with establishing the background, that redemptive history would began with the fallen man as a sinner on autopilot investing in his own death in himself. Remember that one of the points with fabricating means of deception is to remove the hints to why man would be in need of a saviour and to be saved from self. Readers in Laodicea's modernist flatland, reading bastard translations like the NKJV, have no reason to pick up anything beyond the exterior and material. The KJV has in most cases well-founded reasons to follow the Hebrew, and well-founded reason when deviating from the Hebrew to make a point. But the mental faculties ruling the modernist committees mess with syntax and meaning and do not keep track of vital details when they deviate as seen here in the NKJV, NASB etc.

Gen 49:32 The purchase of the field and of the cave that *is* therein *was* from the children of Heth.

מִקְנֵה הַשָּׂדֶה וְהַמְּעָרָה אֲשֶׁר־בּוֹ מֵאֵת בְּנֵי־חֵת׃ Gen 49:32

Gen 50:9 Again, local word meaning, going down and ascending, must be decoded in a global missional context, including Rom 11. The text says "both" about the 2x chariots and horsemen preceded by the Hebrew word beginning with the predestined "also" גם in Gen 3:6. Do you see how the subsidiary story in Gen 50:9 relates to the predestined fulfilling of the first "also" גם in Gen 3:6 after removing all the filthy extra?

Gen 50:9 And there went up with him both chariots and horsemen: and it was a very great company.

וַיַּעַל עִמּוֹ גַּם־רֶכֶב גַּם־פָּרָשִׁים וַיְהִי הַמַּחֲנֶה כָּבֵד מְאֹד׃ Gen 50:9

Gen 50:15 As soon as Israel and the third generation is out of sight in verse 14, repeating the generational fade-out in Gen 37, it is back to the troubled fourth generation, and the NKJV is of course denying the sola Vau/And cure to end all such hatred. In this verse is functional predestination fulfilled, evil for good. The Hebrew word behind all the evil which we "did" גָּמַל is the same bountiful expression shaping Psa 119:17 where it says Gemol גְּמֹל , in Gen 50:15, Gamal, different vocals but the same root story.

Gen 50:15 And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

Gen 50:15 וַיִּרְאוּ אֲחֵי־יוֹסֵף כִּי־מֵת אֲבִיהֶם וַיֹּאמְרוּ לוּ יִשְׂטְמֵנוּ יוֹסֵף וְהָשֵׁב יָשֵׁיב לָנוּ אֵת כָּל־הָרָעָה אֲשֶׁר גָּמַלְנוּ אֹתוֹ׃

Gen 50:18 A paradigmatic round-up of Genesis. First the longer as-is paradigm and how it relates to the origin of destiny, given the as-is form called even or all-so גם from first instance in Gen 3:6 to the final in Gen 50:23 and also represented here. Secondly how the paradigmatic לך beginning in Gen 3:11, having a missional milestone in Gen 12:1, coming to its end here, and finally, how Niphil Basar is falling down in the confessional framework of redemptive accounting, as-is verification and image control, all-so. If the paradigmatic לך is fulfilled, is the origin of destiny all-so גם accurately imaged. By the end of four chapters, Gen 1-4, and by the end of four generations, the same confessional point is proven, expecting the end of all legal recycling in Mal 4, all cycles ruled by the same veiled nakedness beginning with the first fallen man's paradigm in Gen 3:11.

Gen 50:18 And his brethren also went and fell down before his face; and they said, Behold, we *be* thy servants.

Gen 50:18 וַיֵּלְכוּ גַּם־אֶחָיו וַיִּפְּלוּ לְפָנָיו וַיֹּאמְרוּ הִנֶּנּוּ לְךָ לַעֲבָדִים׃

The whole concept of predestination: How they walked or "went" ילכ their way in this predestined גם paradigm until being conformed to the image likeness when that became a paradigmatic לך reality at the end. Chapter by chapter did third and fourth generation become what Terah and Abram were forced to run away from, in the end being called and changed by these conditions. Subsidiary justice is working with educational effect to force man down on his knees, until a better solution were made permanent. The other side of the picture is the present condition when the tyranny of relativism has become so absolute that reality has no educational effect. Beyond the Kairos moment and apostate point of no return, man has passed the redeemable. In today's rebellious state of affairs, even the sum of history has so far a limited effect and no confirming weight in foretold conditions, meaning that tribulation must again be imposed on Christendom's hardened (theological) hearts having no will to reform. Gen 50:15-18 serves as a link between the grown-up Eph 4:13-15 and Beth-weaning גמל in Gen 21:8, predestined to be all-so גם.

Here is a test case for Gen 50:18. Do you see what sola Vau/And blueprinting of history has to do with as-is or all-so mirroring of reality? Do you see that sola Vau/And again is the redemptive arbiter and go-between in reconciliation for peace on earth? Do you see that the alternative, timed narrative in the NKJV, NASB, NIV, ESV, NABRE etc., has no real mirroring of the all-so canon but is a flow of empty words? In theological minds, the presence or absence of G-d's written redemptive provision represents no significant difference. A theological Bible is only a sidetracked explanation with no intrinsic value and redemptive function on its own. Modernist apostates in scholarly consensus reject the fact that sola Vau/And is the same premise for brothers in unity here, as for bringing the heaven to earth in Gen 1:1. In NT makes sola Kai/And the same distinction between deistic religion and trinitarian unity in Eph 4:13, the same difference when sola Kai/And mediates the and-finisher of faith in Heb 12:2. It is revealing that theologians and their priesthood of unbelief, living in denial of sola S reality, are the reason for this explicitly outstanding finish. If you compare the translational extremes, the KJV as reformative promoter of faith, and the NABRE as promoter of counter-reform and unbelief, the two versions of Gen 50:18 are about promoting sola Vau/And reality vs rejecting it. The KJV does literally translate word for word and is dedicated to sola S reality. The NABRE is not really a translation, but a paraphrase where the most important details have lost their meaningful distinction. It is characteristic that the KJV promotes the liberating meaning of being a servant, where the papist NABRE makes the impression of enslavement as an imprint on the reader's mind, especially when the story involves the Jews. Thus, one of the apostate elements the theologians promote with counter-reformatory fabrications, is to make a story impressing itself on the reader's mind that the Bible must be a stinking, negative association with enslavement and slavery instead of redemptive liberation. It is the legacy of the Jesuits that they managed to impose "that serpent" as their enslaving image of the Bible, especially the reformation Bible they made their mission to destroy.

Gen 50:19 A good reason to recheck the first "do not be" in the NKJV and other bastard translations in Gen 4:7, 15:1. If you check the OED where "du-bi-ous" came from, you may find that means of deception are means of sowing doubt. After all, the mission plan with the true Bible is to rapture people back to trinitarian Being. In Gen 50:19 the NKJV case is how to present the devil's worst fear. Do not Be vs I Am. One of the elements playing the unconscious part of the reader's mind is that it recommends deism. Do you see that the NKJV and NASB offer two alternative ways of reading: A recommendation of deism, do not be, or a lingual soup where the words have lost all relevant meaning? Do you see that man's social and lingual decay and the modernist means of deception developed therein became a deceptive realm where also the syntax would be involved in conditioning deceived minds? Do you see that it was therefore called Babel, because the communicative value of language was lost and speakers did not understand the meaning of their words? It is enough to repeat the question. What is a woman? The apostate Bible industry does its formative business at the centre of lingual babble upon Dung hill.

Gen 50:19 And Joseph said unto them, Fear not: for *am* I in the place of God?

וַיֹּאמֶר אֲלֵהֶם יוֹסֵף אַל־תִּירָאוּ כִּי הֲתַחַת אֱלֹהִים אָנִי׃ Gen 50:19

If you go through the multitude of translations, you will find what scholarly consensus is involved in, and how people not reading carefully will feed their own unconscious mind into a state of doubt and the dubious and into the recommended position that it is safest to be dull-minded deists. Instead of being lingual forerunners pointing out the need for Christ, are means of doubt and deception generally serving antichrist. Modernist versions like the LSB make themselves protectors of 5% expositors and mediators in hierarchical structures set in opposition to the egalitarian KJV. This is how pre-1517 conditions are reworked by feeding the unconscious with dubious sentence structures. One more detail to be checked is how the twofold And-Joseph in the KJV is turned into a stand-alone, nothing but Joseph in modernist anti-sola S form. If you check how scholarly ideology works to convert and-Joseph into nothing but Joseph and how these disjunctive guys also enslave verse 18, you have more of the puzzle how the theologians fabricate means of deception and are trying to eliminate sola scriptura in favour of antichrist's expository pulpit. The same textual devil is smiling in an endless chain of dubious textual details perverting the missional through the 66 books.

Gen 50:19 And Joseph said unto them, Fear not: for *am* I in the place of God?

וַיֹּאמֶר אֲלֵהֶם יוֹסֵף אַל־תִּירָאוּ כִּי הֲתַחַת אֱלֹהִים אָנִי׃ Gen 50:19

For additional reasons it is necessary to be detailed on Tamar's underworld terror and mafia regime used in combination with this rhetorical sentence structure. It will be more described later, but for now the reason for the question mark at the end is based on how the Hebrew definite article is used in particular cases like this, הֲתַחַת. By default is the definite article, הַ vocalised with patach, but in questions and rhetorical cases will the grammarians never consider this form, הֲ a definite article. Here and in all other cases the point is that vocalisation cannot change any founding character in the element itself, only how it is observed and used. Remember how Niphil Basar was introduced when flesh instead thereof was closed up in Gen 2:21 and that specific underworld was able to establish itself, and from there how Tamar's veiled terror regime continually would seek any opportunity to pervert salvation by definition and the defining means of salvation as seen in this particular case. If deception is successful, will the question mark disappear and "*am* I" is changed to I am. Now you should reconsider the great dichotomy between prescriptive, lexical-textual theology on one side and descriptive, real-life anthropology on the other side, and how the theologians have manipulated the translated version of it in agreement with the depths of Satan in Tamar and Thyatira. Taking two steps back from Tachat, all the wolves in sheep's clothing are There, disguised in the manipulated statement, Fear יראּ not, potentially hijacked by a grammatical ת. All textual elements are present for turning scripture into whatever the abusive theologians wanted to make of it in their counter-reformatory service for antichrist, the instead-of Christ. Do you see why theologians as a matter of cover-up and self-protective projection always insisted that the Bible is theological and limited to G-d revealing himself? Notice the hopeless LSB gymnastics, professing an open window into the kernel while actively working to close that window and the last window of opportunity to save the world in Laodicea?

One more test should be done in this expanded deceptive Tachat context in Gen 50:19. Do you see that while the theologians reshape texts, translations, and the syntax as seen here in the NKJV and NASB, their counter-reformative work means that the theological and ecumenical establishment more universally than earlier want to elevate themselves above the people, while playing this unconscious mind game with theologians elevated to 5% sainthood (for I am), while conditioning the poor masses to get used to be deistic slaves (do not be)? Do you see how this manipulated textual element of Gen 50:19 in the NKJV, NASB etc., continues the ambitious physical Joseph in Gen 37 and takes it to the next level with the textual and mental? Do you see how the NKJV builds this disgusting counter-reformatory hierarchy in the last half after denying sola Vau/And reality in the first half? Do you see how the primarily mental KJV is exposing the deceptive concrete flatland cemented in the exterior NKJV and NASB? Do you see what Tamar's temple veil rent in twain, and the final tribulation ending with apocalyptic unveiling, have to do with all this evil orchestrated by the theological mafia operating behind Tachat? Do you see that nothing has been changed from the instead-of terror and horror office in Gen 2, to the end when antichrist, the vicar of Christ, is scheming behind the scene and hoping to impose iron/clay dominion masked as a smiling Agenda 2030? It is vital to diagnose the whole spectrum and all potential alternatives covered by Gen 50:19.

Gen 50:20 Next on predestination and evil for good. The six instances in Genesis are, Gen 2:9, 17, 3:5, 22, 44:4, 50:20. These verses are just as important for Mal 2:17, 3:18 as they are for Rom 8:28-30. A fully valid predestination combines the missional party with those in need of that mission.

Gen 50:20 But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

Gen 50:20 וְאַתֶּם חֲשַׁבְתֶּם עָלַי רָעָה אֱלֹהִים חָשָׁבָהּ לְטֹבָה לְמַעַן עֲשֹׂה כַּיּוֹם הַזֶּה לְהַחֲיֹת עַם־רָב׃

Gen 50:21 About "time" עת and the last "now" עתה in Genesis and in Vau context. Now in retrospect you are required to understand how Niphil Basar mirrors time and all matters of time through the first cycle in Gen 1-4 and in general, and thereby conclude why a potential end of time always forces Now and Vau to stand face to face and mirror each other for descriptive and diagnostic reasons. First instance "now" in Gen 2:23 has (No) other function than supplying flesh for Satan's temporal dominion. Second instance in Gen 3:1 supply the Nahash head of N's fallen body. Third instance "now" brings the first and the second together for bodily control in Gen 3:22, and the point with this case is the first timed, and-now ועתה in the first context of good and evil and why N makes up the first potential end of time and the first Kairos moment when the first Now appears before that Vau mirror of self. Fourth instance "and-now" ועתה in Gen 4:11 is no-less relevant in terms of having passed the point of no return by the end of Gen 3. The moral in all this is why the final "and-now" ועתה in Mal 3:15 is the last Kairos moment and the last opportunity to see what the behavioural Niphil Basar says in all Kairos moments

laid on top of several layers beginning with Gen 3:22, and why N needs the nourishment Joseph offers in Gen 50:21, and why these warnings are repeated so many times and in so many forms that no reader in the end is without excuse and can no longer deny the fact that sola Vau-And not only is Niphil Basar's mirror but a time-and-flesh consumer per se, saying how and why Asher became Naphtali's saviour and comforter.

Gen 50:21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

Gen 50:21 וְעַתָּה אַל־תִּירָאוּ אָנֹכִי אֲכַלְכֵּל אֶתְכֶם וְאֶת־טַפְּכֶם וַיְנַחֵם אוֹתָם וַיְדַבֵּר עַל־לִבָּם׃

For additional context, do you see how the NKJV and NASB pervert the point of Now nourishment and the point of Now return to Eden? Do you see how means of deception offer comfort without nourishment, and provision independent of sola scriptura? Do you see that the NKJV has no better grips on Being before Doing, than on the means to deal with such disorder? Do you see how the missional KJV brings the textual roots together and traces all nourishment back to the double eat-eat statement in Gen 2:16? Numerous examples line themselves up through OT in a way for those that want to see not to miss how things time and again repeat these fundamental evils, how Bible perversion is done as a more or less deliberate counter-reformatory effort to destroy sola scriptura. Do you see why committees working only on physical descendants and avoiding the missional seed of Abraham in earlier chapters, also will limit all nourishment to the same physical body and all provision according to their own materialist mindset? If you go back a few chapters and repeat Joseph's work in Pharaoh's Egypt, the famine, the food stores and the only reason his family arrived, do you see the rebellious absurdity the NKJV projects and what it tries to come around by avoiding all hints to sola S nutrition? Do you see how the most prominent OT forerunner of the good shepherd in NT has become a good provider of material comfort? Do you see why the establishment that makes this bastard fabrication is the establishment that never would come out of Babylon? If you check the modernist translations in use today, and repeatedly referred to, do you see the deceitful nature of scholarly consensus? Do you see why Now and Vau/And were providential all the way for feedback on the first agricultural, the-garden-thou? Do you see how well Mosaic recycling is done after rejecting the Messianic sola S provision? In other words, do you see that theology has no authentic mission, but that all these bastard translations are anti-KJV, anti-sola scriptura, and essentially counter-reformatory fabrications made for no other reason than protecting the establishment? To put the most absurd in context, do you see why those professing that scripture does no place teach sola scriptura, also are those saying that no doctrine is changed or affected in these toxic translations?

Gen 2:16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

Gen 2:16 וַיְצַו יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכֹּל עֵץ־הַגָּן אָכֹל תֹּאכֵל׃

If you have checked the double eat-eat statement at the end of Gen 2:16 corresponding to the phrase on nourishment אכלכל in Gen 50:21, you have an example of scholarly consensus working out the deliberate evils of avoiding the most plain truth, particularly since Joseph's mission both in practical and parable form is about feeding G-d's flock, and working out the redemptive nature of scripture as mental nutrition. This is how the perversion of scripture is done and how textual details are used to pervert the missional. Redemption by providential nourishment is the canonical mission the non-canonical and counter-reformatory rebellers want to eliminate together with the KJV, which makes it so hard to distinguish between ignorance and deliberate evil. If you go through all the modernist translations in use, you will find how scholarly consensus is working against providence, against the truth, and to hide the primary sola S intent with scripture. The 66 books are full of details regarding the wilful nature of anti-KJV hatred, and the nature of apostasy. Those making and reading bastard texts and translations and fueling apostasy in Laodicea are those that never would come out of the apocalyptic Babylon. Notice that the theological rebellion against sola scriptura is the same counter-reformatory nature of rebellion against scripture as redemptive nutrition. The KJV clarity on these matters is so offensive and infuriating that the first Gunpowder Plot mentality led to endless later plans how to eliminiate the providential KJV. This counter-reformatory agenda has not changed from the 1500s to Agenda 2030, today manifested by a pluralist flood of wild Codex Satanicus siblings around Dung hill.

Gen 50:22 By punctuating the point that person equals place, this verse in the KJV says that Joseph became Mr Egypt in person, and Egypt became the nature of Joseph. Again is ageing about anthropological approximation in the KJV, and numbering with timed accuracy in the NKJV and NASB. This is the missional identity in person Egypt would drift away from in Exo 1 after the death of Joseph. Do you see where later statements of the pillars of society come from (cf. 1 Sam 2:8), and why sola Vau/And is required for real presence of the trinity as the only reliable pillar in 1 Tim 3:15? Do you see that the whole Laodicea must pay the price of rebellion when the theologians explicitly removed the real-presence dwelling of the sola Vau/And defence Advocate? In the apostolic KJV is the story about the trinity. In the NABRE it is limited to a physical family. Apostolic oversight is not only preserving the capacity of scripture to interpret scripture. The KJV exposes the mess in all the competing copycats having no such apostolic dimension and no such oversight and overview.

Gen 50:22 And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

Gen 50:22 וַיֵּשֶׁב יוֹסֵף בְּמִצְרַיִם הוּא וּבֵית אָבִיו וַיְחִי יוֹסֵף מֵאָה וְעֶשֶׂר שָׁנִים׃

Gen 50:23 Explaining how predestination and predestined missional responsibility work together until the fourth generation. While sola Vau/And blueprints history as-is, is the Hebrew word, "also" גם recording the behavioural follow-up of Joseph until the fourth generation in his own family as a continued Abrahamic faith dna after him.

Gen 50:23 And Joseph saw Ephraim's children of the third *generation*: the children also of Machir the son of Manasseh were brought up upon Joseph's knees.

Gen 50:23 וַיַּ֣רְא יוֹסֵ֔ף לְאֶפְרַ֖יִם בְּנֵ֣י שִׁלֵּשִׁ֑ים גַּ֚ם בְּנֵ֣י מָכִ֔יר בֶּן־מְנַשֶּׁ֖ה
יֻלְּד֥וּ עַל־בִּרְכֵּ֖י יוֹסֵֽף׃

Here is the test case for Gen 50:23. Do you see how this verse repeats Gen 50:18? Sola Vau/And blueprinting repeats things as-is done all-so until full cycle. Do you agree that after removing sola Vau/And from start, the NKJV editors cannot reasonably explain how their relocated “also” lost its canonical and generational tracing, as-is = all-so?

Gen 50:24 Some grammar details. From Gen 1 and through scripture is Elohim generic about something divine, called G-d or a god. By Hebrew grammar rules must Gen 50:24 read Elohim in the context of what this verse says about change from the generic to the specific and definite. Gen 50:24 is first instance where Vau is added to make וֵאלֹהִים.
In this case Hebrew grammar indicates that Vau and W work partly in the same way as the definite article. When Elohim is prefixed with Vau it brings a vowel change. Elohim changed from the generic to the specific and definite must be read in the context of what Joseph says about G-d and future. This is partly how to distinguish between the written Kethiv and the oral Qere in other, more explicit instances. This verse must be decoded in terms of G-d sending the Word in person into the world for definition.

Gen 50:24 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

Gen 50:24 וַיֹּ֤אמֶר יוֹסֵף֙ אֶל־אֶחָ֔יו אָנֹכִ֖י מֵ֑ת וֵאלֹהִ֞ים פָּקֹ֤ד יִפְקֹד
אֶתְכֶם֙ וְהֶעֱלָ֣ה אֶתְכֶ֔ם מִן־הָאָ֥רֶץ הַזֹּ֖את אֶל־הָאָ֑רֶץ אֲשֶׁ֣ר נִשְׁבַּ֔ע
לְאַבְרָהָ֥ם לְיִצְחָ֖ק וּלְיַעֲקֹֽב׃

Elohim אֱלֹהִים prefixed וְ reads Welohim וֵאלֹהִים

Gen 50:24 **And** G-d will surely visit you.
John 14:8+ He that hath seen me hath seen the Father.
John 1:1 And the W was G-d
John 1:11 He came to his own, and his own received him not.
John 1:15 This is He of Whom I speak (W substantiates H and Homeland definition).

He would “surely visit” פקד יפקד you, is the same patriarchal Pe in person, but the core detail is how W represents the saving means of definition when the Word presents The G-d. The Hebrew OT has a variety of coded forms like this becoming elaborated plain text in NT. Sola Vau in person came to show who the father is.

Gen 50:25 Bones and Thummim coming full cycle about the origin of destiny from first instance in Gen 2:23 to the so far completed rescue operation in Gen 50.

Gen 50:25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

Gen 50:25 וַיַּשְׁבַּע יוֹסֵף אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר פָּקֹד יִפְקֹד אֱלֹהִים אֶתְכֶם וְהַעֲלִתֶם אֶת־עַצְמֹתַי מִזֶּה׃

For more context on bones **עצם** and recycling, proper context for the last words, from hence **מזה**, is Gen 3:13: What is THIS *THAT* **מה־זאת** thou hast done? Joseph's final words repeat the regained standard of prophetic forth-going in Gen 8:16. In the KJV the end of Gen 50:25 brings forth the awareness of cause and effect (hence). In modernist versions, that long before this verse have established and repeated the pattern that they have no inner moral story, only physical descendants, the end of the cycle is to pick up Joseph's physical body. The KJV preserves the lexical spectrum. Modern versions have only a limited, physical component of what the lexical spectrum offers and the story is fractured and essentially useless in a missional sense and serves no other purpose than continued Mosaic recycling, ever learning but no meaningful aftermath.

Do you see that sola Vau/And is not only the carrier of this local story but the carrier of all blueprinted history and required to keep this oath in continuation?

Gen 50:26 Hundred **מאה** years of Bn ageing. Again an anthropological approximation called "an hundred" . . years in the KJV, in the NKJV an acurately timed exterior detail. In many cases it may be hard to detect the real difference, but the anthropological KJV and the theological NKJV belong to two totally different world views and two totally different cosmological universes.

Gen 50:26 So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

Gen 50:26 וַיָּמָת יוֹסֵף בֶּן־מֵאָה וָעֶשֶׂר שָׁנִים וַיַּחַנְטוּ אֹתוֹ וַיִּישֶׂם בָּאָרוֹן בְּמִצְרָיִם׃

Overview of the books of Moses

Genesis is primarily 4-numbered, first about Gen 1-4, then from Abraham to the sons of Jacob and Israel, generally saying 4=G. For the other four books of Moses the stories are primarily 7-numbered.

Overview, sons, chapters, and years.

Year	Deu	Deu	Num	Num	Lev	Levi	Exo	Exo
1	1	21	1	22		11	1	21
2	2	22	2	23		12	2	22
3	3	23	3	24		13	3	23
4	4	24	4	25		14	4	24
5	5	25	5	26		15	5	25
6	6	26	6	27		16	6	26
7	7	27	7	28		17	7	27
8	8	28	8	29	1	18	8	28
9	9	29	9	30	2	19	9	29
10	10	30	10	31	3	20	10	30
11	11	31	11	32	4	21	11	31
12	12	32	12	33	5	22	12	32
13	13	33	13	34	6	23	13	33
14	14	34	14	35	7	24	14	34
15	15		15	36	8	25	15	35
16	16		16		9	26	16	36
17	17		17		10	27	17	37
18	18		18				18	38
19	19		19				19	39
20	20		20				20	40
21			21					

Exodus

Genesis covered the first 2500 years of unwritten history up to Moses, before G-d gave the two tables with the commandments and Moses began recording the details of it. The 1500-years period BC from Moses to the Messiah cover the two historical milestones of redemptive history when time has been reversed. First the tracing of history from Adam to Moses in ascending years. Then it was necessary to reverse time and keep track of the 1500 years BC in descending order, before again reversing and counting the years AD in ascending order. The around 1500 years in descending order BC are the count-down years to reconciliation when all scriptural material were provided. The scope continuing here is KJV/XXX profiling of details. In multiple ways is evidence, explicit and implicit, provided to say that redemptive history and the whole redemptive program is essentially about providing written redemptive means. G-d sent his word. History was blueprinted in advance to be proven epistemologically and eisegetically in retrospect as predicted by the sola S timeline. When theologians present their vicar ideas, like dispensationalism or covenant theology, the only difference between the Bible and the ordinary history books is that the Bible is history in advance. Not even in the socalled dispensation of grace has the Bible any intrinsic value and redemptive role on its own. It is therefore symptomatic that when the denominations listed the sacraments, means of grace, the Bible would not be on any such list, which is the explicit proof that the theologians all over the religious landscape agree that the Bible in itself has no intrinsic value and no redemptive function. Protestant history after the 1500s continued the more or less unstated tradition that the Catholic eucharist, which is on the list of sacraments, trumps scripture. If there was any consistent dealing with reformative basics, that would have started with a rewritten list of sacraments where real sola S presence replaced the eucharist. But theologians have a 5% mindset so nothing such would take place. Lutheranism and Protestantism in general continued the same infantile sprinkling and eucharistic substitute, instead of full Baptist immersion in scripture and water. How the theologians systematically have rejected the sola S timeline and instead fabricated their own substitute narratives, dispensationalism and covenant theology, are some of the distinct parallels to denying scripture as means of grace. Scripture is not only one among the sacraments, but the definitive redemptive provision the theologians universally have rejected. It must be understood that the work done over the last 200 years to fabricate a text to replace the providential textus receptus, is a monument over theology and the lack of interest in the Bible in general and the lack of interest in the Bible as a book of intrinsic and redemptive value in particular. Endless evidence of careless dealing with manuscripts historically has been provided and saying that the theologians never had any real interest in the Bible in any other sense than as an instrument to secure power and privileges. It was prophetically foretold and historically confirmed that the 2000 extra years delay from AD to Y2K would be about rejecting the stone in Matt 21:42 as the constitutional corner stone in Eph 2:20. If the traditionalists should confess their careless practice and admit that sola S is the real value, that would be to admit that apostolic succession is history's greatest fraud. The theologians can say it loud and clear: I did it my way. Dung hill and antichrist's iron/clay dominion are the crowning achievements of theological Christendom. Due to the latest changes should ecumenical Christendom now be read as syncretic Christendom.

Exo 1:1 Three things to decode in nominated combination of person in place. First the intro, "Now these" **ואלה** as identified by name, then the prophetic perspective, "which came into" **הבאים** Egypt, as the identifying background for how to read the rest about "every man and his household" **איש וביתו**.

Exo 1:1 Now these *are* the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

Exo 1:1 וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיְמָה אֵת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ׃

For more context on Exo 1:1, Now these are . . . is background info for the nomination of "these are they" in Rev 7:14, 14:4, essentially about those the oracles were given to, from Exo 1:1 called to work out their salvation by homeland exit and exodus. These are they, the particularly named case of the general and unnamed case in Gen 2:4. Without the oracles given to the Jewish Israel would none of them be known, and the purpose would not be known. The most relevant stories to mirror in scripture is the Jewish experience in Egypt and Exodus with the Edomite mission field in Gen 36 where these things are equated in the context of the origin of these **אלה** things in Gen 2:4.

A test case for Exo 1:1. You can use the NASB to trace Hebrew syntax in contrast to the relocated object-marked (prepositional) missional objective, "with Jacob" **את יעקב** at the end in the KJV. You should be able to see that in modernist form it is a relocation of a group of physical WHO persons, but in the Hebrew and the KJV it is the origin of a missional objective. Genesis deals primarily with the patriarchs and the personal. Exodus opens more of the collective, missional, and redemptive householding objective. From verse 1 the KJV keeps track of sola Vau/And householding, which has no room in the substitute narrative of the NASB, ESV, NIV, NABRE etc. As expected, both covenant theology and dispensationalism would not have any relation between the sola Vau/And provision and dispensational or covenant householding.

Exo 1:5 After much real predestination in the Hebrew and the KJV, but nothing of such value in modernist translations, the last KJV word is reasonably a processed *all-ready* just like all-so **גם** to the end of Genesis, but a timed "*already*" in the NKJV, NASB etc.

Exo 1:5 And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt *already*.

Exo 1:5 וַיְהִי כָּל־נֶפֶשׁ יֹצְאֵי יֶרֶךְ־יַעֲקֹב שִׁבְעִים נָפֶשׁ וְיוֹסֵף הָיָה בְּמִצְרָיִם׃

For more context on Exo 1:5 and first instance "already" in the KJV, you should check first instance "already" in Gen 19:9 in the NASB, Gen 19:19 in the NABRE, Gen 18:11 in the NIV. These versions offer nothing of value other than timed considerations.

Here is the test case for Exo 1:5. Do you see that sola Vau/And + "for" is required to know the same missional pro- here and in Rom 8:28, but is a fragmented room full of ignorance in the NKJV and NASB?

Exo 1:6 With the vicarious death of sola Vau/And built into it.

Exo 1:6 And Joseph died, and all his brethren, and all that generation.

Exo 1:6 וַיָּמָת יוֹסֵף וְכָל־אֶחָיו וְכֹל הַדּוֹר הַהוּא׃

Exo 1:7 Notice that this punctuated series of points in the KJV is about the real-presence increase of sola Vau/And. Each individual instance is a reference to the one sola And in John 15:5. In the NKJV, NASB etc., it is limited to the increase of the physical children of Israel, the same at the end. In the Hebrew and KJV the point is a Joseph-supported cultural increase "of them". In the primarily mental Hebrew and KJV is it easier to see what the ending of this verse says about cultural change, and what it says about the final mission to be executed by the Jewish Israel. The KJV preserves all the 5x sola Vau/And filled and to be fulfilled.

Exo 1:7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

Ex 1:7 וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׁרְצוּ וַיִּרְבּוּ וַיַּעַצְמוּ בִּמְאֹד מְאֹד וַתִּמָּלֵא הָאָרֶץ אֹתָם׃ ף

Exo 1:8 Much later. From verse 8 things must start to change with N against N, nation against nation. Now it is important to see the Hebrew picture of vengeance in Gen 4:15 when N men of sin and a generation of sin are rising up. P's accounting balance from the Hebrew Gen 4:14-16 must be rebuilt in Exo 1:8. It is important to reconstruct Shem and anti-Shem in Gen 4:15, because the same criminal plot is replayed large-scale from Exo 1:8. It is about much more that this small context, and goes to the core of the whole mission plan to bring heaven to earth by means of the Jewish Israel as G-d's scriptural messenger. Now "there arose" needs to be read out loud due to its sneering R meaning. For more KJV context, it is helpful to articulate the sneering RRRR in Job 37:13, about rising rebellion and royal headache in Exo 1:8. If the rolling tongue in Job is sufficiently palated on coded unclean matters, it serves the case of the rising R in Exo 1:8. The only way competing translations can have a piece of the authorized KJV legacy, is by staying close to the Lord's original Hebrew/English design. THERRR arose is Gen 14 replayed. It is like the whole leprosy catalogue rising up in its yellowish majesty in Lev 13.

Exo 1:8 Now there arose up a new king over Egypt, which knew not Joseph.

Exo 1:8 וַיָּקָם מֶלֶךְ־חָדָשׁ עַל־מִצְרַיִם אֲשֶׁר לֹא־יָדַע אֶת־יוֹסֵף׃

Here is the test case on KJV syntax continued from Genesis in Exo 1:8+. As an intro to verse 9, the KJV says out of necessity that this man knew. The one part he did not know was Joseph. In the NKJV, NASB etc., the modernist syntax expresses total ignorance. It was still the same syntax in the RV/ASV, but was changed from the RSV.

Gen 1:9 Here is what the new king knew in verse 8.

Exo 1:9 And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we:

Exo 1:9 וַיֹּאמֶר אֶל־עַמּוֹ הִנֵּה עַם בְּנֵי יִשְׂרָאֵל רַב וְעָצוּם מִמֶּנּוּ׃

Exo 1:10-12 An Egyptian to-do list, background for Solomon's Ecc 1:13, 3:10, Paul's version, working out stuff with fear and trembling, and eventually the final tribulation.

Exo 1:11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.

Exo 1:11 וַיָּשִׂימוּ עָלָיו שָׂרֵי מִסִּים לְמַעַן עַנֹּתוֹ בְּסִבְלֹתָם וַיִּבֶן עָרֵי מִסְכְּנוֹת לְפַרְעֹה אֶת־פִּתֹם וְאֶת־רַעַמְסֵס׃

Exo 1:12 Counter-productive plans: Let (prevent) there be Light. The whole Exo 1:9-14, builds a labouring framework for conception and perception up to verse 15. A variety of households must now enlarge the spectrum of truth and error in office. N's dispensation offices include Exo 1:16, Exo 28:1, Luke 1:8, 1 Tim 3:1, Heb 7:5, 10:21.

Exo 1:12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

Exo 1:12 וְכַאֲשֶׁר יְעַנּוּ אֹתוֹ כֵּן יִרְבֶּה וְכֵן יִפְרֹץ וַיָּקֻצוּ מִפְּנֵי בְּנֵי יִשְׂרָאֵל׃

For more context on causation and bloodlined pottery in verse 12, the categorical C is involved in the work to shape people for likeness as outlined in Gen 13:10. The Hebrew root in Gen 1:7 when G-d first said that it was so כֵּן, is the basis for later comparative likeness, seen in Gen 13:10 and now used about clay and pottery. Before they are ready to bring forth the fruit thereof around Exo 1:17, the image to follow in the pottery is that all clay is nominated for a named identity in his likeness, made so כֵּן. Predestination according to his purpose has reached his level of sufficient likeness. It is evident what kind of diversified troubles N in 1 Cor 12 must bring forth when all gifts deviate from sufficient likeness and rebel against his unifying purpose (cf. Rom 8:28). Since the first mighty Nephilim appeared, it could never be expected that they should agree with each other for unity. Now, they would be wrestling N going in all directions. That categorial contrast and nominal identity make the backgound when G-d sent Christ to save the world from self and restore כֵּן and the first likeness in Gen 1:7.

Exo 1:13 First, do you agree that predestination and evil-pro-good means both a rigorous short-term and a long-term plan covered by sola Vau/And. Diagnostic dimensions in the Bible are universal. The definite direct object marker is not limited to G-d's mission and long-term objective. In this case is serving Egypt a subsidiary objective imposed upon the children of Israel as their collective version of Joseph's hardship from Gen 39. Going back to verse 9, do you see that "made" in verse 13 in the KJV covers a part that would

have to begin carefully and by free will and deception long before it got violent, where the NASB in verse 10 runs straight into war. If the assessment in verse 9 was right, then things would have to change slowly, just like antichrist, the vicar of Christ, smiling and deceptive until a basis to enforce the vicar agenda had been secured. Notice the object-marked objective in verse 11 and how it is marked and doomed to be counter-productive and counter-objective in verse 12.

Exo 1:13 And the Egyptians made the children of Israel to serve with rigour:

וַיַּעֲבִדוּ מִצְרַיִם אֶת־בְּנֵי יִשְׂרָאֵל בְּפָרֶךְ׃ Exo 1:13

Exo 1:14 Unveiling the unstated about Babel in Gen 11:3. Since the fallen man's world order was arranged around the Cainesian city centre and the economy of the capital self, there was never any reason to expect any administrative and structural change later. The survival of the fittest would be the same all the way. Slime, slimepits, morter, and bricks in the fallen man's world in Gen 11, 14 would be the same in Exo 1. From the Nephilim to the Nicolaitans, it would be a deceitful Nebat warfare where the mighty would grow rich and powerful by deceiving and forcing the poor to serve the interests and pleasures of the establishment. Never did the devil's business change, and never did the meaning of redemption from original sin and from the structural grips of evil change. In processed order, good was fixed from Gen 1, and evil from Gen 2. The word "wherein" **אשׁר** is the same bloodlined struggle until N and Naphtali are exhausted by the end of time. The more experienced therein, the surer way out. First experience and first layer in Exodus provide for the final layer and the last tribulation to unveil everything. After the final tribulation will man be much harder to deceive by Christendom's structural wickedness.

Exo 1:14 And they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour.

וַיְמָרְרוּ אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בְּחֹמֶר וּבִלְבֵנִים Exo 1:14
וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֵת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּפָרֶךְ׃

Exo 1:15 Whatever goes on, naming and identity must be the name of the one compared to a two-numbered spectrum of the other. Next, before stepping into the office position in verse 16, whatever the king of Egypt may have to say, some sola Vau/And double communication is done and with a certain level of contradiction. In the NKJV, NASB etc., it is a timed-based story with only single, deistic communication.

Exo 1:15 And the king of Egypt spake to the Hebrew midwives, of which the name of the one *was* Shiphrah, and the name of the other Puah:

וַיֹּאמֶר מֶלֶךְ מִצְרַיִם לַמְיַלְּדֹת הָעִבְרִיֹּת אֲשֶׁר שֵׁם הָאַחַת Exo 1:15
שִׁפְרָה וְשֵׁם הַשֵּׁנִית פּוּעָה׃

Exo 1:16 Next communicative step, doing the "office" כן of "midwife" ילד, it is a Beth B "childbirth" ילד dimension therein coming together as the whole phrase, "when ye do the office of a midwife" בילדכן. The king of Egypt is actively involved trying to hinder any future male challenge to his own malefactor position.

Exo 1:16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall kill him: but if it *be* a daughter, then she shall live.

Exo 1:16 וַיֹּאמֶר בְּיַלֶּדְכֶן אֶת־הָעִבְרִיּוֹת וּרְאִיתֶן עַל־הָאָבְנָיִם אִם־בֵּן הוּא וַהֲמִתֶּן אֹתוֹ וְאִם־בַּת הִיא וָחָיָה׃

Exo 1:17 An example where the "fear" יראן of the Lord overrules the alternative ruling headache. Do you see what nothing but, and the isolating function of sola Vau/But, have to do with the need to rewire the brain in order to condition humanity for proper protest and for the ending of the totalitarian dictatorship of relativism? Do you see what first instance "but" in Gen 2:6 indicates about all other dryland areas not included or covered by the place called (nothing) but there, and how that in the same way did set limiting but boundaries around the sphere the fear of the Lord was limited to? Do you see that you can replace "midwives" with "reformers" as those pushing for sola Vau/And birthright in the 1500s? Do you see why this is the critical conditioning Hebrew and KJV part the NABRE commmittee did not want to properly translate?

Exo 1:17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

Exo 1:17 וַתִּירֶאןָ הַמְיַלְּדֹת אֶת־הָאֱלֹהִים וְלֹא עָשׂוּ כַּאֲשֶׁר דִּבֶּר אֲלֵיהֶן מֶלֶךְ מִצְרָיִם וַתְּחַיֶּיןָ אֶת־הַיְלָדִים׃

Exo 1:18 It cannot be clearer stated about the sola Vau/But/And Advocate. Sola Vau is the Word in person and print sent to save the world. The KJV punctuates this court case for both parties and their advocates to have a say. This verse has the great white throne on the horizon, covering both the ending of Matt 25 and Rev 20.

Exo 1:18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?

Exo 1:18 וַיִּקְרָא מֶלֶךְ־מִצְרַיִם לַמְיַלְּדֹת וַיֹּאמֶר לָהֶן מַדּוּעַ עֲשִׂיתֶן הַדָּבָר הַזֶּה וַתְּחַיֶּיןָ אֶת־הַיְלָדִים׃

Exo 1:19 Next step. Now the "midwives" can even more explicitly be replaced with the "reformers" for the sake of liberty from totalitarian ideology and control? Antichrist, the vicar of Christ, would always want a body of lame and passive members unable to think and act freely and in their own interest. Redemptive history offers nothing new in later chapters that was not already covered by the books of Moses. One of the bonus details

built into this verse is that all authentic ministry is ended when no longer needed. That was the case with the prophets and the same with the reformers. No authentic ministry office would cling to power like Christendom's illegitimate episcopate. True ministry is simply help until self-help, and upbringing until grown-up in agreement with Gen 2:24.

Exo 1:19 And the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.

Exo 1:19 וַתֹּאמַרְן הַמְיַלְּדֹת אֶל־פַּרְעֹה כִּי לֹא כַנָּשִׁים הַמִּצְרִיֹת
הָעִבְרִיֹת כִּי־חָיוֹת הֵנָּה בְּטֶרֶם תָּבוֹא אֲלֵהֶן הַמְיַלֶּדֶת וְיָלָדוּ׃

Exo 1:20 Notice how the word "with" repeats and expands the missional partnership in the KJV in Gen 6:18, here serving as a link between the first half and the last half. Do you see that the KJV is missional in its translation scope, where the NASB is textual and limits translation to the selfish and vain. Notice also the Hebrew detail where the KJV converts the prepositional Lamed, working "with" ל them in childbirth ילד instead of the more typical roadblock standing in the way as the ruling force behind the alternative translation in the NASB. Just like the medieval church model, it would always be about them, with no functional relation between scripture and the people. The dysfunctional NASB blocks the first half from reaching into the second half, whereas the KJV takes away that roadblock in agreement with the missional mindset in the Hebrew. The KJV translates "with" in twofold agreement with the twofold canon and split mindset. In the uprooted NASB is only the surface part translated. Selfishness means typically that the provision intended to be forwarded stops (with) them. It should be esay to reconstruct what uprooting from the inner canon leads to as translated in the superficial NASB. In other words, it should be easy to reconstruct how the Bible divides itself by priesthood. It should also be easy to see how two-level forwarding "with" them relates to Gen 12:3. This is one of the typical traits in the NASB. The more pig-headed claim of lexical and grammatical "accuracy", the more distinctly off tracks in the missional and functional.

Exo 1:20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

Exo 1:20 וַיֵּיטֶב אֱלֹהִים לַמְיַלְּדֹת וַיִּרֶב הָעָם וַיַּעַצְמוּ מְאֹד׃

Exo 1:21 Do you see how the KJV syntax at the end is designed to express lordship in residence? Do you see how KJV/XXX profiling reveals that this trinitarian householding must disappear when the Lamed roadblock assumes its breach position, translated in the NKJV and NASB, where housing is exterior and material and made for/to them? Do you see how explicitly this separates the KJV, doing BC text in AD context of Heb 1:2, from the NKJV and NASB stuck BC and in Heb 1:1?

Exo 1:21 And it came to pass, because the midwives feared God, that he made them houses.

Exo 1:21 וַיְהִי כִּי־יָרְאוּ הַמְיַלְּדֹת אֶת־הָאֱלֹהִים וַיַּעַשׂ לָהֶם בָּתִּים׃

Here is the test case for Exo 1:21. Do you see that the expression saying "that he made (to/for) them houses" ויעשׂ להם בתים, does two things in one? Do you see that the theologians standing in the way in the Lamed breach position in continuation AD, made themselves blind to the subsidiary pottery in continuation, saying how these things were "made" יעשׂ, and therefore mediate an uprooted, vicar story limited to substitutionary atonement? Do you see that instead of a predestined evil pro good, did antichrist's vicar ideology make Christ of no effect and perpetuated evil with no good and no trinitarian household on the horizon? Again the KJV translates the inner, missional Hebrew canon. The NKJV, NASB etc., translate only exterior materialism. In the missional KJV is the agenda reconciliation. In the textual NKJV, NASB etc., it is another gospel and physical materialism on the agenda. As mentioned earlier, one of the most important elements in means of deception is to remove the hints to the inner canon and the Bible as means to redeem and reconcile. The real Bible is anthropological and primarily mental, and about them, not about their temporal housing as in the theological translations. Verses like this make it plain that Lamech's legal pottery instituted in Gen 4 became a vicar office blind to its own evil trade. While professing to do things for/to them, להם would the actual work be a tribute to the evils of subsidiary pottery יעשׂ. If you have been in a museum where the inquisitorial torture instruments can be seen, Christendom is a tradition full of ambitious fools and evildoers. Dung hill is only the latest chapter of fools and evils.

Exo 1:22 Unsolved determinism and modernist must-do in Gen 4:7 pop up again. Must Pelagius learn to swim, or do the modernists have a vicar salvation plan? What have labour and midwives to do with the repeated "these" things in Luke 21:28? Why must the world again be so downtrodden and miserable to get the picture?

Exo 1:22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

Exo 1:22 וַיְצַו פַּרְעֹה לְכָל־עַמּוֹ לֵאמֹר כָּל־הַבֵּן הַיִלוֹד הַיְאֹרָה תַּשְׁלִיכֻהוּ וְכָל־הַבַּת תְּחַיּוּן׃ ס

As a summary of Exo 1, is salvation, redemption and liberation in the KJV about how the word "made" is used, first in verses 13-14, then about the healed host in verse 21. If you check some modernist versions like the NKJV, NASB, ESV or NABRE, the Bible perverters have no problem with the judicial pottery in verses 13-14 but have eliminated the other side of the (made) balance in verse 21. As expected, manipulation of texts and translations is not limited to textual details about the nature of G-d's redemptive plan in the inner canon, but to eliminate all hints to it and fabricate strictly exterior versions for the use in exterior worship. The double absurdity of this distorted redemptive balance is that theologians and committees professing a one-sided substitutionary atonement, and essentially reject subsidiary justice, preserve the subsidiary violence but do not want the redeemed, principal side in verse 21 to be seen in print. The KJV offers an open window into the inner canon and its redemptive intent. The modernists close that window and keep the reader uprooted and blind on the surface.

Exo 2:1 Since much more pottery would come in the extension to the house of Levi, do you see any reason for reading such subsidiary justice as a verb? In this case it would be a double verb. First “and took”, then the intensified version, “to wife” something until it might become bridal material? The KJV follows the Hebrew word order. The NKJV and NASB do not follow the Hebrew word order.

Exo 2:1 And there went a man of the house of Levi, and took *to wife* a daughter of Levi.

Exo 2:1 וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת־בַּת־לֵוִי׃

Here is the test case for Exo 2:1. If you read it as a repetition of Lamech’s warning to Adah and Zillah, do you see what the verb “to wife” has to do with the earlier mentioned formation of an “unto” xxx object also shaping the first six KJV words in Gen 4:23? Do you agree that Lamech and Lamed grouped in Gen 4:23 represent the formation of the chief inquisitor above all other inquisitors? Do you see that the harder hammering done in Lamech’s temporal pottery, the surer are things forever settled in Psa 119:89? Do you see that the more horror on the horizon coming as the last tribulation, the more purifying effect? If you in this context read Exo 2:1 one more time, do you see how the first half is used to fuel and build up wrath before coming to the second half, and how the NKJV and NASB destroy that connection to Lamech’s inquisitorial horror in Gen 4? Do you see why sola scriptura was absolutely necessary for the liberation of the world from such vicar Vau/And synergy?

Gen 4:23 And Lamech said unto his wives, . . .

Gen 4:23 וַיֹּאמֶר לֶמֶךְ לְנָשָׁיו . . .

Exo 2:2 In the extension to verse 1, do you see why labour and horror is the reason for saying that conception and perception (of reality) are synonymous? Do you see how that in the first half is the basis for the assessment of proper-child imaging in the rest of this verse in the KJV, but in the absence of sense of reality, the modernist NKJV and NASB have only exterior looks to report? Again the KJV follows the Hebrew syntax, where it says, “and when she saw him” **ותרא אתו** . . it is the hope of glory.

Exo 2:2 And the woman conceived, and bare a son: and when she saw him that he *was a* goodly *child*, she hid him three months.

Exo 2:2 וַתַּהַר הָאִשָּׁה וַתֵּלֶד בֵּן וַתֵּרֶא אֹתוֹ כִּי־טוֹב הוּא וַתִּצְפְּנֵהוּ שְׁלֹשָׁה יְרָחִים׃

Here is a test case for proper-child imaging of Moses vs Messiah, Exo 2:2 vs Matt 1:23. You need to read word for word in both cases. In Matt 1:23 is the modernist Immanuel a translation of something, but in the KJV is Emmanuel the interpretation of alive being. Do you see that the KJV mission in Matt 1:23 is to translate the reader into the kingdom of G-d’s son, but in modernist translations, like the NKJV and NASB, it is to translate a historical and deistic Jesus into the fallen man’s world? You need the same dedication to word for word interpretation in Exo 2:2.

Exo 3:4, 14 Next step in the assessment of proper-child imaging as created in the image of G-d. One of the points with benchmarking Moses before the Almighty is to make this the paradigmatic reference for people's relation with Jehovah in Exo 6:3. Beholding the product after 40+ years pottery, here am I, הֵן, is now a defined version of כֵּן brought forth after completed affliction in Exo 1:12. If the Baptist was able to Behold the Lamb, he had first arrived in a confessional position of self. Exo 3:4 is about named identity, where Moses presents himself as the (mental) embodiment of his named framework, the same story in Gen 3: Where art thou? Just like Adam and Eden, it is not a geographical search, not a search after a physical body, but the mental image of G-d from here to be an ambassadorial representative of G-d's mission on earth. Here is the typical conflict with theology, that G-d supposedly did reveal himself. But the true Bible is that Adam and Anthropos and generally that the Mosaic self is unveiled and the fact that no man did ever unveil the face of G-d. Again in verse 14, it is a statement about first person singular, not a statement about G-d. It is therefore vital to see the order of the last two KJV words in Exo 3:4, not a physical body but a naked image of first person singular, the same when Adam is asked to bring forth the personal and singular Thou in Gen 3:9. This is important also for Moses as the in-person, anthropological secretary of the law. He is writing his first-person biography later to be fully manifested when the Word says that first person singular must be about my father's business. Therefore is it important to see why the canon points to That (specific) I in Luke 2:49, what fallen adamic business in Gen 3:9 is about in terms of man's image deviation, why Moses is fully found out and benchmarked before being sent to Egypt, and why modernist translations did derail long before the end of Exo 3:4 and long before WHO is divorced from THAT in Exo 3:14. In the Laodicean world of deception, the text and translation industry makes the uprooted WHO-from-THAT foundation the coalitions of false A/P build on. Classical deception, ecumenical deception, scriptural deception, and multitudes of false A/P drifting around in this wilderness, are branches on the Laodicean tree where the axe is laid at the root.

Exo 3:4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

Exo 3:4 וַיַּ֤רְא יְהוָה֙ כִּי־ סָ֣ר לִרְא֔וֹת וַיִּקְרָ֨א אֵלָ֜יו אֱלֹהִ֗ים מִתּוֹךְ֙ הַסְּנֶ֔ה וַיֹּ֖אמֶר מֹשֶׁ֣ה מֹשֶׁ֑ה וַיֹּ֖אמֶר הִנֵּֽנִי׃

Exo 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Exo 3:14 וַיֹּ֨אמֶר אֱלֹהִ֜ים אֶל־מֹשֶׁ֗ה אֶֽהְיֶה֙ אֲשֶׁ֣ר אֶֽהְיֶ֔ה וַיֹּ֕אמֶר כֹּ֥ה תֹאמַ֖ר לִבְנֵ֣י יִשְׂרָאֵ֑ל אֶֽהְיֶה֙ שְׁלָחַ֣נִי אֲלֵיכֶֽם׃

Here is the test case for Exo 3:4, 14. Do you agree that Moses vs Messiah is the reason for this strict first-person transparency test ending as-is at the end of verse 4 and built in the sent missional "me" in verse 14? Regardless of being in the body or out of the body, the ending of Exo 3:4 is like standing there naked on display with his own person in his own open hands called to scrutiny.

Exo 3:5 How Moses, the Hebrew and the KJV relate to Archimedes and gravitational singularity. First Exo 3:4, 14, and now here. That target point "whereon" אשׁר Thou standest is the gravitational point to rock the whole world. KJV readers will more easily pick up this constitutional statement than in the NKJV and NASB. The longer phrase is, "for the place whereon thou standest (upon)" כי המקום אשר אתה עומד עליו It repeats Asher's launch pad ready for ascent and to catapult Moses into Egypt. Notice how T's target meaning merge mentally with the words, for The place whereon Thou. It works like a self-divider into the anthropological KJV and the geographical NKJV.

Exo 3:5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground.

Exo 3:5 וַיֹּאמֶר אַל־תִּקְרַב הֲלֹם שַׁל־נְעָלֶיךָ מֵעַל רַגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אַדְמַת־קֹדֶשׁ הוּא׃

Exo 3:6-7 On the definite G-d. The beginning of definition is the beginning of the fear of G-d by restored sense of reality. In Exodus it begins in Exo 1:17 with the midwives fearing G-d, and it follows Moses though Exo 3. First instance is Gen 5:22. Last Genesis instance is Gen 48:15 with 2x definite G-d האלהים. Exo 1-3 recapitulates Genesis. Moses' defining missional moment adds a layer to Abraham's Gen 17, the constitutional moment when he was definitely named to be a father of many nations.

Exo 1:17 But the midwives feared God,

Exo 1:17 וַתִּירֶאן הַמְיַלְּדֹת אֶת־הָאֱלֹהִים . . .

Exo 3:6 . . . And Moses hid his face; for he was afraid to look upon God.

Exo 3:6 . . . וַיַּסְתֵּר מֹשֶׁה פָּנָיו כִּי יָרֵא מֵהַבִּיט אֶל־הָאֱלֹהִים׃

Just like H and W need each other for definition, Helohim and Welohim represent the two forms, definition and means of definition. Helohim is the definite G-d. Vau, W, and the Word made flesh was sent to become means to make that definitive. First instance ואלהים in Gen 50:24 is just another way of making the same defining moment about mission and salvation by definition. The other way around is it known by the world how SS and Holocaust represent perverted forms of being created in the image of G-d, and this is further seen in how Hedonism is a relativist condition where the fear of G-d does not exist and everything is drifting and indefinite. Laodicea is a half-way stage between everything truly known and totalitarian nothingness.

For more context on Exo 3:6-7, classical theology would be pleased with G-d revealing "himself" in verse 6 but would have no interest in the anthropological mission in verse 7. Theology is a dysfunctional theory about G-d "revealing himself" in Exo 3:6, proven by the absence of missional reality in Exo 3:7. Theology and patriarchal Christendom did never have any more will to reform than Pharaoh, proven by the fact that classical Christendom became the oppressive taskmaster of Lackland servitude. Those claiming

apostolic succession fall into the long historical category combined in these two verses being divorced from each other. If which land or which thou in verse 8 is added, Christendom's oppressive episcopate equates apostolic succession with landgrabbing and continued inquisition and oppression. Christendom's theology and the priesthood of theology are synonymous with the curse of legalism, by definition that such a religious mindset is blind to the messianic mission and the gospel. Those rejecting the reformation and sola scriptura represent the tyranny of relativism where W-H never merged, and where true believers lived with the absolute fear of falling into the hands of totalitarian priests and inquisitors instead of the hands of G-d. Under Christendom's relativist terror regime would that personal **הוּא** never become THAT **אֲשֶׁר** confessional self. Also in Exo 3:7 is the prophetic "which are in . ." in the uprooted NKJV an exterior WHO. In the descriptive and diagnostic KJV this is an evaluation of (mental) conditions, in the exterior NKJV about physical persons.

Exo 3:7 And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

Exo 3:7 וַיֹּאמֶר יְהוָה רָאֹה רָאִיתִי אֶת־עֳנִי עַמִּי אֲשֶׁר בְּמִצְרָיִם
וְאֶת־צַעֲקָתָם שָׁמַעְתִּי מִפְּנֵי נֹגְשָׂיו כִּי יָדַעְתִּי אֶת־מַכְאֹבָיו׃

Here are some tests for Exo 3:7. Do you see that the prophetic perspective following the functional, selective WHICH switch in the KJV changed to the uprooted WHO in the NKJV, means that the modernist form has no ability to single out a remnant but lumps all into one group? Do you see that those blind to the double Resh headache in Egypt, saying, seen seen, or "surely seen" **ראה ראית** would also be blind to the inquisitorial horror they recreated in Europe? Remember that R inheritance = O, which means that absolute Rationalism is the absolute ruling horror of totalitarian blindness. Revival to salvation by definition, is the open-eyed form of rescue from the ruling horror of blind relativism. Europe and its totalitarian inquisitorial episcopate made the ontological scene on earth where the fruit of infallible ignorance would be played out in all its horror.

Exo 3:8 The reason for the descriptive and diagnostic take on verse 7 in the primarily mental KJV. He descends in order to ascend and rapture them out of their conditions. For today's AD reader pf BC conditions, the premise was the same when the text was written in the days of Moses. Redemption is primarily mental, not about physical hands. First D descending, then Y going up. These layered heavenly dimensions have been the same since the first Pison and Euphrates.

Exo 3:8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land . . .

Exo 3:8 וָאֵרֵד לְהַצִּילוֹ מִיַּד מִצְרַיִם וּלְהַעֲלֹתוֹ מִן־הָאָרֶץ הַהִוא . . .

Exo 3:9 The same blood-lined perspective, oppression "wherewith" **אשׁר**

Exo 3:9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

Exo 3:9 וְעַתָּה הִנֵּה צַעֲקַת בְּנֵי־יִשְׂרָאֵל בָּאָה אֵלָי וְגַם־רָאִיתִי
אֶת־הַלַּחַץ אֲשֶׁר מִצְרַיִם לֹחֲצִים אֹתָם׃

Exo 3:10 First, it begins with a global sola Vau/Therefore about the same person. Do you see why the KJV, in order to maintain its universal global abstract, cannot share the first NKJV comma? The first three words in the KJV are a universal welcoming prayer, which in the NKJV and NASB are converted into a local time-based substitute? So, next step after the first three words, returns to a more standard sola Vau/And in continuation after the first welcoming prayer. This is still before Moses had written anything, so its universal value in print is more important for later generations than it is as a local story. Nothing new is said at the end of NT, Rev 22:20-21, which is not indicated here and in many other OT portions. All the way is the sola Vau/And/Therefore Advocate present in person and print for the end-time reader the true Bible was designed for.

Exo 3:10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

Exo 3:10 וְעַתָּה לְכָה וְאֶשְׁלָחֲךָ אֶל־פַּרְעֹה וְהוֹצֵא אֶת־עַמִּי
בְנֵי־יִשְׂרָאֵל מִמִּצְרָיִם׃

Next step is about singularity and T's missional target, which is a distinction lost in the pluralist landscape of modernist versions. Here is one simple test for Exo 3:10. Do you see how the NKJV, NASB etc., by extra punctuation in the last half destroy G-d's two-step order of redemptive action in the Hebrew and KJV? Do you see that after bringing the children of Israel out of Egypt, would next redemptive step in the KJV be the global version called G-d's people, where the modernists limit this verse to be local in time and limited to the physical children of Israel. Do you see the difference, first bringing Israel out, then a second step by mentally adding a short pause after "people", Israel being out of Egypt and all-ready like Joseph in Exo 1:5? First only OT for Israel, then OT and NT for the whole world. Notice how the antisemitic modernists add two extra commas to isolate the children of Israel, and how the KJV deliberately avoid that in order to serve the grafting mission initiated in Exo 1:5, 7. By staying principal, universal, and abstract, the KJV gives room to pick up hints to the greater redemptive story the lingual flatland in modernist translations have closed.

Exo 3:11 In preparation of Exo 3:14, it is a must to stay grounded in That target, which in modernist form is a mostly uprooted Who. The KJV punctuates why Moses needs his Messianic covering, and how that is provided for by the sola Vau/And Advocate, Christ.

Exo 3:11 And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

Exo 3:11 וַיֹּאמֶר מֹשֶׁה אֶל־הָאֱלֹהִים מִי אָנֹכִי כִּי אֵלֵךְ אֶל־פַּרְעֹה
וְכִי אוֹצִיא אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרָיִם׃

Here is the test case for Exo 3:11. Do you see that there is nothing new of redemptive and intercessory value in 1 Tim 2:5, Heb 8:1, Rom 8:34 etc., not all-ready covered by real presence of the sola Vau/And Advocate in the first eight KJV words in Exo 3:11? It should be clear why it was an important part of G-d's providential reformation to have the Bible translated with apostolic oversight and BC text in AD context. Sola Vau/And gives the same missional support here and in Matt 28:20 and Mark 16:20. As seen by punctuation in the KJV in Matthew and Mark, sola And is actively involved all the way, at least until modernists like the NKJV began to manipulate and downplay the role of that trinitarian dimension.

Exo 3:12 Even more explicit on where the missional sola Vau/And Advocate support in Matt 28:20 and Mark 16:20 come from. Notice how first person singular in this verse in the KJV relates to the no-less distinct end of Exo 3:4. Do you see why the strict tracing of That bloodlined canon governs the relation between the 2x first person singular in this verse in the KJV, but is a flow of words with no distinct meaning in the NKJV? Do you see how the NKJV works as Luciferian means of deception with no alert focus on who is the actual follower? Do you see how T's singular target is involved as premise holder in appointing this nominative Ye-group of servants עבדון and missionaries?

Exo 3:12 And he said, Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

Exo 3:12 וַיֹּאמֶר כִּי־אֶהְיֶה עִמָּךְ וְזֶה־לְּךָ הָאוֹת כִּי אָנֹכִי שְׁלַחְתִּיךָ
בְּהוֹצִיאֲךָ אֶת־הָעָם מִמִּצְרַיִם תַּעַבְדוּן אֶת־הָאֱלֹהִים עַל הָהָר הַזֶּה׃

For more context on special grammar in Exo 3:12, called paragogic Nun, an extra Nun added to the end of a word, תעבדון, supposedly without change of meaning, it is most relevant to be aware what Nun and Nietzsche have to say about gifts and cleverness and the will to power, and how last instance of this Hebrew wording at the end of Ezra 7:18 contributes to unveil N in Eph 2:8. If you read Exo 3:12 in this context, it may be clearer how N is involved in the forces to be liberated from in the last half here, how Moses as a functional No-Man in the first half, must struggle against the tilling Niphil Basar in the last half.

Exo 3:14 With WHO uprooted from THAT are the theological translation committees providing the evidence that Exo 3:5 is only about an exterior and physical ground. T's target and the anthropological Thou in the KJV are rejected by theology in theory and in practice, and in how text and mission are translated. From the RSV was the founding THAT turned into a rootless, relativist WHO in translation. Whatever THAT (specific) Thou says in Exo 3:14 after being converted into a plural You, WHO-ever that is, has no more foundation in verse 14 than in verse 5. G-d's creational anthropology builds THAT foundation theology has no relation to since theology limits the text to be about G-d revealing himself. With no hypostatic connection from Exo 3:14 to 1 John 5:7, there is no reason to preserve THAT, and therefore no Johannine Comma recording in them.

Exo 3:14 And God said unto Moses, I Am That I Am: and he said, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you.

Exo 3:14 וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶׁה אֶהְיֶה אֲשֶׁר אֶהְיֶה וַיֹּאמֶר כֹּה תֹאמַר לִבְנֵי יִשְׂרָאֵל אֶהְיֶה שְׁלָחַנִי אֲלֵיכֶם׃

Exo 3:15 In steps, verses 10-15 use the words “send” or “sent” about Moses and his mission in Exodus. Exo 3 builds on Gen 8:16 and Gen 49:20. Apostolic KJV oversight provides many verses pointing in the same direction. KJV readers have a text with the necessary canonical structure for scripture to interpret scripture. This is how apostolic oversight sets the KJV apart from the crowd. Modernist translations like the NKJV and the NASB have no canonical consistency regarding world history and Asher, Noah, and Moses. Multiple cases like this substantiate the meaning of providence vs bastards in print as unauthorized fabrications the theologians use in their effort to dethrone the KJV. The KJV presents canonical wholeness, and the modernists canonical fracturing where the details are not interrelated. The KJV is missional in contrast to the modernists, which are textual and lexical and offer only fragments of the canonical sum of scripture. Noah and Moses were processed persons brought to that end by subsidiary justice, and by that predestined conversion point to be propelled forward and into missional execution from there, but theology and modernism have no such linking of past, present and future, no linking of the subsidiary with the principal, and they do not line up with the Hebrew and the KJV quality of scripture as canonically designed to interpret scripture.

World history Abraham **AD** Y2K
|----------|----------|----------|
Predestination ---------- → Sending the apostles

Jacob, Israel, and THAT
|----------|----------|----------|
Predestination **Gen 49:20** – Asher’s launch pad

Noah 300 600 900
|----------|----------|----------|
Predestination **Gen 8:16** – Noah’s directional prophecy

Moses 40 80 120
|----------|----------|----------|
Predestination **Exo 3** – Moses’ missional sending

Exo 3:15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

Exo 3:15 וַיֹּאמֶר עוֹד אֱלֹהִים אֶל־מֹשֶׁה כֹּה־תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי אֲבֹתֵיכֶם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב שְׁלָחַנִי אֲלֵיכֶם זֶה־שְּׁמִי לְעֹלָם וְזֶה זִכְרִי לְדֹר דֹּר׃

As expected also in Exo 3:15, the redemptive essence is how Moses as a temporal figure is required to line up with the redemptive sola Vau/And. He sent his eternal word. The KJV is indeed the sola S protector of the redemptive and reformative mission the NKJV and the NASB reject. The way the modernists mutilate scripture rips the soul out of the text and mission of the Bible. For the totality of generational cycles and recycling, this verse makes Moses the founding biographer of all layers to be piled up. For each Kairos step in time, it means that the final OT story coming to the end of the third generation in the third chapter of Malachi, is the same memorial and book of remembrance referred to in Mal 3:16. By the end of Gen 3, man was driven out of Eden. By the end of Mal 3 it is time for rescue and return. 7-numbered patterns and 4-numbered patterns contribute to the overall redemptive operation until man is sufficiently enlightened and educated and is able to benefit from providence. History proves the fact that salvation was worthless without education, and G-d's heavenly kingdom was equally worthless until the target priesthood of believers is sufficiently educated to liberate themselves from antichrist's theological priesthood of unbelief. That is the doctrinal moral piled up in layers from the Eden exit in Gen 3:24 to the potential Homeland entrance in Mal 3:16-18.

Here is the test case for Exo 3:15. Predestination means than Moses as missionary, and his people as the receptor group, have been groomed in parallel to get the meaning of T's target message. Salvation is by definition. Do you see why both parties involved must have trained their Berean brains and must eventually conform to the specifying meaning of T's target according to the definite article in Matt 7:14 and here? Thus shalt Thou say unto The (specific) children of Israel. Do you see why the anthropological, behavioural, and primarily mental Bible has certain requirements coming with the Hebrew and KJV phrase, "Thus shalt thou (say)" כֹּה־**תֹאמַר** as a syntactic part lost in the theological and modernist versions where there is no connection between text and behaviour?

Exo 3:16 One of the anthropological and missional requirements in predestination is that Moses had lived THAT story repeated at the end of this verse as biographical in order to understand the redemptive specifics of the mission he was called to execute assiociated with that particular phrase in the KJV, not found in the unauthorized modernists. The most vital part says, "and *seen* that which is done to you" וְאֶת־הָעֲשׂוּי לָכֶם. With no real canon in the NKJV and NASB, the alternative "what" can be whatever the reader wants to put into it. Do you see how means of deception in this case relates to the end-time deception in Matt 24:24? The grammatical absolute of that pottery **הָעֲשׂוּי** has no more relevance than the canon it follows through scripture.

Exo 3:16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt:

Exo 3:16 לֵךְ וְאָסַפְתָּ אֶת־זִקְנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם יְהוָה אֱלֹהֵי
אֲבֹתֵיכֶם נִרְאָה אֵלַי אֱלֹהֵי אַבְרָהָם יִצְחָק וְיַעֲקֹב לֵאמֹר פָּקֹד
פָּקַדְתִּי אֶתְכֶם וְאֶת־הֶעָשׂוּי לָכֶם בְּמִצְרָיִם׃

Here is the test case for Exo 3:16. What would you hold fast to in Rev 2:25 when the target specifics of that which canon, as the only reliable, were lost? Do you see that the empty chaff the NKJV offers in Rev 2:25 is the extension to all the relativist uprooting done from Genesis to Revelation? Do you see that for the eisegetical target priesthood is the phrase "that which ye" in Rev 2:25 a brimful biographical self-mirror, but no such parallel in the whatever relativism translated in the NKJV, NASB etc? Do you see how the predestined *all-ready* in the KJV in Rev 2:25 must work as a conjunctive binder of having and holding, with no parallel in the NKJV and NASB? Do you see that the more distinct meaning of corn-filled word-for-word value in Rev 2:25 in the KJV, the more meagre is the worthless chaff the modernists have to offer? Back to Exo 3:16, do you see what the last tribulation has to do with that which is done "to you" as the subsidiary exercise therein imposed for unity with the Jewish Israel?

Exo 3:19 Verse 18 was the first "let . . go" in Exodus. Verse 19 sharpens the missional link between Abram's experience with possessive property owners in Gen 14 and now how Moses must face the same in Pharaoh.

Exo 3:19 And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

Exo 3:19 וַאֲנִי יָדַעְתִּי כִּי לֹא־יִתֵּן אֶתְכֶם מֶלֶךְ מִצְרַיִם לַהֲלֹךְ וְלֹא בְּיָד חֲזָקָה׃

It will be repeated later, but notice the plural You כם, the direct object marker את and the missional objective from Gen 3, first temptation of the nominative Ye from Gen 3:1, then the first objective Your in Gen 3:5, which is what the missional objective is glued to and eventually must be the objective of the awakening in Mal 3:16-18 and Rev 20:6.

Here is the test case for Exo 3:19. Do you see what sola Vau/And I am sure, has to do with providing all the counsel of G-d, changed to a non-written form in the NKJV and NASB? Do you see why counter-reformatory mercenaries like the NKJV do not want the unto-you-all story the KJV mediates in Acts 20:27? Notice that the way Acts 20:27 is translated in the KJV is the only way it possibly can work, since those denying that all revelation is intended to reach all, are blind souls receiving nothing. This works the same way as sola S reform being the door-opener to salvation. Roadblocking alternatives like the NKJV and NASB, will never be G-d's channel of any revelation. In the KJV is the translation finetuned as aligned with how G-d's Greek mission works. In the NASB it is dumb text translated from a dumb Greek text. Acts 20:27 is one of the verses where the editorial evildoers manipulated the Greek text, Codex Satanicus, from 100% counsel to you all, to a 5% all counsel to you, and they have translated their 5% dung accordingly. It is one of the cases where the NKJV loyalty is to Westcott and Hort's Codex Satanicus even if the translators profess that it was translated from the received text (RT). As seen here the reformation Bible provides for the people. The Bible preverters provide text for themselves. It was the same in Tischendorf and Westcott-Hort. Do you see how well Codex Satanicus, the Critical Text, fits the papist agenda of reversing the reformation and restoring a vicar mediator office as 5% counsellor in 1 Tim 2:5?

KJV 20:27 . . unto **you all** the counsel of God.
RT 20:27 . . . **ὑμῖν πᾶσαν** τὴν βουλὴν τοῦ Θεοῦ.

ASV 20:27 . . . unto you **the whole counsel** of God.
CT 20:27 . . . **πᾶσαν τὴν βουλὴν** τοῦ Θεοῦ. ὑμῖν

While the modernists make it sound as something great to be given the whole counsel, it is nothing but hypocrisy published by a Bible-perverting mafia messing with the textual details to protect a false gospel and false offices and mainly and most important, to have a text for use to say that Textus Receptus is obsolete, and therefore that the KJV and its unreliable source texts should no longer be used. This CT version is from the 1800s, but is the same in the modernist Critical Text used today, Nestle-Aland 28th edition (2012). The Received Text used here is the traditional text behind the KJV from the 1500s, and this RT verse is the same in the two Majority texts of today, Robinson-Pierpont (2018), and Pickering (2015). Acts 20:27 is the type of textual forgery to find in the modernist Nestle-Aland Greek NT (or UBS) used by most translation committees today. The MEV follows the NKJV. Even if the MEV committee profess to follow the received text, the translation in Acts 20:27 is aligned with the critical text and its ruling 5% attitude. Back to Exo 3:19, it is the corresponding denial of the conjunctive sola Vau/And in modernist translations, in contrast to the working full counsel of G-d given to all KJV readers.

Exo 3:20 More united consonance with Isa 53:4 in the KJV, first the subsidiary smiting in Exodus, then the principal smiting Isaiah refers to. With no real canon in the NKJV and NASB, and only a biased ideology on substitutionary atonement, there is no reason to expect consonant use of words in these translations.

Exo 3:20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

Exo 3:20 וְשָׁלַחְתִּי אֶת־יָדִי וְהִכֵּיתִי אֶת־מִצְרַיִם בְּכֹל נִפְלְאֹתַי אֲשֶׁר אֶעֱשֶׂה בְּקִרְבּוֹ וְאַחֲרֵי־כֵן יְשַׁלַּח אֶתְכֶם׃

Exo 4:1 Moses' mosaic problem, "they will not believe me" **לא־יאמינו לי**, repeating some of Jacob's state of mind and the generational decay from Gen 15:6 to Gen 45:26 and beyond. The words at the end of this verse is an indication of the need to rescue the Bible from tradition and infantilism.

Exo 4:1 And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

Exo 4:1 וַיַּעַן מֹשֶׁה וַיֹּאמֶר וְהֵן לֹא־יַאֲמִינוּ לִי וְלֹא יִשְׁמְעוּ בְּקֹלִי כִּי יֹאמְרוּ לֹא־נִרְאָה אֵלֶיךָ יְהוָה׃

Here is a test case for Exo 4:1. Do you see that the predestined pro- colouring the word and the phrase, "for (they) . . ." **כי** have certain repressive grips on temporal things to be read in the context of Rom 8:28-31, in the same sense as Let (hinder) there be light? Do you see why first instance "for" in Gen 1:14 is a triple seasonal statement after the

intro, Let there be light? Do you agree that the final For in Rev 22:18 is a pro- in favour of the testimony of Jesus? If you now read Exo 4:1 one more time, do you see why it is so hard to separate predestination from the prophetic nature of the Bible? Do you agree that Exo 4:1 must make temporal room for subsidiary (educational) exercise with some scriptural interplay between the sola Vau/And Advocate and the Accuser as the ruler of temporal againstness? Do you see that man's lost appreciation related to the opening of John 3:16 means lack of education? Do you see that the missional pro-, called For (γὰρ) also in NT, is a worthless predestined Greek Gar when NT/AD is cut off from OT/BC?

Here is the principal test of things For, pro and con, and the organic nature of things in the war between the true organic Pe and vicar Pe organisms and priesthoods. Do you see that while the whole cosmos is groaning in pain, the nature of apostasy goes to the core of things, meaning that the atomic nucleus where the principal atomic forces reside with stronger and weaker nuclear forces, holding all things together, need to explode in order to finish the organic nature of apostasy and the evil of ruling organisms? This is what the famous formula of Einstein says. $E = Mc^2$. Just as foretold about globalist gathering and final border-setting and renationalisation in Matt 25:32, true enlightenment means that in order to liberate the world and free all energy, must all the mass gathered disintegrate. In the end when the world is categorically enlightened, will ruling goats and gathering mass-makers run as rats from a sinking ship. You should be able to see how Moses and Maslow agree with Einstein's formula. While darkness came, earlier imperialism grew into globalism, and wealth and power were accumulated on top of Satan's hierarchy, it came with a binding and laming effect on earlier free men and the exercise of energy. It drained all resources, productivity and efficiency and destroyed all functional normality. It is most relevant for the unveiling of Einstein's formula, that Luther and sola scriptura say that man's conscience must be free, where the imperialist mass-makers insisted on a massive binding of the conscience and all men to continue as shackled Lackland slaves. The more massively shackled and bound-up masses, the less productive energy. Thus, Schwab's Fourth Reich and fourth industrialisation is a lie, preaching more efficiency while preparing for more mass in-dust-ing and enslaving of poor masses. Long before coming there, the economy is going bust, the productive efficiency is declining, and the energy is an expensive loss the world never earlier did experience. Einstein's formula is the simple wisdom which on one side of the balance says what may be accumulated, and on the other side what to expect, and it says how mass accumulation of corruption on one side must destroy the birthright of people and nations on the other side. In its simple form it captures all possible worlds and energy balances from faith to unbelief, and it is infallible in its prediction of the future, especially the fruitful outcome of infantilism and infallible ignorance. Basic nuclear theory covers the relation between the military ending of World War II and the anthropological transition phase from destructive progress up to the war, and release of energy and fresh constructive productivity after the war, from passive hedonism before the war, to brute awakening and purified post-war simplicity when the human hubris had be mitigated by a sufficiently brutal beating. As ambitious idiots again are coming into office, the issues that led to world wars are again repeated. It is the same vicious cycle of ambition, incompetence, and evil.

Exo 4:2 Some lessons learned as background for the beast-marked apocalypse. Things in the hands of Moses are no-less relevant for the marked hands of the beast members in Rev 13. One detail to notice is how this goes back to This That in Gen 3:13, and how it affects the earlier mentioned relation between verses like Gen 16:6 and Zech 13:6.

Exo 4:2 And the LORD said unto him, What *is* that in thine hand? And he said, A rod.

Exo 4:2 וַיֹּאמֶר אֵלָיו יְהוָה (מַזֶּה) [מַה־זֶּה] בְּיָדֶךָ וַיֹּאמֶר מַטֶּה׃

Exo 4:3 Next step and important background for the sola Vau/And sceptre as means of deception and serpent synergy. The theologians would grab the Bible for other reasons than the intent it was written for. Do you see any reason for connecting this verse to the same troubled or wasted ground in Matt 5:13? In other words, do you see that how the theologians dealt with the Word, the same way would they deal with people? Lackland or Homeland did always reflect lordship.

Exo 4:3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

Exo 4:3 וַיֹּאמֶר הַשְׁלִיכֵהוּ אַרְצָה וַיַּשְׁלִיכֵהוּ אַרְצָה וַיְהִי לְנָחָשׁ וַיָּנָס מֹשֶׁה מִפָּנָיו׃

Exo 4:4 Must come with the final 4=G implications that it is the 95% tail that eventually will finish the 5% head of the serpent in Gen 3:15, the inevitable outcome of subsidiary (educational) justice.

Exo 4:4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

Exo 4:4 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה שְׁלַח יָדְךָ וֶאֱחֹז בִּזְנָבוֹ וַיִּשְׁלַח יָדוֹ וַיַּחֲזֶק בּוֹ וַיְהִי לְמַטֶּה בְּכַפּוֹ׃

Here is the test case for Exo 4:4. If you read the first "it" in this verse, is it about the rod or is it about the hand of Moses? Do you see that when the 95% tail had lost all intrinsic value and had become mixed profitable and disposable, that tail would serve a missional role controlled by its serpent head? Do you see that as soon as Moses' individual "hand" had been sucked up in and by the mass tail, it would have lost its independence and its individual position? Do you see that the rest of this verse implicates war over authority and use of scripture? This is still before the Torah was written, and the same in Gen 3:1. Do you agree that the 2x stated "that ye" vs "her" in Rev 18:4 eventually must lead to a confrontation between the tail member mass and its ruling 5% serpent head according to the medieval church model? Do you see that the last half of Exo 4:4=G in its converted form is the body of Christ being rescued from its whoredom before ending its 5% head? Do you see that Exo 4:4=G is an early mosaic embryo preparing for messianic rule with Christ in Rev 3:21, 20:6, the embodiment, or enrodiment, of Christ's sola S jurisdiction required for peace on earth?

Exo 4:5 In other words, do you agree that sola S jurisdiction would not reach its needed strength until That (specific) they had become the target priesthood of readers, and That (specific) Lord had become the reliable Lord of the Genesis father? One of the points is how "That (order of things)" **למען** packed in the first Hebrew word, eventually leading to the next, faith (and amen) **יאמינו**, must share its repressive capacity with the word and the predestined process "For (they) . . in verse 1.

Exo 4:5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

Exo 4:5 לְמַעַן יַאֲמִינוּ כִּי־נִרְאָה אֵלֶיךָ יְהוָה אֱלֹהֵי אֲבֹתָם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב׃

Here is the test case for Exo 4:5. First, notice that the Hebrew part behind the English translation, "hath appeared unto thee" **־נראה אליך** is not at the end. For missional and processed reasons is the beginning and the ending in the KJV made to represent two mental extremes, "That they may believe" vs "hath appeared unto thee". Do you see that this almost perpetual "maybe" in extension AD became the reason for the gulf between John 17 and Rev 17, since Christendom's most bombastic Niphil Basar Almighty would never be a channel of revelation? After removing the prefixed niphal grammar part and presenting "hath appeared" **ראה** as a simple statement, it may be more reasonable that monotheism does not share his revealed glory with any ruling headache maker, and that this particular stand-off between revealed and veiled lordship would last until the end.

Exo 4:6 Making connections between the Levitical leprosy catalogue in Lev 13 and the desperately wicked heart of man, tracing all history from the ruling headache in Genesis to the ruling headache controlling the beast-marked foreheads in Rev 13.

Exo 4:6 And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous as snow.

Exo 4:6 וַיֹּאמֶר יְהוָה לוֹ עוֹד הָבֵא־נָא יָדְךָ בְּחֵיקֶךָ וַיָּבֵא יָדוֹ בְּחֵיקוֹ וַיּוֹצִאָהּ וְהִנֵּה יָדוֹ מְצֹרַעַת כַּשָּׁלֶג׃

Exo 4:8 Do you see any anthropological, mental, and biographical relation between "if" and "they" in this verse? Do you see any redemptive growth potential from Moses and the first "if they" to the more specific "that they will believe" **והאמינו** at the end?

Exo 4:8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

Exo 4:8 וְהָיָה אִם־לֹא יַאֲמִינוּ לָךְ וְלֹא יִשְׁמְעוּ לְקֹל הָאֹת הָרִאשׁוֹן וְהֶאֱמִינוּ לְקֹל הָאֹת הָאַחֲרוֹן׃

Exo 4:22 First, real presence means that the sola Vau/And Advocate is present with the legal papers and jurisdiction to back this possessive property claim, my son. Now it may be easier to decode the missional implications (Exo 1:7, 3:10 etc.) regarding grafting and the Lord's firstborn missionaries on earth. This is the next milestone after Exo 3:14 with modernist implications, in the KJV the first instance, Thus saith the LORD. Notice the change from "Thus saith" in the KJV, to "This is what . .", which means a change from prophetic representation to vicar interpretation, growing in influence year by year in the modernist versions, converting the text from what it says to what it supposedly means, expressed in the latest editions published of the NIV, NLT, CSB, NASB, NET Bible etc. This will be repeated later. For now it is some of the relativist implications of modernist ideology where WHO is uprooted from THAT in Exo 3:14. This change has been done while the counter-reformatory process did gain terrain and the theologians prepared for restored pre-1517 conditions with a pulpit office as interpreters and mediators. Now the CSB and NABRE share the blunder after Exo 3:14, predicting what Moses "will" say to Pharaoh instead of what he is called to say and shall say. This is not a matter of free will or self-will, but to represent the truth. It is necessary to distinguish between determinism and free will. Things that definitely Shall be, are prophetically promised by first instance "shall" in Gen 1:29. Things related to (free) will are covered by first instance "will" in Gen 2:18. Salvation is deterministic and a forever fixed Shall, by prophetic providence. Man's reformative part and free will concerns his free choice what to do about it. In this way is man given a free will to be the disabler or enabler of his own salvation AD. That is the given qualified choice at the door of exit or entrance in Rev 20.

Exo 4:22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel *is* my son, *even* my firstborn:

Exo 4:22 וְאָמַרְתָּ אֶל־פַּרְעֹה כֹּה אָמַר יְהוָה בְּנִי בְכֹרִי יִשְׂרָאֵל׃

For more context on Exo 4:22 and in the missional context of WHO becoming THAT, man becoming the word in person, repeat the modernist loss of authenticity at the end of Exo 3:14. Moses does no longer represent THAT canon in person but is turned into a subjective WHO interpreter. In the loss of THAT in person did the theologians remove all referencing to THAT anthropological canon. With this in mind, return to Exo 4:22. The implication of WHO divorced from THAT, is that the firstborn is impersonated and has become Lucifer's man-made, scholastic bastard with no relation to THAT canon. In other words, Lucifer needed (that) occasion to become a relativist WHO angel of light, and to be whatever modernist editors and readers want G-d and scripture to be. It means to redress the now yellowish You upon Dung hill at the end of Exo 3:14.

Exo 4:23 Next step. Do you see that after losing T's singular target, the vicar, yellowish You alternative can be anything the present pluralist paradigm wants it to be?

Exo 4:23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, *even* thy firstborn.

Exo 4:23 וָאֹמַר אֵלֶיךָ שַׁלַּח אֶת־בְּנִי וְיַעַבְדֵנִי וַתְּמָאֵן לְשַׁלְּחוֹ הִנֵּה אָנֹכִי הֹרֵג אֶת־בִּנְךָ בְּכֹרֶךָ׃

A test case for Exo 4:23. Do you see how the same great “maybe” here and in John 3:17 was perpetuated by the theologians destroying the real effect of sola Vau/And? Do you see that T’s target has no other means to mirror and correct itself than the sola Vau/And mirror the theologians have perverted to serve a pluralist You? Do you see how the KJV by the first four words in Exo 4:23 cause T’s singular target to mirror itself in sola A, in the same way Tau in Psa 119:169 corrects itself in Aleph in Psa 119:1?

Exo 4:24-26 In the KJV it is important to follow the canon and its Beth B details as seen here, “by the way” בדרך and “in the inn” במלון. Salvation and protection offered in the canon and in Christ is continually referenced, especially when seeking and searching out Benjamite details, “and sought” ויבקש to kill him.

Exo 4:24 And it came to pass by the way in the inn, that the LORD met him, and sought to kill him.

Exo 4:24 וַיְהִי בַּדֶּרֶךְ בַּמָּלוֹן וַיִּפְגְּשֵׁהוּ יְהוָה וַיְבַקֵּשׁ הֲמִיתוֹ׃

Exo 4:26 So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

Exo 4:26 וַיִּרֶף מִמֶּנּוּ אָז אָמְרָה חֲתַן דָּמִים לַמּוּלֹת׃ ף

Exo 4:14 The first time Aaron is mentioned, and the first time the Levite is mentioned. Some questions you should ask yourself. First, do you see why Exo 4:14 is modelled on Gen 4:9? Secondly, do you see why Exo 4:14 initiates the ministry of deception, later to bring forth law and sin and become the ministerial slaughterhouse (in Gen 4) lasting to the end of time? Be aware that the original story in Gen 4 was about the will to do well, not to speak well? Do you see that this incurable brotherly flaw is built into Psa 133:1 in the same disuniting 5% way as with first brat among brats in succession AD?

Exo 4:14 And the anger of the LORD was kindled against Moses, and he said, *Is* not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

Exo 4:14 וַיִּחַר־אַף יְהוָה בְּמֹשֶׁה וַיֹּאמֶר הֲלֹא אַהֲרֹן אָחִיךָ הַלֵּוִי יָדַעְתִּי כִּי־דַבֵּר יְדַבֵּר הוּא וְגַם הִנֵּה־הוּא יֹצֵא לִקְרָאתֶךָ וְרָאֲךָ וְשָׂמַח בְּלִבּוֹ׃

Now the Hebrew details in Exo 4:14. It is a rhetorical question, “*is* not Aaron the Levite thy brother” הלא אהרן אחיך הלוי? The point also here, as will be dealt more with later, is that the English question mark corresponds to the Hebrew הֲ, which is not considered a definite article in scholarly circles, but can only work and answer this type rhetorical questions in the contextual presence of the definite article in the same sense as stated about the Levite הַלֵּוִי. Rhetorics does not mix well with man’s mental relativism but requires a predefined framing the answering (silenced) party is aware of.

Exo 4:27-30 More about Moses and Aaron. Do you see how the temporal Lamed in the breach when info is passed on from Moses (to) Aaron would assume the same filtering interpreter and mediator function all the way through history. It begins here with Moses and Aaron, "And told Moses (to) Aaron" ויגד משה לאהרן. In this way is the war between the eternal sola Vau/And and the temporal Lamed built into the story. Do you see that the more WHO is uprooted from the specifics of THAT, the harder is it to know who the father is, and the lordship of it? The issue was never the text but the Luciferian manipulators and impersonators of the text.

Exo 4:28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

Exo 4:28 וַיַּגֶּד מֹשֶׁה לְאַהֲרֹן אֵת כָּל־דִּבְרֵי יְהוָה אֲשֶׁר שְׁלָחוֹ וְאֵת כָּל־הָאֹתֹת אֲשֶׁר צִוָּהוּ׃

Exo 4:30 How to define Luciferian impersonation, the well spoken drifting away from the well done. This is literally to preach the Bible without having lived the Bible, and it is the nature of the vicar priesthood. In this context you should be able to decode why canonical and anthropological restoration is the reason for the final tribulation imposed on the target priesthood of readers for lived biographical and eisegetical unity with the Jewish Israel.

Exo 4:30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

Exo 4:30 וַיְדַבֵּר אַהֲרֹן אֵת כָּל־הַדְּבָרִים אֲשֶׁר־דִּבֶּר יְהוָה אֶל־מֹשֶׁה וַיַּעַשׂ הָאֹתֹת לְעֵינֵי הָעָם׃

Exo 4:31 Do you see that Luciferian impersonation from verses 14, 28, and 30 made a foundation for the ministry of deception in verse 31? The problem is not Aaron but the impostors showing up later in history and copying Aaron's method. This is still before any part of the Torah was written. Remember that the most important part of the Bible, especially OT, is not to mediate the truth but to diagnose whatever is in the context of a realm bringing forth law and sin. After establishing a standard with Moses, lasting to the death of Joshua, all later history BC and AD would be mostly deception and disaster. Wilderness diagnostics came with Moses. Wordship, grace and truth are Messianic. Sola Vau/And makes the difference and the foundation for faith also in this verse. From first to last verse in this chaper is Amen the foundation of faith. Notice the missional colon after the first four words, before going through the process of founding details after that as their basis for faith. Modernist translations, like the NKJV, NASB etc., have a textual (Luciferian) punctuation and a series of details independent of the first four words.

Exo 4:31 And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

Exo 4:31 וַיַּאֲמֵן הָעָם וַיִּשְׁמְעוּ כִּי־פָקַד יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל וְכִי רָאָה אֶת־עָנְיָם וַיִּקְּדוּ וַיִּשְׁתַּחֲווּ׃

Now the test case for Exo 4:31 and everything around it. Do you see that sola Vau/And blueprinting, missional punctuation, complete canonical epistemology, and providential reformation coming with the apostolic KJV, are contrasted by a mixture of uprooted and unauthorized details made for Luciferian impersonation and deception orchestrated by the theological establishment upon Dung hill?

Exo 5:1 Some implications of the prophetic Bible. Notice why this verse has no question mark. Moses and Aaron are simply telling Pharaoh that whatever he wants, there is not much he can do to stop this request. It is only a matter of time and effective persuasion. Notice also how the KJV uses the word "un-to" about the formation of a worship object. Do you see that from the first "unto" in Gen 1:9 to the last "unto" in Rev 22:18, it is the same objective and the same formation of unity and singularity in being and worship?

Exo 5:1 And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

Exo 5:1 וְאַחַר בָּאוּ מֹשֶׁה וְאַהֲרֹן וַיֹּאמְרוּ אֶל־פַּרְעֹה כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל שַׁלַּח אֶת־עַמִּי וְיָחֹגּוּ לִי בַּמִּדְבָּר׃

Some more tests for Exo 5:1. Do you agree that "Let go my people" שלח **את־עמי** means that the Bible's redemptive potential is a growing momentum by sola Vau/And means until it breaks the temporal Let-Lamed power working against the worship feast "(unto) me" **לי**? Do you see that Pharaoh is a visible puppet in the hands of the invisible Lamed, and that there is nothing new in Alice Bailey¨s demonic (UN) hierarchy? Do you see how the temporal Lamed were able to orchestrate a sphere full of internal tension until all Let and Letting in 2 Thes 2:7 are solved? Do you see that Lamed as a common temporal denominator in Levi and Lamech, and even in Luciferian impersonation, have been active workers of pottery hammering out a great variety of lordship and wordship objectives? Do you see that enlightenment, redemption, revival and the rapture expected and needed in the end, are covered by the first, Let there (alive) be in Gen 1:3? But also in continuation after the printing press, KJV/XXX profiling means the same constant war between the KJV and substantive sola Vau/And on one side and a timed theological Then and deceptive words of no meaning on the other side, beginning in Gen 1:3. One point regarding the great taking and the last tribulation is Alice Bailey's Externalisation of the hierarchy (from 2025) and how that reflects the apocalyptic unveiling of evil.

Exo 5:6 Long before arriving in Mal 3:18, it should begin to dawn that the objective of value is to sort out Beth B and have that break-through, shared beth-wean B and T. The point is to connect "in that day" **ביום** in Gen 3:5 to the repeated cause here. Intensified labour means a more distinct rest on the horizon.

Exo 5:6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

Exo 5:6 וַיְצַו פַּרְעֹה בַּיּוֹם הַהוּא אֶת־הַנֹּגְשִׂים בָּעָם וְאֶת־שֹׁטְרָיו לֵאמֹר׃

Exo 5:9 More Beth B therein. "that labour therein" ויעשׂו־בה is one of the important phrases explaining formative pottery and the anthropological and biograhical dimension not mixed with faith (in Heb 4:2) as long as the sola S blueprint is rejected.

Exo 5:9 Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

Exo 5:9 תִּכְבַּד הָעֲבֹדָה עַל־הָאֲנָשִׁים וְיַעֲשׂוּ־בָהּ וְאַל־יִשְׁעוּ בְּדִבְרֵי־שָׁקֶר׃

Here is the test case for Exo 5:9. As a two-step process, labour pro rest, do you see that the more they were weighed down by the burden of hard labour, the more heavy tension would be built up in the spring under Asher's missional launch pad ready to catapult its first fruit after the B&T breakthrough? The harder and more painful subsidiary justice, the greater educational effect. Do you see why "therein" in the KJV has the target There on the horizon? Do you see that the meaning of vain (modernist) words is to specify the same labour but without having the target There-in on the horizon? Do you see why this in the Hebrew is formulated as a grammatical imperfect, speaking of the future, saying, "Let there more work be" תכבד העבדה (to be done in the present)? Do you see that "that labour therein" is the Exodus version of predestination in Gen 50:20? Do you see that the implicit spring full of tension under the KJV launch pad prepared in Exo 5:9 is a shared consonance with the same spring bringing things to pass in Gen 50:20?

Exo 5:10 Thus saith Pharaoh, is found only here. With no corresponding prophetic story and only a vicar voice behind it, there is no reason to repeat "go forth" in Gen 8:16, but to say that the taskmasters "went out" **צא**

Exo 5:10 And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

Exo 5:10 וַיֵּצְאוּ נֹגְשֵׂי הָעָם וְשֹׁטְרָיו וַיֹּאמְרוּ אֶל־הָעָם לֵאמֹר כֹּה אָמַר פַּרְעֹה אֵינֶנִּי נֹתֵן לָכֶם תֶּבֶן׃

Here is the test case for Exo 5:10. Do you see how this complements and complicates the story of Luciferian impersonation even more?

The Lord	Moses	Aaron	Thus saith	Officers	Taskmasters	Pharaoh

Exo 5:11+ This chapter says how all hierarchies would work and why things are as they are while preparing the foundation for the final tribulation. Satan's hierarchy is working to regain its medieval strength, and evildoers move into office all over. With the idiots in office would the people always pay the price. While Norway's traitor state repeats how things were built from 1870 to the 1930s and beyond, it is again most predictable that the hierarchy intensifies with the idiots in office making it steadily harder for the working people. From Pharaoh to the papal agenda 2030, very little has been changed.

The one element that has changed is how scriptural synergy made the work of the evil taskmasters more efficient and managed to enmass much more people under totalitarian control.

Exo 5:13 And the taskmasters hasted *them*, saying, Fulfil your works, *your* daily tasks, as when there was straw.

וְהַנֹּגְשִׂים אָצִים לֵאמֹר כַּלּוּ מַעֲשֵׂיכֶם דְּבַר־יוֹם בְּיוֹמוֹ כַּאֲשֶׁר בִּהְיוֹת הַתֶּבֶן: Exo 5:13

Exo 5:15 Pottery refined. “Wherefore dealest thou thus” למה תעשׂה כה. Do you see where the dogish idea came from that a 5% head would chase its own 95% tail?

Exo 5:15 Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

וַיָּבֹאוּ שֹׁטְרֵי בְנֵי יִשְׂרָאֵל וַיִּצְעֲקוּ אֶל־פַּרְעֹה לֵאמֹר לָמָּה תַעֲשֶׂה כֹּה לַעֲבָדֶיךָ: Exo 5:15

Exo 5:18 Do you agree that the first three KJV words make a prelude to Numbers?

Exo 5:18 Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

וְעַתָּה לְכוּ עִבְדוּ וְתֶבֶן לֹא־יִנָּתֵן לָכֶם וְתֹכֶן לְבֵנִים תִּתֵּנוּ: Exo 5:18

Exo 5:20 How the KJV incorporates the mosaic dimension as an intro to verse 21+. At this point would the people put Moses and Aaron into the same category with Pharaoh. Modernist committees whitewash the text and take the nerve out of it. The KJV follows the Hebrew word order, changed in the NKJV and NASB.

Exo 5:20 And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

וַיִּפְגְּעוּ אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן נִצָּבִים לִקְרָאתָם בְּצֵאתָם מֵאֵת פַּרְעֹה: Exo 5:20

Exo 5:22 Be aware that the overall answer to the last question in this verse is to bring forth law and sin. Moses did partly become the exception to his own rule.

Exo 5:22 And Moses returned unto **the** LORD, and said, Lord, wherefore hast thou *so* evil entreated this people? why *is* it *that* thou hast sent me?

וַיָּשָׁב מֹשֶׁה אֶל־יְהוָה וַיֹּאמַר אֲדֹנָי לָמָּה הֲרֵעֹתָה לָעָם הַזֶּה לָמָּה זֶּה שְׁלַחְתָּנִי: Exo 5:22

Exo 5:23 The next pro- . . For since I, specifying the difference from Heb 1:1 to Heb 1:2. Salvation is not found in any vicar position or ministry. Thus, from Pharaoh to Pontifex Maximus would pain and suffering be multiplied.

Exo 5:23 For since I came to Pharaoh to speak **in** thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

Exo 5:23 וּמֵאָז בָּאתִי אֶל־פַּרְעֹה לְדַבֵּר בִּשְׁמְךָ הֵרַע לָעָם הַזֶּה וְהַצֵּל לֹא־הִצַּלְתָּ אֶת־עַמֶּךָ׃

Exo 6:2 More sola Vau/And saying on its own in the KJV, but not in some modernist versions, like the NIV and NLT. All details were in place in the RV/ASV, but from the RSV would "and said unto him" **וַיֹּאמֶר אֵלָיו** be removed.

KJV 2 And God spake unto Moses, and said unto him, I *am* **the** LORD:

Exo 6:2 וַיְדַבֵּר אֱלֹהִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה׃

As an intro to verse 3, here is the test case for Exo 6:2 and many other verses where the LORD, unchanged in the RV, was changed to Jehovah in the ASV. Remember that the premise is the same all the way: Salvation is by definition. It fits Lucifer's Dung hill ideology to change the definite LORD to an indefinite Jehovah never known.

ASV 6:2 And God spake unto Moses, and said unto him, I am Jehovah:

Exo 6:3 To confirm relativism and the state of the unknown. Jehovah is a minority form in the KJV. From the ASV to the LSB upon Dung hill is Jehovah, or Yahweh, used to wipe out the difference between definition and (the) indefinite. In the KJV is salvation provided as a distinct and deterministic Shall be. In modernist versions it is not much more than a vague maybe.

Exo 6:3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them.

Exo 6:3 וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדָּי וּשְׁמִי יְהוָה **לֹא** נוֹדַעְתִּי לָהֶם׃

Exo 6:4 Let and letting linked to the temporal Lamed have some of its triggers awakened in matters of Homeland vs Lackland. As indicated here will triggering of target matters related "to give (to) them" **לתת להם** the land, immediately cause all hell to stand up against it.

Exo 6:4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

Exo 6:4 וְגַם הֲקִמֹתִי אֶת־בְּרִיתִי אִתָּם לָתֵת לָהֶם אֶת־אֶרֶץ כְּנָעַן אֵת אֶרֶץ מְגֻרֵיהֶם אֲשֶׁר־גָּרוּ בָהּ׃

Here is the test case for Exo 6:4. Do you see that the editors' notorious rebellion against translating sola Vau/And, especially in cases like this, is relevant background also for the same notorious rebellion against translating "testament" in Matt 26:28? The NKJV, NASB etc., will limit "testament" in NT to the few instances they dare not avoid it.

Exo 6:5 How the antisemitic dimension stands out in the NKJV. Notice how the comma after Israel in the KJV, has been removed in the NKJV to make the impression that only smaller fractions of them may have been in bondage. But when you read Heb 3:16, it is turned around and it is important to condemn them all. In fact, it was so important to do it that while professing to translate NT from the received text, the modernist NKJV is so fully committed to Codex Satanicus that they were willing to share the manipulative lie in Heb 3:16. It is the same with the MEV. They profess to have done their translation from the received text, but the translated evidence in Heb 3:16 is that the loyalty and the actual ideology they are committeed to is Codex Satanicus. It is the same in the ESV, following the RSV and leaving out the comma after Israel in Exo 6:5, and imposing the shared fabricated question mark at the end of Heb 3:16 after manipulating the Greek.

Exo 6:5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

Exo 6:5 וְגַם אֲנִי שָׁמַעְתִּי אֶת־נַאֲקַת בְּנֵי יִשְׂרָאֵל אֲשֶׁר מִצְרַיִם מַעֲבִדִים אֹתָם וָאֶזְכֹּר אֶת־בְּרִיתִי׃

For more context on Exo 6:5 and modernist absurdity, the magnitude of manipulation in modernist translations, removing the comma between Israel and THAT, is that they are messing with the centre of gravity as the unifier of all things and all people in Israel, and all things and all people in the world. Even after having all things spelled out for them by apostolic oversight in the KJV, the mixture of antisemitism and textual incompetence is beyond reason.

Exo 6:6 Redemption was first mentioned in Gen 48:16. Here is second instance about it. All the evils coming with the Cainesian economy, converting all intrinsic value into the profitable and abusable with human cattle enslaved and for sale, is the framework for the Bible the theologians tried to come around with their 5% Lackland economy. First in Gen 48:16, and more detailed in the collective sphere in Exo 6:6, Moses was sent on a redemptive mission. Details in these two verses address the Bible's mission in a way which exposes the continued evils of historical Christendom adding more stones AD to the antisemitic burden built up BC. Exo 6:6 is very much a repetition of Gen 6:6. Here is Tamar's under- תחת world terror and mafia regime while redemption is a predestined growing and groaning G, to "redeem" גאל you with "great" גדל "judgment" שפט until the global justification program is coming to its end, justification by faith, משפט.

Exo 6:6 Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

Exo 6:6 לָכֵן אֱמֹר לִבְנֵי־יִשְׂרָאֵל אֲנִי יְהוָה וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלֹת מִצְרַיִם וְהִצַּלְתִּי אֶתְכֶם מֵעֲבֹדָתָם וְגָאַלְתִּי אֶתְכֶם בִּזְרוֹעַ נְטוּיָה וּבִשְׁפָטִים גְּדֹלִים׃

Here are some tests about Exo 6:6. Do you see why the phrase, “from under the burden” מתחת סבלת sounds like this due to the need to incorporate the subsidiary forces (of evil) putting pressure on things? Next, do you see that by going as far as they can in the removal of the most critical sola Vau/And instances, the NKJV, NABRE etc., prove that sola scriptura is not allowed to have any role in the theological world view and in vicar versions of the Lord’s redemptive operation? Do you see the historical mismatch? Even if the redemptive dimension is introduced as a collective need under the horror of ruling headache controlling these structures, the typical pulpit message would always say that redemption from sin is something personal with no connection to anything of collective nature in continuation AD. While avoiding everything connecting the collective meaning and implications of redemption, have the theologians managed to avoid the reformative solution how to mitigate the horror of original sin as a structural evil. Since salvation is embedded in reformation, it should be very clear how the theologians made Christ of no effect. To the end of the apocalypse all books of the Bible build the defining framework of redemption from original sin, from under the globalist horror of the iron/clay reign of the pontifical antichrist, the vicar of Christ. From under the Exodus burden to the final tribulation, the evils putting pressure on things did never change their demonic nature.

Exo 6:7 Lucifer and the temporal Lamed would stand up in full alert when something like this were communicated, and Tamar’s underworld mafia at the end would brace themselves for what might be coming from start.

Exo 6:7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians.

Exo 6:7 וְלָקַחְתִּי אֶתְכֶם לִי לְעָם וְהָיִיתִי לָכֶם לֵאלֹהִים וִידַעְתֶּם
כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם הַמּוֹצִיא אֶתְכֶם מִתַּחַת סִבְלוֹת מִצְרָיִם׃

Here is the test case for Exo 6:7. Notice the second part, saying “and I will be to you a G-d” והייתי לכם לאלהים. Do you see that apostolic oversight in the KJV means to monitor Lucifer’s lust to synergetically colonise G-d’s position? Do you see that the KJV for safety reasons need to specify the instance “to you” לכם not to leave open the deceptive door into the next, Lucifer’s wanted Lamed, as done in the NKJV and NASB?

Exo 6:8 Moses’ redemptive mission continues Abraham’s war over property possession in Gen 14. In the KJV is “for an heritage” a host-for-homeland exchange. When the sola S nutrition value is lost, is the vicar heritage in the NKJV only a physical area to inherit.

Exo 6:8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD.

Exo 6:8 וְהֵבֵאתִי אֶתְכֶם אֶל־הָאָרֶץ אֲשֶׁר נָשָׂאתִי אֶת־יָדִי לָתֵת אֹתָהּ
לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב וְנָתַתִּי אֹתָהּ לָכֶם מוֹרָשָׁה אֲנִי יְהוָה׃

For Hebrew details on Exo 6:8, Lucifer would be no-less alarmed here where the text is saying, “and I will give it (to) you ונתתי אתה לכם. Remember the nominated Ye and the missional You objective in Gen 3, restated from start here and again as a vague indication suffixed with a feminine third person singular אתה. Regardless of reading it as a feminine suffix or more explicitly directional, the homeland horizon is the same and the missional-plural You objective is the same. Do you see that when sola scriptura has lost its nutrition value, and the homeland promise is only physical, as translated in the modernist versions, then there is no connection between the missional objective and the human body created to be the host and temple of the holy spirit. Theology destroys the meaningful value shared as holiness and wholeness when the trinity fills all in all as the harmonious homeland host and rest basis for heritage. The KJV ending of this verse is explicitly missional. In the NKJV it is uprooted textual details.

In two steps, do you agree that to bring you “in unto” ב . . אל from start here points to an object formation which makes it tempting to add after the word “herigate” מורשה: Where I *am* the Lord. To make it more robust, do you see why Edom is an unbeliever’s “possession” ירשה translated this way in Num 24:18, in contrast to the true homeland “possession” מורשה or heritage, which requires faith and is the reason for translating this host-for-homeland exchange and saying “for heritage” in Exo 6:8 in the KJV?

Exo 6:9 What is the meaning of the alternative reading from start here in the NKJV after mutilating the sola Vau/And Advocate and reordering the remaining pieces? These first words in NKJV are almost definitive for senseless babble. The more alienated the reader is from sola Vau/And reality, the more definitive is the wandering off into ignorance and senseless babble.

Exo 6:9 And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

Exo 6:9 וַיְדַבֵּר מֹשֶׁה כֵּן אֶל־בְּנֵי יִשְׂרָאֵל וְלֹא שָׁמְעוּ אֶל־מֹשֶׁה מִקֹּצֶר רוּחַ וּמֵעֲבֹדָה קָשָׁה׃ ף

Here is the test case for profiling of Exo 6:9. Notice first the Hebrew and KJV details, “And spake Moses so” וידבר משה כן. Do you see that the KJV ordains Moses to speak So with obedience to sola Vau/And, but in the NKJV it is the other way around when the theologians want to downplay sola scriptura, and instead upgrade themselves to a vicar mediator office, speaking thus? Do you see why many portions of scripture make it more important to know where the text is coming from than what it says? Do you see that after getting rid of the double voice in the KJV, the first four words in the NKJV define the meaning of a self-willed copycat speaking louder than sola scriptura? Do you agree that some changes in the NKJV are so clumsy that the only testimony to the reader is that a certain number of changes had to be done for a separate copyright? As seen repeatedly, there is nothing KJV about the NKJV.

Exo 6:10 More sola Vau/And, and missing "saying" לאמר at the end in translations most aggressively working to abolish sola scriptura. This adds to verse 9. As soon as the double-voiced trinitarian dimension, "And spake" וידבר in the Hebrew and KJV, has been removed or manipulated out of sight, as in verse 9 in the NKJV, the substitute will always default to theological legalism or other vicar forms of totalitarian ideology. After removing the Hebrew ending, it fits the vicar story in the NABRE to begin with a timed and lexical "Then" instead of the double-spoken substantive sola Vau/And.

Exo 6:10 And the LORD spake unto Moses, saying,

Exo 6:10 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃

Exo 6:11 That sola Vau/That means to let go, mirror the faith to let go at the end. It is logically built into the text that those denying That liberating sola Vau dimension would make themselves workers of unbelief and extended captivity. Notice how the NKJV and the NASB move around That diagnostic and definitive KJV centre of the story where the malefactor is located. The KJV translates "that he let . . go" וישלח in agreement with the third person malefactor grammer left untranslated in the NKJV and NASB. This is the patriarchal malefactor in person. It is the same at the end of Mal 4, and the same old pontifical malefactor to the end of history, but modernist translations like the NKJV and NASB have neither will nor diagnostic capacity to properly pinpoint and deal with such as bloodlined reality points to, but as obedient mercenaries have most of the "protestant" modernists agreed to share the alternative, "to let go" with the papist NABRE where the "he" part is gone. In explicit cases like this have theological committees no more info on the malefactor element of redemptive history than on the ruling headache dimension of original sin both Abraham and Moses were called to stand up against. Do you agree that this verse gravitates around That rebelling malefactor in the same way redemptive history gravitates around BC/AD? Do you see that in the same way the theologians took themselves out of the redemptive equation and want to be seen as the administrators of salvation and confession, do the modernists present Pharaoh more like a facilitator than the problem in person? Do you see the modernist effect of having drained that scriptural centre of gravity of its effect and ability to centre the story and give it that convicting energy? This is a worthy case to reevaluate why the Bible is Berean brain food meant to have a formative and rewiring effect.

Exo 6:11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

Exo 6:11 בֹּא דַבֵּר אֶל־פַּרְעֹה מֶלֶךְ מִצְרַיִם וִישַׁלַּח אֶת־בְּנֵי־יִשְׂרָאֵל מֵאַרְצוֹ׃

Exo 6:14 Here comes trouble, more headache in person. Bn-i-Mn distributes everything as a spectrum from ruling Rosh ראש headache to its mitigating medicine. Redemption, a path from the firstborn Reuben ראובן to the final Benjamin בנימן, explains itself.

Exo 6:14 These *be* the heads of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

Exo 6:14 אֵלֶּה רָאשֵׁי בֵית־אֲבֹתָם בְּנֵי רְאוּבֵן בְּכֹר יִשְׂרָאֵל חֲנוֹךְ
וּפַלּוּא חֶצְרוֹן וְכַרְמִי אֵלֶּה מִשְׁפְּחֹת רְאוּבֵן׃

Exo 6:26-27 These are they . . . that are not finished with their missional objective until everything in Rev 14 is fulfilled. Do you agree that the predestined "also" גם in its final form says, "these (are they)" הם . . which spake.

Exo 6:27 These *are* they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.

Exo 6:27 הֵם הַמְדַבְּרִים אֶל־פַּרְעֹה מֶלֶךְ־מִצְרַיִם לְהוֹצִיא
אֶת־בְּנֵי־יִשְׂרָאֵל מִמִּצְרָיִם הוּא מֹשֶׁה וְאַהֲרֹן׃

Exo 6:29 And Dabar, double Word and triple Lord, speaking to Moses. How shall verses like this be read after uprooting WHO from THAT in Exo 3:14? Next, notice that the NKJV, NASB etc., have no modernist grammatical equivalent to second person singular and will therefore omit the full translation, "speak thou" דבר, to minimise the number of mistranslations. At the end they have no other choice but to do a mistranslation to at least make the story partly intelligible and reasonable, "unto thee" אליך

Exo 6:29 That the LORD spake unto Moses, saying, I *am* the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.

Exo 6:29 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר אֲנִי יְהוָה דַּבֵּר אֶל־פַּרְעֹה
מֶלֶךְ מִצְרַיִם אֵת כָּל־אֲשֶׁר אֲנִי דֹבֵר אֵלֶיךָ׃

Exo 7:1 First instance "prophet" was Gen 20:7. Here is second instance, where the KJV converts the Hebrew K paradigm into T's target, "thy" ך "prophet" נביא. Next, this verse illustrates the point with "unto" אל formation of an object. If G-d made Moses a representative true image of G-d, then that identity in person called Moses is not nominal but absolute. The first six KJV words set the bar for the rest of this verse. It must be like this since the higher dimension in Resh, "see" ראה is required to lift them out of the swamp where headache is the ruler. It is like ascending to the higher mountain where T's target reflects a paradigm of Transfiguration.

Exo 7:1 And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

Exo 7:1 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה רְאֵה נְתַתִּיךָ אֱלֹהִים לְפַרְעֹה וְאַהֲרֹן
אָחִיךָ יִהְיֶה נְבִיאֶךָ׃

Exo 7:2 Next step. With everything canonically aligned, it is impossible to hit T's target without That canon as directional guide? "All that I command thee" כל־אשר אצוך Do you agree that "that (specific) I" is the meeting point between director and directed, and that the only way to hit that target is by image formation? Do you agree that if the catapult in the first half is not properly adjusted, the last-half outcome is dubious?

Exo 7:2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

Exo 7:2 אַתָּה תְדַבֵּר אֵת כָּל־אֲשֶׁר אֲצַוֶּךָּ וְאַהֲרֹן אָחִיךָ יְדַבֵּר אֶל־פַּרְעֹה וְשִׁלַּח אֶת־בְּנֵי־יִשְׂרָאֵל מֵאַרְצוֹ׃

A test case for Exo 7:2. Notice the phrase, "Thou shalt speak" **אתה תדבר את** and why that is a specifically object-marked opening shaped by G-d's missional objective. Do you see where 1 Pet 4:11 is coming from?

Exo 7:3 Sola Vau/And explains the synergetically hardened hearts before, in, and after the 1500s. First in Exo 4:21, the story begins to speak of the "hardening" חזק of heart, and here in a different form of "hardening" קשׁה. Reinforced strength חזק and more severe forms of cruelty קשׁה are two sides of the picture through the coming plague chapters. In Exo 1:14, the case was to make their lives bitter with "hard" קָשָׁה bondage. Vocals do no other than to offer a slightly different angle on the living conditions around hardened hearts after Joseph and his King of Egypt had died. These conditions would be the same but synergetically reinforced by scriptural means when Christendom's infantile establishment had rejected sola scriptura, denying its true mission but even more strictly using scripture as means of terror and horror. Again, nothing was changed from Pharaoh to Pontifex Maximus. It should therefore be no surprise that while things are building up to the pontifical climax with apocalyptic deception and iron/clay ideology, the signs and earth quakes have multiplied, and the frequency of signs have increased exponentially.

Exo 7:3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

Exo 7:3 וַאֲנִי אַקְשֶׁה אֶת־לֵב פַּרְעֹה וְהִרְבֵּיתִי אֶת־אֹתֹתַי וְאֶת־מוֹפְתַי בְּאֶרֶץ מִצְרָיִם׃

Exo 7:6 Due to standard judicial operations, this verse repeats Babel and Gen 11:3, that slime had them (they) for morter. Do you see that the reason for the KJV syntax at the end is to incorporate the formative, judicial meaning of pottery? So did they כן עשׂו. In the NKJV and NASB it is only what they did, with nothing on how things did them.

Exo 7:6 And Moses and Aaron did as the LORD commanded them, so did they.

Exo 7:6 וַיַּעַשׂ מֹשֶׁה וְאַהֲרֹן כַּאֲשֶׁר צִוָּה יְהוָה אֹתָם כֵּן עָשׂוּ׃

Exo 7:7 Next step, with the Bn aging factor implemented. Do you see that the KJV sets a comma, then "when they" in the same sense as "so did they" in verse 6? Beth B is the same aging factor integrated in "when they spake" בדברם. Four full scores would be the OT equivalent to being at least fully grown in Eph 4:15. In the NKJV and NASB it is only a numerical value.

Exo 7:7 And Moses *was* fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

Exo 7:7 וּמֹשֶׁה בֶּן־שְׁמֹנִים שָׁנָה וְאַהֲרֹן בֶּן־שָׁלֹשׁ וּשְׁמֹנִים שָׁנָה
בְּדַבְּרָם אֶל־פַּרְעֹה׃ ף

Exo 7:8 More missing saying. Do you see that for those denying sola Vau/And reality and its saying, the text has no formative "unto" mission and function? Theology is like a perpetual Sardis, having a name but no real identity. The "unto" bar is set for formation, and the sola Vau/And means were provided to do that formation.

Exo 7:8 And the LORD spake unto Moses and unto Aaron, saying,

Exo 7:8 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר׃

Exo 7:9 Next missional pro, working "for" you in the context of Rom 8:28-31. Do you see that again is the temporal Lamed involved and standing in the way, "for you" לכם. Do you see how the office of legal guardianship governs the formative interplay between "unto you" אלכם and "for you" לכם while harderning hinders a Let go.

Exo 7:9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast *it* before Pharaoh, *and* it shall become a serpent.

Exo 7:9 כִּי יְדַבֵּר אֲלֵכֶם פַּרְעֹה לֵאמֹר תְּנוּ לָכֶם מוֹפֵת וְאָמַרְתָּ
אֶל־אַהֲרֹן קַח אֶת־מַטֶּךָ וְהַשְׁלֵךְ לִפְנֵי־פַרְעֹה יְהִי לְתַנִּין׃

Exo 7:12 In the Hebrew and KJV a story of anthropological and biographical imaging, but in the NKJV, NASB etc., about physical rods and serpents. Do you see that theology and modernism have no connection between being and doing. The Hebrew and the KJV syntax agree. NKJV and NASB readers have an uprooted, exterior narrative. It is like an editorial operation done to distance themselves from the explicit clarity translated in the KJV. "For they cast down" ויּשליכו "every man" איש = "his rod" מטהו. Modernist editors are explicitly manipulative in their effort to avoid the real story.

Exo 7:12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

Exo 7:12 וַיַּשְׁלִיכוּ אִישׁ מַטֵּהוּ וַיִּהְיוּ לְתַנִּינִם וַיִּבְלַע מַטֵּה־אַהֲרֹן
אֶת־מַטֹּתָם׃

A necessary test to do in Exo 7:12. Do you see that the way things are done in the NKJV and NASB follow Lucifer's Dung hill agenda how to impersonate the text, transformed into an angel of light, "and they became" ויהיו "(to) ל serpents" תנינם. Do you see that as soon as some fresh sola Vau/And material had been provided, it would be taken captive by legal Lamed guardianship and turned into something poisonous as seen by the manipulative editing of the text in bastard translations. In the same way would no party be allowed to conform to sola Vau/And but forced and coerced conformity to Luciferian worship forms were the only choice. Notice how modernist means of deception remove the connection between being and doing in this example of theological cover-up, making a vicar story protecting those involved from any connection to the demonic underworld, and thereby cutting off the required link to the leprosy catalogue in Lev 13? Do you see that the anthropological and biographical dimension in the Hebrew and KJV inevitably must become confessional? Do you see where Jesus' statement on vipers and serpents (Matt 3:7, 23:33, Luke 3:7) come from, and that modernist versions have no capacity for scripture to interpret scripture? By reordering the words, the modernists whitewash the text for the reader not to discover anything unpleasant or of confessional value. After a long historical experience with the hierarchy of Satan and its 5% body architecture, it should be easy to verify what the KJV speaks of, and why it became so important for the self-protecting modernists to have the KJV replaced with their own dung. It should also be easy to see that when anti-KJV advocates argue for the need to move away from the outdated KJV syntax, because no man today speaks like this, the actual agenda behind it is Luciferian. Notice how this verse implicitly repeats the nomination test in Exo 4.

Exo 7:13-14 Next parallel on hardening, describing Pharaoh's plagued struggle between two opinions, between a strong heart and a grieving heart. Throughout the whole plague sequence it goes almost systematically back and forth between strength and a sore grief. The KJV merged two forms into one and called it hardening based on Exo 4:21 warning how Pharaoh would react. In the Hebrew text it is partly of "strength" חזק and partly "grievous" כבד but still prideful. To cover the canonical totality, the OED supports the KJV with senses on how "harden" in the 1500s meant both to make bold in action, and to make robust and able to endure. All these capacities must be integrated in an upside-down version of Ezekiel's heart for the sum of redemptive history. If Pharaoh had no boldness and strength to endure, he might at an early stage have capitulated into a softy and confessing convert. In begins with strength חזק in Exo 4:21 and ends with the same in Exo 14:4, 8, 17, but enduring much grief and almost surrender half way through.

Exo 7:13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

Exo 7:13 וַיֶּחֱזַק לֵב פַּרְעֹה וְלֹא שָׁמַע אֲלֵהֶם כַּאֲשֶׁר דִּבֶּר יְהוָה׃ ף

Exo 7:14 And the LORD said unto Moses, Pharaoh's heart *is* hardened, he refuseth to let the people go.

Exo 7:14 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה כָּבֵד לֵב פַּרְעֹה מֵאֵן לְשַׁלַּח הָעָם׃

Exo 8:1 Moses and his calling were about That (specific) him. Together with the words, "Let my people go," That (specific) they appears, and it repeats the same with a comma after go, first instance in Exo 5:1. Do you see why that, sola Vau/That form of serving, anticipates the same in Mal 3:18? Do you see that the authentic sola scriptura is nothing but a Ministry, as the one and only working antidote against things Maxi and Mega, and therefore is something no theologian ever wanted? Sola S jurisdiction is a border-setter and boundary-maker per se, which makes it so hard for the theological Lackland makers to accept that the only true gospel kingdom is bordered by sola S jurisdiction. Corporate Christendom, its imperialist foundation and pagan structuring, does not fit the founding premise for the gospel kingdom.

Exo 8:1 And the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

Exo 7:26 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בֹּא אֶל־פַּרְעֹה וְאָמַרְתָּ אֵלָיו כֹּה אָמַר יְהוָה שַׁלַּח אֶת־עַמִּי וְיַעַבְדֵנִי׃

Exo 8:2 Things coming to pass, pro and con, to bring forth the processed outcome called reality in justification by faith, makes it reasonable why Maen **מאן** and Amen **אמן** are opposed to each other.

Exo 8:2 And if thou refuse to let *them* go, behold, I will smite all thy borders with frogs:

Exo 7:27 וְאִם־מָאֵן אַתָּה לְשַׁלֵּחַ הִנֵּה אָנֹכִי נֹגֵף אֶת־כָּל־גְּבוּלְךָ בַּצְפַרְדְּעִים׃

Exo 8:10 One of the battles in the long war between the trinitarian No-Man **אין**, Moses the meek, and the deistic Niphil Basar, Pharaoh. In many instances through OT, this is some of the No-Man background for John 3:30. Decrease is scaled in proportions from unbelief to faith, Maen to Amen, from a deistic Niphil Basar to the trinitarian No-Man, from enmity to friendship with G-d. Niphil Basar is the pontifical elephant in the room of ecumenical Christendom.

Exo 8:10 And he said, To morrow. And he said, *Be it* according to thy word: that thou mayest know that *there is* none like unto the LORD our God.

Exo 8:6 וַיֹּאמֶר לְמָחָר וַיֹּאמֶר כִּדְבָרְךָ לְמַעַן תֵּדַע כִּי־אֵין כַּיהוָה אֱלֹהֵינוּ׃

Exo 8:15 The word "respite" is used only here and in 1 Sam 11:3. This illustrates some of the stuff modelled by the formula, R inheritance = O. In this case, respite, or a short period of relief and mental rest, says that increased eyesight means less ruling headache. The two words put up against each other are, "saw" **רא** and "respite" רוחה, where Ruah, the "spirit" רוח methodically, in steps, prepares the purpose with reconciliation, which is rest and lordship in residence at home. Pharaoh's best ease would be a Let go.

With Pharaoh vs Pe methodically modelling purgatorial pain pro-reconciliation, this verse is a simple model of Ruah respite as forerunner of the Comforter as the final pain killer pro-homeland rest when eyesight is regained and all ruling headache is relieved. Partly regardless of context, is each word filled with a distinct substance which stands on its own independent of the story it belongs to. The other way around, all meaningful reading depends on the reader's integration of the meaning of words with the story they are intended to contextualise. This is necessary for the sum of canonical consonance and for scripture to properly interpret scripture. In Pharaoh the Lord did not only model his power, but pain and purgatory as secondary, or subsidiary, redemptive principles. With R as ruler is all pain enriched and representative. On the banker's redemptive balance it means that pain cannot be imposed without payback, meaning that all ruling hubris is a preparation and personal investment in his own judicial nemesis.

Exo 8:15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.

Exo 8:11 וַיַּ֤רְא פַּרְעֹה֙ כִּ֣י הָיְתָ֣ה הָרְוָחָ֔ה וְהַכְבֵּ֖ד אֶת־לִבּ֑וֹ וְלֹ֣א שָׁמַ֔ע
אֲלֵהֶ֖ם כַּאֲשֶׁ֥ר דִּבֶּ֖ר יְהוָֽה׃ ס

Exo 8:16 Next subsidiary "smite" preparing the ground for the principal Isa 53. Do you see that sola Vau/And integrates the great white throne long before coming to Rev 20? It says "and smite" וְהַךְ, which decodes the subsidiary form of scriptural synergy when the Bible perverters have prepared for the final tribulation. Antichrist's iron/clay use of the Bible is not only to make Christ of no effect, but to root out all authenticity. This is still before Moses had written the Torah, so the nature of how to inflict pain would take a much more comprehensive form with scripture in the smiting hands of antichrist. It is the same in verses 15-16. Words have a universal meaning where nothing were changed from Pharaoh to Pontius and Pontifex Pe. Integration of Rev 20 means that there is no OT difference from the pontifical AD to the pontifical Y2K. Purgatorial inquisitions AD were much more effectively ruled by scriptural synergy, but coming to its end in the war against the iron/clay rulers upon Dung hill. The core of the last tribulation is scriptural.

Exo 8:16 And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

Exo 8:12 וַיֹּ֤אמֶר יְהוָה֙ אֶל־מֹשֶׁ֔ה אֱמֹ֖ר אֶל־אַהֲרֹ֑ן נְטֵ֗ה אֶת־מַטְּךָ֙ וְהַךְ
אֶת־עֲפַ֣ר הָאָ֔רֶץ וְהָיָ֥ה לְכִנִּ֖ם בְּכָל־אֶ֥רֶץ מִצְרָֽיִם׃

Exo 8:19 The first "finger" **אצבע** of G-d in print.

Exo 8:19 Then the magicians said unto Pharaoh, This *is* the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

Exo 8:15 וַיֹּאמְרוּ֙ הַחַרְטֻמִּ֣ים אֶל־פַּרְעֹ֔ה אֶצְבַּ֥ע אֱלֹהִ֖ים הִ֑וא וַיֶּחֱזַ֞ק
לֵב־פַּרְעֹ֗ה וְלֹא־שָׁמַ֙ע אֲלֵהֶ֔ם כַּאֲשֶׁ֖ר דִּבֶּ֥ר יְהוָֽה׃ ס

Some tests to do in Exo 8:19. Do you see that Asher's bloodlined canon is the only way to make sense of things, "as (that)" כאשר "had said the LORD" דבר יהוה? Do you see how bloodlined reality is explicitly directional and gravitates around the changeover from a mostly deterministic BC to a basically free-will AD, which means a changeover from mostly total depravity BC to mostly moral depravity AD. Scriptural prophecy, the predestined layout of OT and NT, makes it impossible to hide behind a false ideology of continued total depravity AD. Next, do you agree that rebellion and enmity with G-d is coded as rejected object formation, refusing to hearken "unto them" אלהם ?

Exo 8:22 How Gimel fuels the missional meaning of predestination, first about G-d and Goshen in Gen 45:9-10, a standard story where prophecy equals predestination, and now even more how G singles out G-d's elect in Goshen גשן. The NT word "predestination" in mostly another word for things foreknown and foretold by prophecy in OT. The main difference in NT is that "predestination" perfects OT's missional intent with prophecy. Predestination is the omega version of G-d's alpha prophecy from Genesis. Notice that the anthropological KJV defines T's target as "the end Thou", the omega version of the alpha story about "the garden Thou" in Gen 2:16. Do you see that the theological NKJV has no translated equivalent and no reason for a corresponding "the end thou may know that" למען תדע כי, and it is no-less typical that you find no relevant Calvinist ESV parallel to this type target matters of predestination translated with clarity in the KJV.

Exo 8:22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms *of flies* shall be there; to the end thou mayest know that I *am* the LORD in the midst of the earth.

Exo 8:18 וְהִפְלֵיתִי בַיּוֹם הַהוּא אֶת־אֶרֶץ גֹּשֶׁן אֲשֶׁר עַמִּי עֹמֵד עָלֶיהָ
לְבִלְתִּי הֱיוֹת־שָׁם עָרֹב לְמַעַן תֵּדַע כִּי אֲנִי יְהוָה בְּקֶרֶב הָאָרֶץ׃

Some simple tests in Exo 8:22. Do you see that to sever and break things up as stated, is organic about the Pe nucleus as a possessive war over organic property? In other words, do you see why it is impossible for any pontifical organism to accept sola Vau/And and its deal-breaking mission, "and I will sever" והפליתי, as the way to redeem the world from vicar organisms, especially to break up the structures of original sin using scripture to bind people and their will and conscience to an enslaving, fake structure? Einstein was distinctly Jewish with his explosive nuclear formula, $E = Mc^2$.

Exo 8:23 Next step about sola Vau/And singling out the people of the book. This is first instance "division" פדת in the KJV. More distinctly than the previous, this verse in the NKJV, NASB, NIV, NABRE etc., is an unwanted and untranslated sola Vau/And?

Exo 8:23 And I will put a division between my people and thy people: to morrow shall this sign be.

Exo 8:19 וְשַׂמְתִּי פְדֻת בֵּין עַמִּי וּבֵין עַמֶּךָ לְמָחָר יִהְיֶה הָאֹת הַזֶּה׃

Here is the test case on whitewashing and obscuring of details in Exo 8:23. Since Jesus and sola Vau/And are present as the required basis for this rescuing "ransom" **פדת**, do you see why the counter-reformatory NKJV, NIV, NABRE etc, did not want the KJV word "division" here and how it for the sake of missional consonance aligns itself with all "divisive" men through the Bible, the prophets, Jesus, the reformers, and therefore needed to whitewash this verse and turn Tit 3:10 around for use against the truth? In the extension to Exo 8:22, verse 23 is one of the portions where Christendom's theological imperialists indicate their antisemitism, no more pleased with the Jewish Israel than with G-d's missional calling to break things up, reform, and set boundaries. Again Mal 3:18 is on the horizon while piling up evidence for sola Vau/And-assisted Beth-weaning.

Exo 9:12 More hardening. Pharaoh and the logic of rebellion follows man's pathological cycle, which means that after derailing in the early Genesis, he will never come back on track unless That foundation is restored, as the Lord had spoken to Moses. The 2x sola Vau/And describe how theological Christendom, with scriptural means, would behave in the same way Pharaoh behaved before any scriptural as-is mirror was provided. Moses as mediator is a perpetual struggler with this as-is form as breach representative with no hope, until the personal as-is speech beginning in Gen 12:4 is universally established. The two as-spoken versions of the same form divide the whole Bible by priesthood. The Lord has no communication with Pharaoh, and no communication with the comparable patriarchal figures later in such a breach position, hindering people's liberation. Moses would speak to Pharaoh and introduce the deistic model in Heb 1:1, and make that the universal communication form through all history. Theological and patriarchal rebellion against sola scriptura, or apostasy with or without such redemptive means, would never make any difference. Provision of redemptive resources would be synergetic means only to reinforce an already rebellious stronghold.

Exo 9:12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

Exo 9:12 וַיְחַזֵּק יְהוָה אֶת־לֵב פַּרְעֹה וְלֹא שָׁמַע אֲלֵהֶם כַּאֲשֶׁר דִּבֶּר יְהוָה אֶל־מֹשֶׁה: ס

Exo 9:16 Second instance SPR **ספר** with no extra. In Gen 5:1 it is a book about the people involved in redemption. Here it is a principal declaration to the world. In the KJV is this a universal model for the the whole world. In the RV/ASV it is something only presented to Pharaoh.

KJV 9:16 And in very deed for this *cause* have I raised thee up, for to shew *in* thee my power; and that my name may be declared throughout all the earth.

Exo 9:16 וְאוּלָם בַּעֲבוּר זֹאת הֶעֱמַדְתִּיךָ בַּעֲבוּר הַרְאֹתְךָ אֶת־כֹּחִי וּלְמַעַן סַפֵּר שְׁמִי בְּכָל־הָאָרֶץ:

RV 9:16 but in very deed for this cause have I made thee to stand, to show thee my power, and that my name may be declared throughout all the earth.

Exo 9:17 Do you see that the anthropological dimension in the Hebrew and KJV is the reason for this head-on collision with that (specific) thou, which is something off target in the NKJV, where doing is divorced from being. T's target in the KJV serves a variety of reasons but still dead on instead of moving around in the periphery like the NKJV. The NKJV is so focused on the Lamed preposition, "in" ל "that you will not" **בלתי**, that it stays peripheral and blind to the elephant in the room.

Exo 9:17 As yet exaltest thou thyself against my people, that thou wilt not let them go?

Exo 9:17 עוֹדְךָ מִסְתּוֹלֵל בְּעַמִּי לְבִלְתִּי שַׁלְּחָם׃

Exo 9:18 This verse requires a repetition of Exo 1. As long as Joseph lived and his king of Egypt remained mentally healthy, the foundation thereof did last. But things changed, Joseph died, and another king arose. The purpose with sola Vau/And as translated at the end of this verse in the KJV is to be redemptive means provided for a lasting foundation which does not decay? The details are, "since the foundation thereof even until now" לִמִן־הַיּוֹם הוּסַדָה וְעַד־עַתָּה. Do you see that where the modernists have no other than time and a number of days **יום** to report, is the much more important story in the KJV how long things can last without decay, especially when sola Vau/And means have been provided to preserve man's mental healthiness, "even until now" **ועד־עתה** ? Do you see that the phrase, "even until" **ועד** can be used to keep track of endless recycling, or to keep things stable in awareness of the alternative? Do you see that global concepts used locally under apostolic oversight keep the two words, "thereof" and "even", tied to the eternal foundation everything in the Bible ultimately is founded by, lost and gone in modernist translations like the NKJV and NASB? Do you see that only an open window into the Hebrew kernel preserves the connection to the eternal source of the Bible?

Exo 9:18 Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

Exo 9:18 הִנְנִי מַמְטִיר כָּעֵת מָחָר בָּרָד כָּבֵד מְאֹד אֲשֶׁר לֹא־הָיָה כָמֹהוּ בְּמִצְרַיִם לְמִן־הַיּוֹם הִוָּסְדָה וְעַד־עָתָּה׃

Exo 9:20 First you need to establish that the 3x definite direct object marker and the missional objective are the same. It may be helpful to begin with the first object marker and "the word" **את־דבר** and read that in the context of Isa 55:11. G-d's cosmological objective includes both the servant **עבד** and the cattle **קנה**.

Exo 9:20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

Exo 9:20 הַיָּרֵא אֶת־דְּבַר יְהוָה מֵעַבְדֵי פַּרְעֹה הֵנִיס אֶת־עֲבָדָיו וְאֶת־מִקְנֵהוּ אֶל־הַבָּתִּים׃

Here are some additional tests for Exo 9:20. You need to see why this verse in the KJV is universal, missional, and egalitarian in the sense that with G-d there is no respect of person. The Hebrew and KJV point is that the word goes out to all, and all are given the same opportunity. But if you read the ESV, a hierarchy is established where some are servants and others are slaves of lesser value. In the vicar sphere of the ESV is the plan or redemptive dimension not about true vs vicar lordship, but servant vs slave is turned into a hierarchy where some maybe are paid and others are fully shackled. In the KJV it is not predefined by Calvinist decree in any way who would obey and who would not. In the ESV it is a limited (atonement) offer to a certain group which are not considered fully cattle class. The only way the slaves can be saved is by the servants. If this is how the Calvinists have changed their view on predestination and election to mission work, they should also do the same and agree with the KJV on the elect servant apparatus in Eph 1:5. That is probably too much to expect, but you should at least see that as one of the committed counter-reformatory committees, is the ESV agreeing with the NABRE that Exo 9:20 is set up as a hierarchy where some are servants and some are slaves at the bottom of the social structure, a fairly distinct separation from the egalitarian KJV. Do you see that you can categorise those called "servants" in the ESV in this verse in the same way as those that later in history took themselves out of the redemptive equation? The NABRE is even more clever in doing that, and is even more explicitly manipulating the Hebrew grammar to get what the hierarchy wants. Anyway, the most important point the ESV makes if you read Exo 9:20 in the Galatian context, is that bond or free is not a matter of Pharaoh vs G-d, but how it depends on their relation to Pharaoh, a servant or a slave in Egypt. All distinction regarding eternal vs temporal must disapper with the ESV hierarchy in the same way it may be expected in the papist NABRE. As a mercenary is the ESV a committed counter-reformatory committee. In the KJV G-d's calling goes to persons. In the ESV it goes to positions. Do you see that one of the by-products coming with this servant/slave division in the ESV is inevitably that the "servant" class would become dominionists challenging Pharaoh's ownership position to the "slave" class? It is beyond the absurd that after endless historical evidence, especially in circles calling themselves Reformed, to make a translation saying that the Word of the Lord goes out for a top-down rescue operation. How hard must you scrutinise world history to find any such example? As a backsliding generational slippery slope it was still 2x "servants" in the RV/ASV. The break into a disunited hierarchy with some servants and some slaves came with the RSV. In the NRSV-UE it is even clearer that the text is aligned with the official hierarchy of Pharaoh. By the end of the slope is scriptural slavery a common consensus under Lucifer's authority. While sinking deeper into the mud, the theologians prove that means of deception are means to enslave.

Exo 9:26 Resh and Gimel combined for a ruling overview. Predestination is framed by 3xR books, Ruth, Romans, and Revelation. Only in R is there (no) G (cf. Rom 8:1, 28). Ruth begins with the first post-Moses diaspora. Revelation ends with the final reverse.

Exo 9:26 Only in the land of Goshen, where the children of Israel *were*, was there no hail.

רַק בְּאֶרֶץ גֹּשֶׁן אֲשֶׁר־שָׁם בְּנֵי יִשְׂרָאֵל לֹא הָיָה בָּרָד׃ Exo 9:26

Some framing R-G tests to do in Exo 9:26. Do you see how the first "only" רק instance in Gen 6:5 is used to frame predestination, evil pro good? Notice that the Apocalypse is translated with a named open window called R-evil-ation to be the end of all headache? Do you see why "continually" aligns itself with "bountifully" in Psa 119:17, and why so much Beth-weaning connects the Bn building block to evil as growth pains? Time is the devil's ally, just like the yellowish days of Noe, You all Y.

Gen 6:5 And . . saw . . . only evil continually.

Gen 6:5 וַיַּ֣רְא ... רַ֥ק רַ֛ע כָּל־הַיּ֖וֹם׃

Exo 9:27 First instance on "sin" **חטא** in Exodus is first case of something confessional in Pharaoh. Subsidiary justice is methodical and educational and begins to have effect. Notice how object formation works, "and said unto them" **ויאמר אלהם**. This is how NT speaks of the same methodical rising up of children "unto Abraham" (τῷ Ἀβραάμ) in Matt 3:9. The main difference is that sola Vau/And is retrospectively involved all the way through Exo 9:27, and repeating the same with and by the written means when all 66 books are finished. Word meaning is universal independent of outcome. Real sola S presence or absence is the difference. Do you see that reform and change at the end here would begin with Pharaoh stepping down in the same way the king of Nineveh would do in Jonah 3? Notice how sola Vau/And covers both the subsidiary side with billing of divorce, and the principal side when that bill becomes written means of reunion. But the NKJV is definitely no champion of reform, and presents Pharaoh as a ruler pushing the people before him. It is so silly how the primitive NKJV manipulates the details for no other reason than to make a change which deviates from the KJV. It distorts the Hebrew word order where it says, "and I" **ואני** "and my people" **ועמי** are wicked **רשע**. Do you see how today's woke mindset and its perverted sense of tolerance do more or less the same as the NKJV here in a perverted way of seemingly being polite, where the KJV is explicitly confessional? The alternative wording in the NKJV is the perfected form of text-manipulative hypocrisy. Do you see how it invalidates the universal issue of ruling Resh headache always caused by and coming from the establishment? In other words, the NKJV manipulates the redemptive foundation in G-d's mission to save the world from the structural grips of original sin. Theologians prefer to speak of public issues as sins of the people. Exo 9:27 is also one of the verses where the NASB tries to beat the KJV by textual accuracy, translating the definite article at the end, "the wicked ones" הרשׁעים. In the Hebrew and the KJV the overall missional point is the confessional dimension the modernists are working to destroy. It is seen repeatedly that where the KJV is abstract, principal, and universal, the modernists, especially the NASB, run into the concrete.

Exo 9:27 And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD *is* righteous, and I and my people *are* wicked.

Exo 9:27 וַיִּשְׁלַ֤ח פַּרְעֹה֙ וַיִּקְרָ֣א לְמֹשֶׁ֔ה וּלְאַהֲרֹ֖ן וַיֹּ֣אמֶר אֲלֵהֶ֑ם
חָטָ֙אתִי֙ הַפָּ֣עַם יְהוָ֔ה הַצַּדִּ֖יק וַאֲנִ֥י וְעַמִּ֖י הָרְשָׁעִֽים׃

One more thing to check before leaving Exo 9:27 is the meeting point between evil and ignorance. You may begin with the fantastic lie that modernist translations represent no change in doctrine. It has become an often repeated mantra that no doctrine has been affected in modernist texts and translations. How dumb is it possible to be without being exposed? If the NKJV committee were consistent, they should push the children before the fathers also in Mal 4:6 and demand them to confess all the public sins (orchestrated by their evil fathers hiding behind children and skirts). Ruling evil beginning to end with Pharaoh confessing his sins, and the king of Nineveh stepping down from his throne, is the redemptive essence of the Bible. It is the structural grips of original sin Moses, Jesus, and the reformers began to do something about, first the atonement, and then making the written solution the people would need available to them for their liberation from all the evils of theology both before and after the printing press. Examples like Exo 9:27 in the dumb NKJV is not only a doctrinal detail but how theology and theologians perverted the whole Bible. When the level of ignorance and evil is so fundamental, you cannot expect the theologians ever to find any problem with their shallow fabrications. What the NKJV tries to whitewash is how Satan's hierarchy and power pyramid is exposed by integrating Moses and Maslow with how Pe's organic organism and particular pinnacle of self-elevated evil would reinforce its prominence and power by scriptural synergy.

Exo 8:28 Next step. One of the important details is how Pe's organic dimension in the possessive property war includes the object-marked missional objective, "I will let go you" **אנכי אשלח** את**כם**. This is not limited to let go of some physical persons, but to let go of the fallen man's vicar objective rising up against the true objective coming with the creation of man in Gen 1. Vicar history is organic about a parasitic patriarchy with a deistic organism beginning long before Pharaoh and kept in business to the end of Christendom's papal Pontifex. Organic reality is the ontological reality staring prophets and reformers in the face as the Bible's existential drama through all history. It includes intercession as a need to pray for a ray of light into such dark matters and black holes.

Exo 8:28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: intreat for me.

Exo 8:24 וַיֹּאמֶר פַּרְעֹה אָנֹכִי אֲשַׁלַּח אֶתְכֶם וּזְבַחְתֶּם לַיהוָה
אֱלֹהֵיכֶם בַּמִּדְבָּר רַק הַרְחֵק לֹא־תַרְחִיקוּ לָלֶכֶת הַעְתִּירוּ בַּעֲדִי׃

Here is the test case for Exo 8:28. Notice how hesitation to let go is tied to the next step, liberty on a tight leash, saying, "only" רק as far as רחק. Do you see that while Pharaoh is sunk deep in the mud under the "firmament" **רקיע**, the only hope of glory is to keep tight as a forerunner to grafting and grabbing hold of the Jews in Zech 8:23? Now the other way around from Pharaoh to papal Christendom. Do you see that Christendom's never-ending antisemitism and destructive plan to exterminate, or at least minimise the influence of the Jewish Israel, is to destroy that only hope? Do you agree that the actual need is to convert "let go you" to a prepositional go "with" **את** you כם?

Exo 9:29 Pe and the possessive property war confirmed with some cosmology. To move out of Pharaoh's Cainesian city and economy is to move out of the sphere controlled by the capital self. When the city is about to implode under the weight of its affairs, and the Bible recommends to leave, it is the same Copernican warning to get out and run away in Rev 18:4, because it is the same economy and the same apostate chaos.

Exo 9:29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth *is* the LORD'S.

Exo 9:29 וַיֹּאמֶר אֵלָיו מֹשֶׁה כְּצֵאתִי אֶת־הָעִיר אֶפְרֹשׂ אֶת־כַּפַּי
אֶל־יְהוָה הַקֹּלוֹת יֶחְדָּלוּן וְהַבָּרָד לֹא יִהְיֶה־עוֹד לְמַעַן תֵּדַע כִּי
לַיהוָה הָאָרֶץ׃

Exo 9:30 Pharaoh is an early patriarchal forerunner of all such forever incurable things addressed for the last time in Rev 18:4 as permanently incurable with no other solution than to run away from such. After endless historical recycling and warning, Rev 18:4 is the last warning about things that must be destroyed because they would never reform. As stated here, Pe is the centre of organic structuring and cosmology in whatever form.

Exo 9:30 But as for thee and thy servants, I know that ye will not yet fear the LORD God.

Exo 9:30 וְאַתָּה וַעֲבָדֶיךָ יָדַעְתִּי כִּי טֶרֶם תִּירְאוּן מִפְּנֵי יְהוָה אֱלֹהִים׃

Exo 10:17 Next step in the catalogue of confession is "forgive" **שׂא**, lift off this burden.

In order, first self-diagnosis and confession in Exo 9:27, then next step, foregiveness of sins. Subsidiary justice means that there is no free will involved when Pharaoh's prayer of foregiveness is squeezed out by putting pressure on things. Notice how trespassing in context of property and possession is a follow-up after the first instance in Gen 50:17, where "forgive" vs "trespass" is addressed first. Next, do you see that the more distinctly each word is filled with meaningful confessional substance, the harder is it to break up the first three KJV words as done in the NKJV and NASB? How things are translated are evidence that no word in a modernist translation carries real substance, only whole sentences can be meaningful. The KJV follows the Hebrew, "Now therefore forgive, I pray thee" **ועתה שׂא נא**. In the NKJV and NASB is the syntax reordered and dead.

Exo 10:17 Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only.

Exo 10:17 וְעַתָּה שָׂא נָא חַטָּאתִי אַךְ הַפַּעַם וְהַעְתִּירוּ לַיהוָה
אֱלֹהֵיכֶם וְיָסֵר מֵעָלַי רַק אֶת־הַמָּוֶת הַזֶּה׃

Here is a worthy test case for Exo 10:17 from Pharaoh to the papal Pontifex. In the KJV is forgiveness presented as it must be in agreement with the subsidiary process BC made

universal in Pharaoh. If you read this verse in the papist NABRE, do you see that it is no prayer of foregiveness, but sounds more like negotiation or a dictatorial command where Pharaoh is used to constitute the dictatorship of theology?

Another critical detail rooted in forgiveness vs trespass in Gen 50:17 and Exo 10:17, is how the word "forgive" here relates to the Lord's prayer. Pharaoh became the patriarchal trespasser which puts the redemptive program into effect in the warfare on property and ownership rights to the Lord's host. If you go to NT, first instance "forgive" is found in the Lord's prayer in Matt 6:12 (+ 14-15) where trespass reappears in the KJV. The point to be aware of is twofold about the systematic manipulation of the Greek NT beginning in the early days and reappearing with strength in Laodicea's contrary-walking text and translation industry. First, why modernism and counter-reformatory committees do not want the characteristic word "trespass" since it so clearly goes to the core of redemptive issues, and secondly, why wicked patriarchs could not accept the last half of Matt 6:13 where Pharaoh and the collective kingdom dimension is outlined. By removing this part of the prayer is everything about collective kingdom value gone, and sin is restricted to personal offences. Notice the combination, since trespassing in Pe in Matt 6:14 is the essential extra power play verse 14 adds to the collective ending of verse 13. This is the motive when the vicar text fabricators manipulated the text and masked this combination of words for the readers not to discover that the most relevant trespassing is patriarchal, how the true kingdom power in verse 13 was eliminated. First they removed the end of verse 13, then the rest is done by translation, changing trespass to a seemingly harmless transgression. In this context is property trespassing converted into some transgression of theoretical ideologies and theology about the law. Since the Lord's prayer so clearly repeats Pharaoh and the patriarchal dimension, the manuscript manipulators in the early centuries had to do something about it as seen in critical-test translations today where the Lord's prayer is manipulated for the readers to miss the collective context the prayer needs to have in order to answer the collective dimension of having heaven or hell on earth. KJV/XXX profiling in Matt 6:13 puts Christendom's wicked patriarchate in the same trespassing position as Pharaoh, and even worse since all the means are in place to know how and why. Pharaoh and the meeting point between brute deterministic forces in enlightened rebellion against G-d since AD, and particularly since the 1500s, make it easy for the target priesthood to apply the redemptive and reformative means provided to enable man's free will to respond by knowing how these things work, especially how the evils of theology is working in manipulating the providential details about it. It is said several times and it is almost a comedy to see how the collective dimension is taken out of Matt 6:13 and how the text and translation manipulators fabricated a story which now ends with an evil one. After all, the evils of temptation follow the royal malefactor and the patriarchal structure the theological evildoers throughout history had to disguise to protect themselves from being exposed, masking the fact that free-will reform is the providential way to rescue humanity from these patriarchal forces. The problem to solve about the perverted Matt 6:13-14 is that this is the issue you have to understand in order to read the Lord's prayer in its intended missional context, and it is the part you have to know in order to feel the threat and the need to remove it to avoid patriarchal exposure.

So, it is indeed a patriarchal comedy that the theologians and the priesthood of unbelief positioned themselves to be Confessional adminstrators of other people's transgressions while actively denying the actual trespass the patriarchs themselves represent and which is the redemptive war all the way between Christ and antichrist, the vicar of Christ. The point with the Lord's prayer is that to pray for heaven on earth is to pray for the organic composition around the true Pe which requires the trespassing vicar Pe to move out of the way. Missing details about the collective part in Matt 6:13 became the critical part to be taken out in order to have a prayer where the organic and the collective had to go for a prayer limited to only personal sins. One last test: What do you think Satan's universal jurisdiction and the sacramental administration of forgiveness of sin have to do with the vicar patriarchy in the last half of Matt 6:14 after perverting the first half and verse 13? The cosmological dimension in Matt 6:13-14 is no-less fundamental than a self-exalting Pharaoh. This is the counter-reformatory rebellion "protestant" translation committees contribute to as mercenaries and champions of Codex Satanicus.

Exo 10:4 With the methodical Moses and Pharaoh would the pressure increase also on the mothers in pain for if-exit or entrance. "Else if refuse" כִּי אִם־מֵאֵן. Exo 10:4 is also first instance "coast(s)" in the KJV.

Exo 10:4 Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast:

Exo 10:4 כִּי אִם־מָאֵן אַתָּה לְשַׁלֵּחַ אֶת־עַמִּי הִנְנִי מֵבִיא מָחָר אַרְבֶּה בִּגְבֻלֶךָ׃

To further build a water-protected case, is the Sceptred Isle an island where the Lord has chosen to make a place for his authorized word protected by surrounding coastal water. In Elizabethan English is coast referring to borders and territory and is at the same time referring to coastal regions. Multiple senses are applied to capture the expanded meaning of the war between Pe and Pharaoh and the threat Pharaoh is exposed to in Exo 10:4. It is typical that since theology has no anthropological and canonical dimension, only the most primitive lexical and grammatical senses appear in the vicar versions. Theological translations are strictly textual and do not relate to the greater redemptive and missional purpose with scripture. This verse is not primarily a threat to Egyptian territory but a personal threat to Pharaoh's mental condition about the host property exchange called, my people for thy peace. Notice how the inner Beth canon rules the homeland condition at the end and makes it personal about the target priesthood, "into thy coast" בִּגְבֻלֶךָ. Pharaoh may have escaped from his Egypt but would not escape from his mental self. Abraham's homeland mission in Gen 23:17 begins with making a bordered area sure, water-protected by the presence of the trinity. The Comforter is a coastguard, but for Pharaoh the locust invasion is like a Spanish armada. He is powerless and unprotected. For hundreds of years have the theologians worked to eliminate that authorized English sceptre and destroy the Comforter's commonwealth by substitute, Lackland dung. What Laodicea is up against is much more heavily Sceptred than GBL grammar and glossary.

Exo 10:28 This verse repeats the paradigmatic split and the imperative when Abraham is more or less ordered to get out of his old homeland in Gen 12:1. First the grammatical Hebrew imperative to "get away" לֵךְ from Pharaoh, then the complementary part with the practical consequences that they will permanently split into the separate paradigms the story is about, "take heed to thyself" שמר לך . At this stage is the deistic Pharaoh close to the end of death row.

Exo 10:28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die.

Exo 10:28 וַיֹּאמֶר־לוֹ פַּרְעֹה לֵךְ מֵעָלָי הִשָּׁמֶר לְךָ אֶל־תֹּסֶף רְאוֹת פָּנַי כִּי בְיוֹם רְאֹתְךָ פָּנַי תָּמוּת׃

Exo 11:1 First, notice the KJV phrase "one" אחד "plague" נגע *more*, in contrast to the alternative syntax in the NKJV, NASB etc. Do you see that the modernist use of "one" again is a number, but in the Hebrew and KJV, where the methodical plague sequence now is almost at the end, the final and convicting plague is singularity? The last enemy to war with is also the awareness that all illusions are shattered and all plural alternatives are gone. Do you see that for the same reason as epistemological evidence methodically has been piled up to make a distinct end of history, beyond reasonable doubt, must the end of this verse split into two, assurance of salvation and assurance of damnation? Next step, notice that with a distinct singular split, the KJV follow-up is a causal "hence", but in the uprooted NKJV, NASB etc., only a geographical "here".

Exo 11:1 And the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let *you* go, he shall surely thrust you out hence altogether.

Exo 11:1 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עוֹד נֶגַע אֶחָד אָבִיא עַל־פַּרְעֹה וְעַל־מִצְרַיִם אַחֲרֵי־כֵן יְשַׁלַּח אֶתְכֶם מִזֶּה כְּשַׁלְּחוֹ כָּלָה גָּרֵשׁ יְגָרֵשׁ אֶתְכֶם מִזֶּה׃

Here is the test case for Exo 11:1. Notice how the causal afterwards + 2x "hence" build on conviction: What is it "from/out of This" מזה That Thou hast done? Do you see that sin is on a methodical, target-oriented BC mission to bring forth conviction through OT, until AD says that redemption is a converted missional form called re-mission (of sin), where man's purpose of life is restored, Matt 26:28, Mark 1:4, Luke 1:77 etc? Do you see that just like Reuben, Simeon, Levi, Judah, etc., commandment by commandment, is Pharaoh the methodical plague parallel preparing the final painful push when Asher's launch pad catapults them out of This That swamp accordingly (hence)? Do you agree that the English preposition, "of" at the end of Matt 26:28 operates as a product-making ruler of sins that must be a factual reality before they can be confessed and forgiven?

Exo 11:4 About moon light and anti-Copernican singularity. Following the KJV syntax makes it easier to see that the point is first person singularity in the midst of this black hole. The closer to the end of the plague sequence and the closer to the end of time, the more strictly must the story gravitate around its BC/AD universe. Like Christ vs Caesar, it is Pe vs Pe, and first person vs first person.

Exo 11:4 And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt:

Exo 11:4 וַיֹּאמֶר מֹשֶׁה כֹּה אָמַר יְהוָה כַּחֲצֹת הַלַּיְלָה אֲנִי יוֹצֵא בְּתוֹךְ מִצְרָיִם׃

Exo 11:6 While preparing for the last enemy, the spring tension under Asher's launch pad is increased to bring out with max momentum.

Exo 11:6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

Exo 11:6 וְהָיְתָה צְעָקָה גְּדֹלָה בְּכָל־אֶרֶץ מִצְרָיִם אֲשֶׁר כָּמֹהוּ לֹא נִהְיָתָה וְכָמֹהוּ לֹא תֹסִף׃

Exo 11:7 First instance "difference" פלה in the KJV. While moving closer to time end, the meaning of a potentially known difference must reflect the temple veil rent in twain.

Exo 11:7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

Exo 11:7 וּלְכֹל בְּנֵי יִשְׂרָאֵל לֹא יֶחֱרַץ־כֶּלֶב לְשֹׁנוֹ לְמֵאִישׁ וְעַד־בְּהֵמָה לְמַעַן תֵּדְעוּן אֲשֶׁר יַפְלֶה יְהוָה בֵּין מִצְרַיִם וּבֵין יִשְׂרָאֵל׃

While preparing for the difference coming with the BC/AD watershed, sola Vau/And is the peacemaking go-between in Exo 11:7 and in many other verses, like 1 Sam 7:14.

1 Sam 7:14 . . . And there was peace between Israel and the Amorites.

1 Sam 7:14 . . . וַיְהִי שָׁלוֹם בֵּין יִשְׂרָאֵל וּבֵין הָאֱמֹרִי׃

Exo 11:10 More of the silly editorial changes done in the NKJV. Both before and in this verse in the Hebrew and KJV it is an order of sola Vau/And blueprinting until the story concludes, "so" . . . . to the end. What is the upside-down version in the NKJV about when reversing that blueprinted order, sola Vau/And until So?

Exo 11:10 And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

Exo 11:10 וּמֹשֶׁה וְאַהֲרֹן עָשׂוּ אֶת־כָּל־הַמֹּפְתִים הָאֵלֶּה לִפְנֵי פַּרְעֹה וַיְחַזֵּק יְהוָה אֶת־לֵב פַּרְעֹה וְלֹא־שִׁלַּח אֶת־בְּנֵי־יִשְׂרָאֵל מֵאַרְצוֹ׃ ף

Some simple tests in Exo 11:10. Do you see that the KJV builds redemptive background for G-d's grief word by word through this verse where "so" points to that same solution in John 3:16, but in the NKJV is "so" used for no other reason than blind comparative legalism? Do you see that providence must live with pain until it takes effect? In other words, do you see how first principle S in the KJV is changed to a secondary principle in the NKJV? Do you see what the difference has to do with the KJV translating BC text in AD context where first principle was provided for effective sola S jurisdiction, whereas the NKJV is stuck in the past and in callous secondary and subsidiary principles? In the MEV, NASB 2020, and NET Bible, the texts agree with the NKJV. Do you see that the only thing the modernists have proven in their effort to beat the KJV by textual accuracy is how compassion converts into callous cynicism? What would be the best fit if it was about locating a sadistic sceptre inflicting its subsidiary satisfaction?

Exo 12:1 More lost saying in the NASB, NIV, NABRE etc. In the RSV, ESV etc., is both the beginning and the end stripped off and the trinity's ability to present its twofold communication is severely distorted. In the trinitarian KJV is the Hebrew text in place, and the testimony of Jesus to back it up is present. The one detail the KJV leaves out is the second "unto" Aaron.

Exo 12:1 And the LORD spake unto Moses and Aaron in the land of Egypt, saying,

Exo 12:1 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן בְּאֶרֶץ מִצְרַיִם לֵאמֹר׃

Exo 12:2 To establish sola S singularity means that substantive saturation must follow. Do you see why the 2x "*be*" must be read accordingly for a correspondingly memorable reflection of "this" זֶה malefactor statute? Do you agree that a new "beginning" **רֹאשׁ** like this, as a "first" **רִאשׁוֹן** month can have no more redemptive value than it is cured of its memorable headache? Imagine that cutting off the head of the serpent somehow must accommodate a relieving 95% phantom pain.

Exo 12:2 This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

Exo 12:2 הַחֹדֶשׁ הַזֶּה לָכֶם רֹאשׁ חֳדָשִׁים רִאשׁוֹן הוּא לָכֶם לְחָדְשֵׁי הַשָּׁנָה׃

Exo 12:3 The "congregation" **עדת** and "every man a lamb" **איש שה** appear together, awaiting the Passover in person. Notice the combination, that in its AD extension there would be no reason to assemble unless sola scriptura was established with every man.

Exo 12:3 Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house:

Exo 12:3 דַּבְּרוּ אֶל־כָּל־עֲדַת יִשְׂרָאֵל לֵאמֹר בֶּעָשֹׂר לַחֹדֶשׁ הַזֶּה וְיִקְחוּ לָהֶם אִישׁ שֶׂה לְבֵית־אָבֹת שֶׂה לַבָּיִת׃

For more context on Exo 12:3, this is the type ending which makes it necessary to stress the point of BC text in AD context. The only house of relevance is the human host body as the temple of the spirit and in-person foundation of homeland inheritance, the same premise with lamb-for-host exchange for Lordship in residence at home. Do you agree that things properly processed to the point of salvation, means that lamb-for-house must reflect a solution which also solves the first form of exchange, tooth-for-tooth? Notice that coming to the redemptive climax, the Hebrew uses a grammatical Piel, active and intensive grammar. If the professed "accurate" NASB should be even close to the KJV level of missional precision, they would at least agree with this second person masculine plural imperative, "speak ye" דַּבְּרוּ, but not so. The reason is partly that the committees providing for the establishment and the pulpit, they must leave some untranslated details for the theological mediators and interpreters on the pulpit to have something to explain to the (dumb) souls in the pew and is not really concerned with providing G-d's counsel directly to all the people as the egalitarian KJV does. Exo 12:3 adds more details to the already mentioned background for Acts 20:27.

Exo 12:5 First instance "blemish" תמים going for Abrahamic perfection, Thammim, the same vocalisation here and in Gen 6:9, 17:1, before coming to the alternative, priestly form, "Thummim" תֻּמִּים. No vocal can change the fact that it is a variant form of doing something about the desperately wicked heart behind Niphil Basar's breastplate. For the readers of the primarily mental Hebrew and KJV this should be obvious, but not so for those in the theological camp limiting the word to G-d revealing himself.

Exo 12:5 Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats:

Exo 2:5 שֶׂה תָּמִים זָכָר בֶּן־שָׁנָה יִהְיֶה לָכֶם מִן־הַכְּבָשִׂים וּמִן־הָעִזִּים תִּקָּחוּ׃

A textual and missional twist stands out in Exo 12:5, which requires the anthropological approach to the details. In the real canon, where original sin is passed on in life and not something children are born with, how would it be possible to find a blemish-free male lamb of "first year" בן־שנה if it was not so, but the children were born with sin instead of being educated to become sinners? Blemish reflects the first fruit of Bn behind it, not the slaughtered animal. This is some of the stuff which in another context would be a call for emergency baptism to save an infant before his early death.

Exo 12:6 Do you agree that subsidiary Beth-weaning at the end of this verse means to grow up and come to a reasonable reading of Mal 3:18, in or between things made even?

Exo 12:6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

Exo 12:6 וְהָיָה לָכֶם לְמִשְׁמֶרֶת עַד אַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה וְשָׁחֲטוּ אֹתוֹ כֹּל קְהַל עֲדַת־יִשְׂרָאֵל בֵּין הָעַרְבָּיִם׃

Here is the test case for Exo 12:6. After converting BC text to AD context as done in the KJV, do you see that those calling this “twilight”, are the modernists that refuse to close that breach and do proper Beth-weaning, but prefer to continue Christendom’s infantile practice in that breach where the Lamb were made of no effect?

Exo 12:7 Some Benjamite and Baptist essentials. Remember that the Bible is a book that was intended for full sola S immersion. Now in this Passover chapter, and in extension to verse 6, do you see that for all the uprooted modernists, the only solution for them to reasonably read stuff like this, requires rerooting therein, “wherein” אשׁר to eat it. The point is that “wherein” is valid only in the personal, biographical, and eisegetical form it was intended to fulfil from the beginning.

Exo 12:7 And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it.

Exo 12:7 וְלָקְחוּ מִן־הַדָּם וְנָתְנוּ עַל־שְׁתֵּי הַמְּזוּזֹת וְעַל־הַמַּשְׁקוֹף עַל הַבָּתִּים אֲשֶׁר־יֹאכְלוּ אֹתוֹ בָּהֶם׃

One of the particulars to verify about the object-marked missional objective in Exo 12:7 is that personal nutrition is the singular objective to be shared by all. So, do you see how this verse defines the meaning of hypocritical hollowness, having a blood-stained, ritual, eucharistic practice on the outside, but rejecting the real sola S immersion premise about the inside, wherein real presence is expected to have healing host and homeland effect? If the five last KJV words have no effect, then the rest of it is helpless hypocrisy. Valid reading begins with the primarily mental “wherein they”, to be anthropological reality after the world together with the Jews have been pushed through the final tribulation for scriptural unity with the Jewish Israel. The only valid form is the eisegetical, been there, done that, for a fully immersed experience required to establish the target priesthood.

Exo 12:8 Same modernist issue again. In the Hebrew and KJV the point is to be therein, live therein, eat therein, and be immersed therein, “in that night” בלילה. It is Beth B and Bn’s biographical life story throughout the canon from Gen 1:1, but in the uprooted NKJV it is something time-based “on” with no chance to be rooted therein. Notice the gulf, anthropological KJV reality (and-in) vs theological NKJV theory (then-on).

Exo 12:8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it.

Exo 12:8 וְאָכְלוּ אֶת־הַבָּשָׂר בַּלַּיְלָה הַזֶּה צְלִי־אֵשׁ וּמַצּוֹת עַל־מְרֹרִים יֹאכְלֵהוּ׃

Exo 12:11 Next clash between the anthropological KJV and its theological competitors is about the passover, first mediated here. For sola S nutrition reasons, this first “gird” חגר of loins is the real-presence root of the protective armour in Eph 6. Eph 6:14 refers to Moses and the beginning of the written redemptive cure the theologians would never accept. G-d’s girded armour and sola S jurisdiction begin with the Passover.

Exo 12:11 And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it *is* the LORD'S passover.

Exo 12:11 וְכָכָה תֹּאכְלוּ אֹתוֹ מָתְנֵיכֶם חֲגֻרִים נַעֲלֵיכֶם בְּרַגְלֵיכֶם
וּמַקֵּלְכֶם בְּיֶדְכֶם וַאֲכַלְתֶּם אֹתוֹ בְּחִפָּזוֹן פֶּסַח הוּא לַיהוָה׃

Notice the stepwise punctuation and the colon used to conclude the passover. Phrase by phrase through the authorized version of it the text says what the people were instructed to do. In the theological versions must the KJV colon be removed because it complicates the vicar ideology about scripture, that G-d revealed himself. In the KJV is his salvation creational from the first to the final syllable, and the issue theology constructs regarding the last five KJV words and the rest of this verse is a vicar fabrication. The final colon is the same in 1611 and 1769. In the NKJV is the full break into individual sentence parts at the end typical for theology. It means no real-presence connection between Golgotha and the eternal Word in print. After some considerations how theology manipulates the text and takes out all human responsibility, this is the next example how theology works explicitly to root out sola scriptura and the meaning of the text combining creation and nutrition with redemption and salvation. Next, by breaking up the details into individual parts, as done in the NKJV, there is no connection between the conditional first words and how this verse ends. The point in the KJV is how Moses relates to the Messiah, and how subsidiary justice conditions the first six words in context of the principal ending of this verse in the KJV. All steps are punctuated to be taken up in the last five KJV words. Next, theology converts this verse into idleness, simply because the modernists and their substitutionary ideology have no room in the story for human action. For the competing, theological committees striving for editorial correctness, the KJV colon is an unsolvable problem. If you read modernist "protestant" versions in the context of the papist NABRE ideology most committees now follow in Exo 12, it should be reasonable why faith and momentum were converted into ritualistic and eucharistic idleness. The Lord's passover became a dead, deistic rite. While the apostate Laodicea backslided into slumber, would all alive action decay into full-scale lameness and dead ritualism.

A jot-and-tittle accuracy test of Benjamite punctuation expertise in Exo 12:11. Here are three punctuation steps, AV1611, Parris 1762, and the final, Blayney 1769 edition. Do you see why the Benjamite party of editors, in steps, downgraded the two first colons in the 1611 text to a semicolon and a comma for the priority of matters of principal and subsidiary justice? First the Parris 1762 edition, then the final Blayney 1769 punctuation.

First AV1611 punctuation Exo 12:11 And thus shall ye eat it**:** *with* your loins girded, your shoes on your feet, and your staff in your hand**:** and ye shall eat it in haste**:** it *is* the LORD'S passover.

Parris (Cambridge 1762) Exo 12:11 And thus shall ye eat it**;** *with* your loins girded, your shoes on your feet, and your staff in your hand**:** and ye shall eat it in haste**:** it *is* the LORD'S passover.

Ben Blayney (Oxford 1769) Exo 12:11 And thus shall ye eat it**;** *with* your loins girded, your shoes on your feet, and your staff in your hand**;** and ye shall eat it in haste**:** it *is* the LORD'S passover.

For more context on Exo 12:11, the first to remember is that also this verse belongs to the part of history before Sinai, before the commandments initiated the written scripture. You should also verify what the end of John 15:5 has to do with the first passover act in Jos 3:11 and why it is necessary to read the end of Exo 12:11 literally. In the apostate mindset of theology this is a rite. In the anthropological KJV it is the Lord's passover, and he does not pass over into the homeland on a ritual basis. If Exo 12:11 was a rite, there was no reason for haste. Mark's missional momentum builds its active mindset out of the sola S necessity scripture itself is provided to fuel. Satan's eucharistic priest is the ruler of idleness. He belongs to the apostate establishment never coming out of Babylon and never feeling and fueling the need to bring people and nations out of it.

One critical element at the end of Exo 12:11 is the twofold Lamed reference, having a required paradigmatic contribution: It is the LORD'S passover **פסח הוא ליהוה**. You need to know that the reconciled patriarchal Pe in the passover requires change of priesthood in Lamed. First you need to know that Satan's temporal jurisdiction and the rejected sola S dimension from Gen 3:1 is a blasphemous mockery of the eternal Lamed in Psa 119:89. Secondly, you need to know why Jezebel's correctness regime needed to gag the trinity in Psa 119:129, and why the only way to do it was to ban all sola S fuel. If you see how the eternal Lamed and Pe relate to each other at the end of Exo 12:11 in today's written KJV form, you have the basis for Johannine Comma recording and why the trinitarian passover and the testimony of Jesus became such a great threat to Satan's temporal jurisdiction that it led to endless persecution through history. The trinity and its mission was strangled by destroying sola S. Antichrist would not risk the scriptural provision to become empowering fuel for the Spirit to glorify Christ, the son of God. The eucharistic enterprise became an effective substitute in how to avoid reconciliation. If you have checked these premises for Exo 12:11, the next is to repeat Exo 1:21 and see that the twofold paradigmatic Lamed referencing in these two statements say the same about the house of the reconciled host, the priesthood, and the passover. It should make sense that the temporal Lamed and its breach priesthood would never Let go, but would challenge the Lord's redemptive mission about the transfer of property and possession expressed in the Lord's passover. In the creational Hebrew and KJV redemptive pottery is about the making of them. In theology it is to do something outsourced and exterior, for/to them, where the organic meaning of the passover has lost its AD nutrition value.

That he made them houses: **ויעשׂ להם בתים**

It is the LORD'S passover: **פסח הוא ליהוה**

You need to understand why the paradigmatic basis for doing something exterior "for" them in Exo 1:21 corresponds to turning real presence into a dead rite in Exo 12:11. The prepositional and presuppositional bias are the same in both cases. Antisemitic hatred of the anthropological KJV is essentially hatred of G-d's redemptive mission. Just like the syntactic disorder, which land instead of which thou, doing something for them became an exterior substitute for doing something in them, in the end an exterior mark "on" the forehead to hide the actual marked condition of the beast "in" them.

Exo 12:13 Do you see what the phrase, "to you for a token" **לכם לאת** has to do with the temporal Lamed involved as legal guardian in the shadow of things to come later, in Heb 10:1. While waiting for a restored, raptured Pison, do you agree that "where ye are" **אשר אתם שם** is an institution of eternal security vested in the Jewish Israel? This is a mission statement valid from Moses through the final tribulation, and it is an omen for the nations where the Jews must leave because they can no longer live safely there.

Exo 12:13 And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt.

Exo 12:13 וְהָיָה הַדָּם לָכֶם לְאֹת עַל הַבָּתִּים אֲשֶׁר אַתֶּם שָׁם
וְרָאִיתִי אֶת־הַדָּם וּפָסַחְתִּי עֲלֵכֶם וְלֹא־יִהְיֶה בָכֶם נֶגֶף לְמַשְׁחִית
בְּהַכֹּתִי בְּאֶרֶץ מִצְרָיִם׃

Exo 12:14 Moses and this first saving free pass initiated the passover feast to the Lord, beneficial to the people. Eucharistic ritualism is a deistic celebration of a vicar lordship, beneficial only for the theological establishment. Notice that a lasting memorial depends on sola Vau/And blueprinting of history. No surprise that the papist NABRE committee did not want a truthful translation of all sola Vau/And details. So, it is characteristic that Christendom's episcopal establishment always had such a low regard for scripture and such a bad memory that they would never secure the work to always have a preserved, error-free copy of the original manuscripts. Providential restoration in the 1500s is the reason for the desperate effort in the text and translation committees again to manipulate the texts and the readers away from the truth. Both sola Vau/And instances in this verse, preserved in the KJV, were removed in the NABRE. Some loyal "protestant" bastards, like the ecumenical NIV, NLT, NRSV etc., agree with the NABRE. Some other groups are partly committed to the counter-reformatory revision work. From here and through the apocalypse, the most relevant and most memorable contrast to the great eucharistic whore is the sola S remnant. While there always was a tiny remnant, most of historical Christendom is a snoring majority denied the scriptural means to stay awake.

Exo 12:14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

Exo 12:14 וְהָיָה הַיּוֹם הַזֶּה לָכֶם לְזִכָּרוֹן וְחַגֹּתֶם אֹתוֹ חַג לַיהוָה
לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם תְּחָגֻּהוּ׃

Exo 12:16 It is built into first instance "convocation" **מקרא** that the missional reason behind the sola S-based assembly of the people also was for the Lord to nurture the need for serving vocations. One of the points with assembling the people, convocing them, is that the nutrition value is the same when Paul urges or pro-vokes Timothy to stir up the gift of G-d (in 2 Tim 1:6). The devil's vicar business would gather the masses but would deliberately skip the scriptural reason for calling, assembling, and feeding by reading.

Exo 12:16 And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you.

Exo 12:16 וּבַיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ וּבַיּוֹם הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלָאכָה לֹא־יֵעָשֶׂה בָהֶם אַךְ אֲשֶׁר יֵאָכֵל לְכָל־נֶפֶשׁ הוּא לְבַדּוֹ יֵעָשֶׂה לָכֶם׃

Here are some vital tests to do in Exo 12:16. First, do you see that G-d's mission and purposeful calling into assembly beginning with Moses and sola S provision, means that "convocation" **מקרא** is a free-will version of the deterministic Mishpat **משפט**, a free "call" **קרא** or a forced judicial **שפט** alternative? Next element to check out is the use of "first" **ראשון** as an ordinal number loaded with ruling headache ordered first in rank. Regardless of what the story is about, words appear in context and for context. Notice that as soon as Moses was sent to serve the provision of scriptural material for liberation of the people, for glory to G-d, and in a contextual First order where Christ should have the preeminence, it became the opportunity for first brat among brats to steal that glory. Notice the textual tension built into the ruling Resh/Rosh/Rishown interplay between all holy calling and the fallen man's tendency to turn it into something else. Col 1:18 is the plain text version of such coded ruling headache in Exo 12:16. Do you see that first brat among brats seeking red-carpet preeminence, reflects another gospel and the reason why Christendom's ruling evil led to the "might be" appearing in Col 1:18 and John 3:17? Do you see that first brat among brats contributes heavily to explain the reason behind the first half in John 3:17? Episcopal brats and theological evildoers would destroy G-d's redemptive provision given to reform and redeem the world. Text like Exo 12:16 should make it clear why it is equally important to know how a text might be used as what it says. As seen in the papist NABRE, the vicar establishment has no more interest in a sola S-based con-vocation in Exo 12:16 than in the sola "And he" as head of the body in Col 1:18. As already stated, it is equally and repeatedly important to know where a text come from as what it says. Notice that the apostolic KJV reorders the last Greek part in John 3:17 to stress first principle salvation singularity, but in the NABRE is the copycat establishment in favour of a word for word story open to syncretism. It is a change from salvation as optional to who the saviour might be as optional.

Exo 12:17 About first instance "observe" **שמר**. With Moses came sola S shewbread as the scriptural foundation to integrate a spectrum of joint semantic meaning: Occasion, opportunity, object, objectivity, objective, obedience, obscurity, opening, opinion, order, ornament, and obstinate minds until omega. For united canonical sameness of personal experience is the bony "selfsame" **עצם** day repeating the earlier stories, first Noah in Gen 7:13, then Abraham in Gen 17:23, 26, and now the collective story of Israel. Their observed reality is the basis for unity of faith through the canon. Sola S blueprinting is the memorable means and pattern provided to keep track

Exo 12:17 And ye shall observe *the feast of* unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

Exo 12:17 וּשְׁמַרְתֶּם אֶת־הַמַּצּוֹת כִּי בְּעֶצֶם הַיּוֹם הַזֶּה הוֹצֵאתִי
אֶת־צִבְאוֹתֵיכֶם מֵאֶרֶץ מִצְרָיִם וּשְׁמַרְתֶּם אֶת־הַיּוֹם הַזֶּה לְדֹרֹתֵיכֶם
חֻקַּת עוֹלָם׃

Here is the test case to profile in Exo 12:17. In the anthropological Hebrew and KJV it is a story of being therein for bony Benjamite fellowship, "in this selfsame" **בעצם** day. In the NKJV, NASB etc., it is a textual translation of time keeping, "on this same day". Do you see that uprooting from "in" to "on" and from "this selfsame" to "this same" is a grouped uprooting of words no longer having any personal, biographical, and canonical meaning? Do you see that as soon as the story was divorced from its lived, biographical reality, it became a blind celebration of the unknown? Do you see that if the story has no biographical value to mediate about the Jewish Israel's Exodus, then is there nothing to learn from the repeated days of Noe, and the last tribulation is nothing but a senseless evil with no educational potential. Theology made itself the biographer of the unsolvable mystery of iniquity.

Exo 12:23 About first instance "suffer" as an example of the window into the inner text, the kernel of the canon, and how that is intended to operate. First instance "suffer" may be combined with first instance "suffered" in Gen 20:6. The Elizabethan "suffer" is in modernist English translations updated to "allow" or "permit" or an equivalent, with the effect that the window is closed and the story becomes a superficial text with no insight into the inner drama. In the KJV, if G-d permits Exo 12:23 to happen, he will also suffer the pain of observation. When "suffer" is updated to "permit," the connection to G-d's grief in Gen 6:6 is gone, the same connection to Ezekiel's heart is gone, and the text has no mental effect on the reader, and no window into the canonical kernel where all true meaning come from. Exo 12:23 and suffer/permit is one of the clearest examples of the contrast between the canonical KJV and its superficial competitors. Both sides of justice are seen and suffering in the KJV, while the modernist readers can live happily ignorant with a superficial permit, one of the easiest examples how modernism adapts translation to the callous and surviving fittest mindset blind to the pain and the actual drama. Here is the modernist effect of a narrow slicing and isolation of lexical senses. KJV readers may even accuse G-d of being a selfish and self-centred actor in his redemptive mission because he cannot handle the pain impressed on the mind if he should not intervene. With G-d's redemptive program put in place, "and will not suffer" **ולא יתן** describes how the providential Vau is meant to provide liberation and the end of suffering and to become G-d's permanent pain killer. With all Vau/And (3/5) instances combined, the intent with shew-bread is to give man G-d's first-principle eyesight. Lady D is just as much G-d's caretaker as she is man's caretaker. If you go all the way and man becomes the Word, named And, T's target is that he will not tolerate any suffering. KJV readers may keep an open eye on the kernel and the prophetic target the modernists are blind to.

Exo 12:23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*.

Exo 12:23 וְעָבַר יְהוָה לִנְגֹּף אֶת־מִצְרַיִם וְרָאָה אֶת־הַדָּם עַל־הַמַּשְׁקוֹף
וְעַל שְׁתֵּי הַמְּזוּזֹת וּפָסַח יְהוָה עַל־הַפֶּתַח וְלֹא יִתֵּן הַמַּשְׁחִית
לָבֹא אֶל־בָּתֵּיכֶם לִנְגֹּף:

For more context on Exo 12:23, the semantic meaning of “suffer” says how a syllogism combines sin and salvation with principal and subsidiary justice. Syllogisms, synonyms, subsidiary stories, vicar stuff, and many other words say why the KJV and the OED are providentially grouped for multiple sense-making according to the twofold and double-tongued nature of reading the Bi-ble. The Hebrew and KJV combined is saturated with layered depths of meaning in contrast to the shallow modernist competitors. Notice that when “suffer” is the unit, may stoic tolerance be the vector. Syntax and multiple sense-making, like synopsis, synthesis, and synergy, are simple ways of integrating scriptural interpretation of scripture in the apostolic KJV. It means apostolic integration of all text in the Bible’s canonical landscape in a way the modernists are unable to compete with. The providential KJV is so rich that one Bible is sufficient, with no reason to surrender. Endless modernist multitudes of shallow quantity would never stand against the superior quality of providence. The only thing all the editorial effort since the 1800s did prove is simply how to reinforce the statistics of failure.

Here are the essential questions you should ask yourself about suffering converted into a pain-free permission in Exo 12:23. Suffering is feedback of inflicted pain. Do you agree that when permission has been relieved of the pain of suffering, the implication must be that modernist means of deception are means of happily ignorant hedonism and hyper grace? In other words, do you see that all the shallow modernist translations published and fueling the mental, social, and cultural development since the 1800s, eventually are surrounded by the fruits of their own message bringing forth shallow-minded, apostate conditions? Do you see that hyper-grace was a part of the apostate foundation when evil modernist editors in the 1800s prepared the scriptural foundation for holocaust? Do you see that after rejecting sola scriptura and first-principle S in the 1500s, then endless wars and subsidiary justice in the aftermath, and even the most absolute atomic feedback, did not impress the theological evildoers behind Codex Satanicus?

Exo 12:24 In the KJV is lived life, subsidiary justice, and the experience with creational pottery the reason behind the word “for”, as a case of making a twofold distinction with the subsidiary Moses and the principal Messiah. With no real canon, the NKJV, NASB etc, change the subsidiary pro-, “for an ordinance” to “as an ordinance”. Do you see that the by-product of such editorial modernism is to make G-d an evildoer?

Exo 12:24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

Exo 12:24 וּשְׁמַרְתֶּם אֶת־הַדָּבָר הַזֶּה לְחָק־לְךָ וּלְבָנֶיךָ עַד־עוֹלָם:

Here is the test case for Exo 12:24. Notice how the KJV translates the Hebrew phrase, "for an ordinance to thee" לחק־לך after verse 23. Do you see how Lucifer's temporal Lamed is involved in the manipulation of the Hebrew prepositions as translated in the modernist NKJV, NASB etc? And to make it worse, do you see how the theologians do it with the shifted "for" in the NKJV and NASB when they try to institute a "for" breach position (on behalf), for themselves, pissing on scripture and making G-d the evildoer? Notice how protective selfishness and projection operate while preparing the translation for antichrist's mission. Do you see how well it fits Lucifer's Dung hill design to remove the subsidiary realm of scripture and impose that blindly back onto G-d as evildoer? Do you see that making Christ of no effect, actually is to eliminate the effect of subsidiary justice? How the theologians destroyed salvation, is how they destroyed the converting effect called re-mission of sin, which is the AD gospel extension to BC legalism. If you profile Exo 12:24 in this context, the KJV provides for the worship of Christ's salvation, and the modernists provide for the worship of Lucifer's destructive antichrist. One final point is why the Hebrew and the KJV need an objective distinction between observation and obedience. To "observe" שמר does not necessarily mean to obey and follow, but it is clearly the case in how Christendom eliminated salvation and potential change AD.

Exo 12:25 Partly repeating verse 23 and the same grammatical Qal imperfect, masculine third person singular. It was translated "suffer" יתן in verse 23. Now this grammatical form is translated "give". First the observing BC and pre-Jordan story in verses 23-24, then AD, post-Jordan, and the keeping part in verse 25.

Exo 12:25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

Exo 12:25 וְהָיָה כִּי־תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר יִתֵּן יְהוָה לָכֶם כַּאֲשֶׁר דִּבֶּר וּשְׁמַרְתֶּם אֶת־הָעֲבֹדָה הַזֹּאת׃

Next in Exo 12:25 is about first instance "promise..", how the KJV provides oversight on the consonant connection between words like prophecy, prediction, predestination, promise, pilgrimage, and many other words. G-d's first prophetic "promise" דבר is a translation of the Hebrew D-B-R, "according as he hath promised" כאשר דבר, and doing so according to the blood-lined path everything must follow for canonical validity. Most important is the implication that the sola S timeline equates the homeland promise with the sola Vau/And premise (ob)-served in the end. Predestination and the promised homeland entrance require man's free will to line up according to the premise.

Exo 12:25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

Exo 12:25 וְהָיָה כִּי־תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר יִתֵּן יְהוָה לָכֶם כַּאֲשֶׁר דִּבֶּר וּשְׁמַרְתֶּם אֶת־הָעֲבֹדָה הַזֹּאת׃

Here is the test case for Exo 12:25. Due to the fact that the English word “according” is a word used to address reconciliation and related matters, beginning with Noah, it is a must to know how the two words, according vs promised, are grouped with a premise in the same was as the two words, reformation vs salvation. The point begins with the need for first instance “according” in Gen 6:22 to integrate its verbal component, saying that Noah accorded to G-d’s redemptive plan. If he did not do that the Ark would never have been built. For so .. in John 3:16, is the saving part of the story. The complementary side is the reformative part where “according to all” ככל in Gen 6:22 is the same categorical C beginning with cooperative integration of the two sides. In Exo 12:25 is the homeland promise one part in need of man’s will to fulfil his according part of the premise, where it says, “according as he hath promised” כאשר דבר. Do you see why the launch pad, “out of Asher” מאשר in Gen 49:20 is pregnant with that charged categorical C? Now, if you merge “be” + “come”, do you agree that it must mirror how Which Land equals Which Thou? Do you agree that this trinitarian exercise in the KJV is impossible lingual gymnastics in deistic translations like the NKJV? Do you see that the contrast between the primarily mental entrance in the trinitarian KJV, and physical entrance in the deistic NASB, makes an even more concrete difference than the KJV vs the NKJV?

Exo 12:26 More about semantic range, statistical “mean”, meaning, and the meaningless. In a different, relativist context it might say, “what is this to you” מה הזאת לכם ? Retracing history and things that came to pass, it points to the end of the last days when the children, as stated in this verse, will question things ongoing because they did never make sense. Laodicea’s dechristianisation, and deconstruction in general, were fueled by modernists deconstructing the Bible. The words have lost their meaning, and if you read this verse in the NABRE or NASB, the ritualistic modernists may not even understand why the question is asked. The Hebrew and KJV build a shared prophetic horizon surely anticipating that the question in this verse would be asked, but not so in modernist form, where deconstruction in both the lingual and social have drained all original meaning.

Exo 12:26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

Exo 12:26 וְהָיָה כִּי־יֹאמְרוּ אֲלֵיכֶם בְּנֵיכֶם מָה הָעֲבֹדָה הַזֹּאת לָכֶם׃

Here is a really worthy test case for semantic range and statistical “mean” in Exo 12:26. Do you see what presuppositional bias and bending of text in a bastard direction have to do with reading the word “mean” as a verb? Do you see the tension between real service in the KJV and a substitute “rite” in the NASB and NABRE, a ritual “ceremony” in the NIV? Do you see what the phrase, “when your children shall (say) to you”, have to do with the fact that behaviour and deeds are feedback speaking louder than words? On the road to modernist whoredom, is to be on the road from true KJV service to LSB slavery. While troubles grow and slavery is renewed with the scholastic modernists, do you see what this verse says about gen Z as a whole generation of protesters no longer interested in the ritual mess of theological Christendom?

Exo 12:27 Here you should find the ugly post-reformation implications and the relation between denying sola scriptura and how that led to the holocaust? Notice the three steps, first sola Vau/That, then sola Vau/And delivery, and, finally, sola Vau/And as the basis for sense of reality and true worship. In the papist NABRE it is a categorical denial of the saving sola Vau remedy.

Exo 12:27 That ye shall say, It *is* the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

Exo 12:27 וַאֲמַרְתֶּם זֶבַח־פֶּסַח הוּא לַיהוָה אֲשֶׁר פָּסַח עַל־בָּתֵּי בְנֵי־יִשְׂרָאֵל בְּמִצְרַיִם בְּנָגְפּוֹ אֶת־מִצְרַיִם וְאֶת־בָּתֵּינוּ הִצִּיל וַיִּקֹּד הָעָם וַיִּשְׁתַּחֲווּ׃

Exo 12:28 In sequence with the questioning children in verse 26, the preceding verses lead to the acting children here. Do you see why the distinctly canonical KJV, providing for the final generation of children no longer interested in reproducing what theologians have done in the wilderness of Christendom, therefore needs to distinctly specify that the only right thing to do is to follow what the Lord commanded Moses and Aaron. In other words, do you see why the KJV bypasses whatever later mediators may have imposed in verse 27, indicated in modernist versions in verse 28, and does instead direcly connect the children's response in verse 28 to the question asked in verse 26? Do you see why modernist editors, following the ASV, want to connect the response in verse 28 to the vicar mediator office in verse 27 instead of a direct linking to the one authentic source as specified in the KJV in verse 28? In the NKJV is verse 28 an example of non-apostolic italics, imposing a conflict between two different "so" origins, avoided in the KJV but made ordinary text in the RV/ASV.

KJV 12:28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

Exo 12:28 וַיֵּלְכוּ וַיַּעֲשׂוּ בְּנֵי יִשְׂרָאֵל כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה וְאַהֲרֹן כֵּן עָשׂוּ׃ ס

ASV 12:28 And the children of Israel went and did so; as Jehovah had commanded Moses and Aaron, so did they.

Here is the test case for Exo 12:28. If you remember the intro to Young's loose relativist tense system and his double "being" in Eph 2:20, do you see that more or less the same is done here in the ASV, where the first relativist "so" is trying to control the second, absolute "so"? In order to avoid being trapped in this issue, the KJV does not follow the Hebrew word order, saying, "And . . went away, and did (so)" ויּלכוּ ויּעשׂוּ, and avoids adding the extra "so" the competing translators do. Do you see how the apostolic KJV word by word builds up to the distinct ending of this verse, and how modernist deconstruction fabricates muddy waters where the distinct meaning is lost in favour of textual obscurity in need of a vicar interpreter and mediator office? The KJV provides for the priesthood of believers. The modernists provide for themselves.

You need to verify the two elements of deception. First how modernist deceivers like the NKJV, NASB etc., want to link the people's act to a vicar mediator office in verse 27, by adding a vicar "*so*" in verse 28, and secondly, the more universal denial of sola scriptura applied. When Moses was done with his writing and sola scriptura had become its own mediator, the words of Moses and Aaron in Exo 12:28 would be irrelevant. The only relevant source and authority is the Lord, not the communicated oral version given by Moses and Aaron. The theologans did always come with deceitful tricks to continue that vicar mediator position and, as seen here, linking acts to temporal voices instead of the one eternal Lord and Word. One extra point is that the final Masoretic text published in 1525, was the definitive end of all parallel oral tradition.

Exo 12:37 More about substantive quality in the KJV, and more numbered quantity in the NKJV and NASB. The KJV follows the Hebrew word order, saying, "on foot *that were* men" רגלי הגברים. Theological infantilism has a numbered, exterior agenda where a grown-up future is absent. While the KJV rolls out the Bible's sola Vau/And blueprint, the NKJV and NASB have a timed and numbered narrative. In the Hebrew and KJV it is sola Vau/And with us. In the NKJV and NASB it is deism. Notice that the modernists can use "about" to approximate a number, "about six" כשש but not about why the people are there, which here is a causal C behind all things "about" in the KJV. Estimation of value and estimation of a numbered quantity are two different worlds.

Exo 12:37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot *that were* men, beside children.

Exo 12:37 וַיִּסְעוּ בְנֵי־יִשְׂרָאֵל מֵרַעְמְסֵס סֻכֹּתָה כְּשֵׁשׁ־מֵאוֹת אֶלֶף רַגְלִי הַגְּבָרִים לְבַד מִטָּף׃

Exo 12:38 First instance "mixed" ערב is combined with "multitude" רב, partly saying how the predestined "and also" וגם blueprints a mass of people where the plural ruling forces of original sin would be richly present and represented. One of the points with sola S blueprinting is also to keep track of prophecy and predestination, falling apart in modernist versions like the NKJV and NASB rejecting sola Vau/And. It is like a mixed multitude without its sola Vau/And shepherd.

Exo 12:38 And a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.

Exo 12:38 וְגַם־עֵרֶב רַב עָלָה אִתָּם וְצֹאן וּבָקָר מִקְנֶה כָּבֵד מְאֹד׃

Exo 12:40 How "sojourning" is identified in terms of age. Do you see that the meaning of "sojourning" is drained of its processed value by converting the last six KJV words into a time period? In the Hebrew and KJV is "sojourning" מושב and "dwelling" ישב a mirror of the meaning of mental processing through "years" שנה of "change" שנה. In time and in this way would the first "now" in Gen 2:23 bring its fruit.

Exo 12:40 Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years.

Exo 12:40 וּמוֹשַׁב בְּנֵי יִשְׂרָאֵל אֲשֶׁר יָשְׁבוּ בְּמִצְרָיִם שְׁלֹשִׁים שָׁנָה וְאַרְבַּע מֵאוֹת שָׁנָה׃

Exo 12:41 Repeating verse 17 and how the word “selfsame” also in Exo 12:41 repeats the first instance of things done as-is in Gen 7:13. Exo 12:xx in the anthropological KJV requires the human self and the realigned personal “selfsame” to mirror itself for unity in unleavened bread in the same way the “selfsame” mirrors itself in the ark in Gen 7:13. In a modernist version is “this day” only a time reference. In Exo 12:41 does “selfsame” appear together with first instance “hosts” of the Lord in Exodus. In the days of Noah and in the early Exodus, they had yet no provision of written redemptive means. Today’s readers have all the means to know the Hebrew homeland host given rest, in contrast to the Eden exit group and the exiled in Exodus. Exo 12 presents the reconciling basics of a united world: The Lamb, the Passover, the unleavened bread, for alignment of self in the selfsame, the host at rest, done in haste with missional momentum for redemption and liberation from a slaveholding world order. All gospel basics are present in Moses. Vau-consequtive is there to record the sola S timeline. Modernist ideas want the reader to be crystal clear on a timed event, not the united selfsame in person in the KJV. Layer by layer unity of faith means realignment with the first sameness of self in Gen 7:13, for the effect that a united “selfsame” mirrors 100% united momentum in “all” the host. It is sufficiently indicated that if the modernist Bible perverters are able to uproot the masses from unity in the anthropological “selfsame, they are able to destroy the united “all”. It is not about accuracy of time but accuracy of awareness. Since a united missional self is the most important, it is helpful to verify how the carnal cut-off called “end” קֵץ repeats the first “end” and carnal cut-off in Gen 6:13. Out of that end מִקֵּץ begins man’s united momentum out of Asher מֵאֲשֶׁר. When the wide open “in” is narrowed down to a much tighter “at”, that corresponds to the narrow gate the educated, eisegetical priesthood of believers cannot escape the conditioned awareness of at the end in Matt 7:14. Each word in the KJV is loaded with distinct meaning, awareness, unity, and missional momentum speaking the same language about the specifics of That in all the hosts in Exo 12:41. It should be easy to decode how the Hebrew ending of this verse is pregnant with rapture.

Exo 12:41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

Exo 12:41 וַיְהִי מִקֵּץ שְׁלֹשִׁים שָׁנָה וְאַרְבַּע מֵאוֹת שָׁנָה וַיְהִי בְּעֶצֶם הַיּוֹם הַזֶּה יָצְאוּ כָּל־צִבְאוֹת יְהוָה מֵאֶרֶץ מִצְרָיִם׃

Exo 12:42 Next “observed”. Seeing equals believing. This is standard background for the final tribulation. One of the points, as an intro to the passover ordinance in verse 43, is that there is no real connection between observation and obedience, and ordinance and

obedience, until people can say that they have been in that darkest hour and have seen it. Until the biographical Bible is known by the eisegetical, target priesthood, the normal is eyes but no seeing, ears but no hearing, and "observation" but no this-that obedience.

Exo 12:42 It *is* a night to be much observed unto the LORD for bringing them out from the land of Egypt: this *is* that night of the LORD to be observed of all the children of Israel in their generations.

Exo 12:42 לֵיל שִׁמֻּרִים הוּא לַיהוָה לְהוֹצִיאָם מֵאֶרֶץ מִצְרָיִם
הוּא־הַלַּיְלָה הַזֶּה לַיהוָה שִׁמֻּרִים לְכָל־בְּנֵי יִשְׂרָאֵל לְדֹרֹתָם׃ ף

Here is a test case for Exo 12:42. First, notice how Israel's real-life experience and real observance from start in the anthropological KJV, is reflected in the corresponding lived real presence therein at the end. Do you see that the solemn idiocy beginning this verse in the theological NKJV reflects the ending converted into a timed story divorced from being therein? Do you see the connection when uprooting from the lived true Bible must become dead, deistic ritualism, and true ordinance in verse 43 becomes blind legalism?

For more specific Hebrew details in Exo 12:42, do you see that the anthropological part, "this *is"* הזה "that night" הוּא־הלילה, is that darkest hour of human nature with no equivalent in the theological reading? Do you see that the NKJV is a theological ritualist without multiple sense representation, and brings out the fact that theology represents only the ritual part of "observed", not the eye-opening part of observation? This is even more concretely cemented by translation methods in modernist circles never permitting more than one lexical sense in translation. Do you see why the theological inquisitors do not want to admit how the prepositional Lamed was involved in the purgatorial tilling (harassing) of "generations" דרתם to make them the Bn of Israel? Do you see how the uprooting Lamed converted "in" in the KJV to "throughout" in the NKJV, and how that reflects Levitical continuation AD and the theological denial of sola scriptura? With this in place in verse 42, the background for verse 43 is founded.

Exo 12:43 About the intimate "know-you" dimension reserved for T's target priesthood. If you repeat how theology turned Gen 3:9 into an exterior, physical, and geographical matter, you may find that repeated here. In the KJV it is about the anthropological first principle S. In modernist versions it is about physical bodies and locations, again how substance and quality in the KJV would be uprooted and exterior details about quantity, geography, and time in Laodicea. How the Bible divides itself by priesthood is a division into the corporate, physical, and exterior NKJV, and into personal sola S intimacy in the KJV. A "stranger" in the KJV represents the unknown (about the canon's inner kernel). A "foreigner" in the NKJV, NASB etc., is a physical and geographical designation.

Exo 12:43 And the LORD said unto Moses and Aaron, This *is* the ordinance of the passover: There shall no stranger eat thereof:

Exo 12:43 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאַהֲרֹן זֹאת חֻקַּת הַפָּסַח
כָּל־בֶּן־נֵכָר לֹא־יֹאכַל בּוֹ׃

Here are two NT connections to check out in Exo 12:43. While the uprooted NKJV and NASB are roaming around as exterior exiles and geographical foreigners, the "stranger" in the KJV provides background for the "never knew you" story in Matt 7:23, and opens the corresponding window into the kernel Paul would not speak of in any particular way in Heb 9:5. Do you see that while working out the Bn-i stranger, not yet i-Mn, it would eventually be clear that of "all Bn unrecognised" כל־בן־נכר the issue to be recovered is how Bn mirrors "this" **זאת** confessional passover? To be an exile or foreigner is to be ignorant about the confessional basics and things grouped in this verse with reference to Matt 7:23, Heb 9:5 etc. How the Bible divides itself by priesthood, is how it divides into trinitarian sola S communion vs eucharistic deism. Do you see that "thereof" in the KJV refers to the lived "pass over" fueling the word "passover" as subsidiary framing of the principal, lost in modernist versions limited to eat it with no contextual Beth B thereof?

The most literal self-check in Exo 12:43 is how presuppositional bias mirrors itself in Beth B at the end of this verse. Do you see how literally the Bible divides itself into two forms, ignorant infant sprinkling vs full Baptist immersion? Proper realignment means that Which Land equals Which Thou. To be There equals Thereof. Bastard translations like the NKJV and NASB have no more real prophetic homeland on the horizon than the absent There and Thereof in this verse. Modernist translations have no more connection to the canon and its kernel than to the homeland promise to fulfil, There in Gen 2:11-12.

Exo 12:45 KJV readers should see the more strict requirements in verse 43 compared to verse 45 and why verse 43 belongs to the group of passover reconciliation requirements. In addition to that, it is worth noticing that means of deception in verse 43 do not permit any hint to the existence of a heavenly and trinitarian kingdom, only the exterior reality carnal Christendom is known for historically. From alpha to omega, and from labour to rest, the sojourning foreigner's תּוֹשָׁב horizon is homeland settlement and standstill.

Exo 12:45 A foreigner and an hired servant shall not eat thereof.

Exo 12:45 תּוֹשָׁב וְשָׂכִיר לֹא־יֹאכַל־בּוֹ׃

Exo 12:49 The Torah and the expression, "one law" תּוֹרָה **אחת** is already referred to, but it should be known why it appears in Exo 12 in the passover context. With real-life experience causing a united meaning of ordinance, observation, obedience, objectivity etc., unity of faith must also explain the ontological meaning of One law as the organic foundation of cosmos.

Exo 12:49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

Exo 12:49 תּוֹרָה אַחַת יִהְיֶה לָאֶזְרָח וְלַגֵּר הַגָּר בְּתוֹכְכֶם׃

Exo 12:47 Mixed into the sequence, verses 42-49 is also verse 47. In the KJV the word "shall" is prophetic and deterministic about future fulfilling of One law. Do you see that the word "must" in the NIV, NLT, NABRE, CSB, NET Bible etc., imposes theological legalism and deistic ritualism?

Exo 12:47 All the congregation of Israel shall keep it.

Exo 12:47 כָּל־עֲדַ֥ת יִשְׂרָאֵ֖ל יַעֲשׂ֥וּ אֹתֽוֹ׃

Here is the test case for Exo 12:47. One of the points made with sola scriptura and the reformation is vested in the word “congregation” in the KJV. Do you see that the denial of sola scriptura and denial of church-state separation is behind the counter-reformatory word “community” in the NABRE? In two deistic steps, first the papist establishment is against the KJV and the providential Shall fulfilling of the prophetic Bible. Next step is how the word “community” is used in the totalitarian attempt to eclipse the KJV’s free-will “congregation”. Again, it is equally important to know where a text is coming from as what it says, and therefore, that it is important to remember than no translation has any other mission to fulfil than the mindset behind it. If you read the first instance of the phrase, “the whole community . . . must” in the NABRE in Exo 12:3, there begins the pagan, imperialistic, and eucharistic hijacking of the passover for the serving of another gospel. Do you see how Exo 12:3 in the NABRE implicitly formulates the denial of sola scriptura, the denial of church-state separation, the denial of Christ ending all pagan and pontifical imperialism, instead abusing the Bible and the legal BC priesthood for illegal continuation AD. In the KJV is Exo 12:3 about the church-state-separated first instance “congregation” which led to the free world. In the NABRE is Exo 12:3 a competing and counter-reformatory version trying to reverse the separation of church and state coming with the reformation. Free assembly and “congregation” is the reformed Bible wording. A shackled all “community” is the unlimited, totalitarian choice of political Catholicism denying the AD changeover. Notice the difference. In a reformed and free world is the congregational, free worship a goal in itself, but in political Catholicism is the gathering for Sunday sermons instrumental for unlimited social control with a total community. In this way is the papist NABRE and its “must” mercenaries just-in-time translations done while waiting for agenda 2030 to fulfil the pontifical dream of a Lackland 2.0. Exo 12:3, 47 are examples of ideological manipulation of scripture to serve a vicar purpose. This is how papists and Jesuits are willing to pervert the Bible for political reasons, and it is done while apostate “congregations” עדת drift around in endless recycling עד, never coming to the knowledge of the truth and never picking up the testimony עד of Jesus.

Exo 12:51 Last instance “selfsame” עצם in Exo 12 is one of the examples why it is so annoying to read the dumb, Bible-perverting NKJV. One of the points is that the Bible’s redemptive potential grows with the level of awareness in general, and self-awareness in particular, which means that the self-same indicates a prophetically self-fulfilling realm to be uncovered by the target priesthood. Do you see that personal self-awareness must lead to prophetic self-fulfilling and to exposure of the dumb, time-based extra comma in the NKJV mixing up the first eight words in the KJV? Do you see that the prophetically aware KJV and the dumb, deistic, time-based NKJV come from totally different worlds? For KJV readers, this is what providence says to and about the target priesthood AD by BC example before they had the written redemptive means to know that G-d’s lingual and missional consonance go together, and against those denying sola S and beth B.

Exo 12:51 And it came to pass the selfsame day, *that* the LORD did bring the children of Israel out of the land of Egypt by their armies.

Exo 12:51 וַיְהִי בְּעֶצֶם הַיּוֹם הַזֶּה הוֹצִיא יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם עַל־צִבְאֹתָם׃ ף

Notice that, What "this" זה *that* thou hast done, is outside the NKJV scope. Do you see how the NKJV is located to transition people from the KJV into the modernist versions? In steps, KJV, RV/ASV, (NKJV), RSV etc., . . . until the present XXX, the modernists remove text, they change words, and mutilate the prophetic totality until their bastard publications upon Dung hill fit antichrist's deceitful ideology. How the KJV came for a providential sola S service for self-help is unwanted in the theological establishment. If you read the ESV or any other modernist, there is no prophetic build-up coming to pass while developing man's selfsame form of prophetic self-fulfilling. Do you see why G-d simply could sit back and wait while deism unfolded until the selfsame awareness of the Bible finally could be fulfilled by coming into the hands of its target priesthood? In other words, do you see that deism vs trinity is an ontological demonstration of G-d unwilling to share his glory with Christendom's impostors and breach makers? It is the missional objective more or less imposed on the target priesthood to work out man's self-recovery and restore functional self-awareness by the providential means, before the theological priesthood of unbelief completely drives the world into total self-destruction by means of deception. Do you see where verses like Rom 15:4 and 1 Cor 10:11 come from, and why profiling put things in context? Do you see that with all books in place, is scripture in Rom 15:4 the significant sola S difference the theologians always rejected?

Exo 13:1 More missing "saying" לאמר for missional merceneries more Catholic than the papist NABRE

Exo 13:1 And the LORD spake unto Moses, saying,

Exo 13:1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃

Exo 13:4 For Ezekiel would Abib and Sabib אָבִיב grow out of the same foundation and represent the same launch pad in Asher. It is only a matter of unity between the two months, Nisan (Abib) and Tishri. Succoth has limited meaning until the Lord's passover has provided first-principle value. In agreement with Ezekiel's chapter 40+, his About-mission must fuel its launch-pad energy in Nisan (Abib).

Exo 13:4 This day came ye out in the month Abib.

Exo 13:4 הַיּוֹם אַתֶּם יֹצְאִים בְּחֹדֶשׁ הָאָבִיב׃

Exo 13:10 What is "this" זאת *that* thou hast done? Do you see why man's remembrance capacity depends on and is tied to the testimony of Jesus and the reason to congregate? In other words, do you see that the only meaningful and reasonable congregation is the fully immersed congregation that know him?

Exo 13:10 Thou shalt therefore keep this ordinance in his season from year to year.

Exo 13:10 וְשָׁמַרְתָּ אֶת־הַחֻקָּה הַזֹּאת לְמוֹעֲדָהּ מִיָּמִים יָמִימָה: ס

Exo 13:11 Next step about the legislative Beth B in the KJV. Do you see that the ending in the KJV is reciprocal, but in theological versions like the NKJV and NASB is only the land focused? Do you see why it is important for the KJV as protector of the reformation to avoid the Lackland trap set by the prepositional Lamed, and therefore why the KJV says, "to thy fathers" but avoids "(to) thee" לְךָ not to destroy the homeland premise?

Exo 13:11 And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

Exo 13:11 וְהָיָה כִּי־יְבִאֲךָ יְהוָה אֶל־אֶרֶץ הַכְּנַעֲנִי כַּאֲשֶׁר נִשְׁבַּע לְךָ וְלַאֲבֹתֶיךָ וּנְתָנָהּ לָךְ:

Exo 13:12 First instance "matrix" רחם in the KJV. Here it is important to notice the difference in word order from the Hebrew BC to the authorized AD. The critical Hebrew phrase is, "all that openeth the matrix unto the LORD" כל־פטר־רחם ליהוה

Exo 13:12 That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the LORD'S.

Exo 13:12 וְהַעֲבַרְתָּ כָל־פֶּטֶר־רֶחֶם לַיהוָה וְכָל־פֶּטֶר שֶׁגֶר בְּהֵמָה אֲשֶׁר יִהְיֶה לְךָ הַזְּכָרִים לַיהוָה:

Here is the test case for Exo 13:12. Do you see that the converted wording in the KJV is done for AD reverse of the Lamed tiller of the ground working BC, "unto the LORD"? This is the twofold dimension beginning with the first "womb" **בטן** in Gen 25:23 where the same twofold prepositional Lamed also is involved? Do you see why all the twofold stuff on target in Tamar gravitates around the temple veil and the veiled self in need to be rent in twain for functional insight into the human self? Do you see that whatever is a predestined work to move into AD, is dysfunctional until Lamed is done with all the BC pottery imposed to hammer out that future opening expressed by converted wording?

Gen 25:23 . . , Two nations *are* in thy womb, and two manner of people . . .

Gen 25:23 . . . שְׁנֵי (גיים) [גוֹיִם] בְּבִטְנֵךְ וּשְׁנֵי לְאֻמִּים

Exo 13:14, 14:5 How Pharaoh ties in with Gen 2-4, Gen 14, and En-Misphat. What is This **זאת** *That* Thou hast done (Gen 3:13)? What is the element link between the direct object marker **את** and its prepositional value, and why would they never merge and become a unified perspective for strength to bring forth? With enlarged conditions "this" **זאת**, first appearing in Gen 3:13-14 reappears here for agreement with Gen 14:7.

עין - מִשְׁפָּט vs זֹאת

Exo 13:14 . . . What *is* this?

. . . Exo 13:14 מַה־זֹּאת

Exo 13:14 And it shall be when thy son asketh thee in time to come, saying, What *is* this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:

Exo 13:14 וְהָיָה כִּי־יִשְׁאָלְךָ בִנְךָ מָחָר לֵאמֹר מַה־זֹּאת וְאָמַרְתָּ אֵלָיו בְּחֹזֶק יָד הוֹצִיאָנוּ יְהוָה מִמִּצְרַיִם מִבֵּית עֲבָדִים׃

Notice how the KJV preserves the canonical connection to Gen 3:13, and how Exo 13:14 is written in anticipation of gen Z.

Exo 13:18 How to build substantive background into Ezekiel's About-mission. It begins with predestination and ends with an armed and well-prepared people. Do you see why you can read "about" in the KJV vs "around" in the NKJV, as "centre" vs "periphery"? The word "about" has a bypassing BC function and a central AD function combined in the KJV. The NKJV, NASB, ESV etc., move around the centre in the periphery and translate only the subsidiary part of Samech's mission, never coming to the knowledge of the truth. The modernist "around" is divorced from the causal "about", which is the predestined reason for being there and going About there.

Exo 13:18 But God led the people about, *through* the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.

Exo 13:18 וַיַּסֵּב אֱלֹהִים אֶת־הָעָם דֶּרֶךְ הַמִּדְבָּר יַם־סוּף וַחֲמֻשִׁים עָלוּ בְנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרָיִם׃

Exo 14:1 More denial of "saying" **לאמר** in the NABRE, NIV, ESV, etc. Do you see what preservation has to do with "saying" as historical documentation and background for the already mentioned Rom 15:4 and 1 Cor 10:11?

Exo 14:1 And the LORD spake unto Moses, saying,

Exo 14:1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃

Exo 14:8 About the sequence, Exo 4:21, 7:3, 13, 14, . . to Exo 14:4, 8. The Bible has no more than two heart models, the unregenerate Pharaoh and the regenerate Ezekiel. These two make up the striving parties behind Jer 17:17 and Amos 3:3. Long before Waldo and Wycliffe made their vernacular translations, had the priesthood of unbelief showed its callous, counter-reformatory muscles against such. In the 1500s came the next step, and from the Council of Trent have papists and Jesuits intensified to work to destroy the English Bible. In the days of Scrivener and Burgon in the 1800s were protestant actors warned against contributing to their plans. But the warnings fell on deaf ears. Priesthood and heart issues in Laodicea follow the standard deviation model of Pharaoh. Repeated

antisemitism in Pharaoh, in the patriarchal 1500s and 1800s, is eventually proven by all the scholastic effort to destroy the providential Bible. Patriarchal hearts and suffering children – Pn vs Bn - is very much the essential Bible to the end of Mal 4 and Rev 20. How Pharaoh did it, would the papal inquisitors pursue and persecute. Since subsidiary justice in the anthropological KJV is no-less fundamental than the principal purgatory, it makes it relevant to question who is the person called "he" in this verse.

Exo 14:8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

Exo 14:8 וַיְחַזֵּק יְהוָה אֶת־לֵב פַּרְעֹה מֶלֶךְ מִצְרַיִם וַיִּרְדֹּף אַחֲרֵי
בְּנֵי יִשְׂרָאֵל וּבְנֵי יִשְׂרָאֵל יֹצְאִים בְּיָד רָמָה׃

Here is a test case for Exo 14:8. Notice sola Vau/And with us, after the colon in the KJV. Do you see how the NKJV transitions that part towards the NASB, ESV etc? First they turn it into self-made boldness in the NKJV, then mutilating the colon-separated part in the KJV more completely by stripping off the sola Vau/And-with-us connection, in the NASB, ESV etc. Notice how well the NASB works as a counter-reformatory mercenary, having sola Vau/And on Pharaoh's side, but removing that support from the Jews. After completely stripping off everything about sola Vau/And in the NABRE, can the papists sit back and enjoy the "protestant" support and how the NASB destroys the reformation. The accurate KJV is loyal to the Bible's redemptive mission. The inaccurate NASB and ESV are loyal to the counter-reformation. Again, remember Rom 15:4 and 1 Cor 10:11. Modernist committees manipulate the redemptive means needed in the last tribulation as redemption by the sola Vau/And means not yet provided in Exo 14.

Exo 14:13 Many KJV instances like this, especially in this case, are temptations to read "to day" as a saving and daylight-making verb. By two instances, "to day", it says how the powers of darkness are purgatorial powers pro-day and daylight. Read as a verb, it means to day the night until night is no more in Rev 21:25, 22:5. Do you see how the Jewish Israel became G-d's enlightening instrument to day everything with the oracles given to them? As G-d's redemptive rescue army, it is primarily up to them to day it.

Exo 14:13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

Exo 14:13 וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אַל־תִּירָאוּ הִתְיַצְּבוּ וּרְאוּ אֶת
־יְשׁוּעַת יְהוָה אֲשֶׁר־יַעֲשֶׂה לָכֶם הַיּוֹם כִּי אֲשֶׁר רְאִיתֶם אֶת־מִצְרַיִם
הַיּוֹם לֹא תֹסִיפוּ לִרְאֹתָם עוֹד עַד־עוֹלָם׃

A test case of counter-reformatory missions beginning with the RV/ASV, continued in the NKJV, NASB etc. Notice how apostolic oversight translates the part of eye-opening pottery, saying, "which he will shew to you to day" אשר־יעשׂה לכם היום. Do you see that when everything about subsidiary justice is lost by theology and uprooting, and

all the formative pottery is gone, then the alternative dimension is a vicar "deed" יעשׂה where everything is covered by penal substitution done "for you" in its modernist and theological form. It is the same to the end of the final pottery done in the last tribulation, that with no subsidiary justice, there is no eye-opening effect. In other words, theology is a vicar ideology continuing its perpetual darkness AD and after denying sola scriptura also after the reformation as seen in the modernist bastards.

ASV 14:13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of Jehovah, which he will work for you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.

Exo 14:14 After verse 13 and many other verses, do you see how the modernist Bible perverters contribute to stress the point with the KJV's unified consonance from "hold" here to "hold" in Rev 2:25, 3:3, 3:11? Notice that the ending of Exo 14:14 in the KJV is a call to stay awake, active, and alert, but the papist NABRE removes sola Vau/And and recommends passivity and idleness. Do you see that after closing the eye-opening part in verse 13, there is no more to expect than passivity and idleness in verse 14. Theology is a vicar ideology expecting the masses silently and passively to wait and go to hell. The reformation Bible was provided for revival and to stay awake. With the RV/ASV came the deceptive means to go to sleep.

Exo 14:14 The LORD shall fight for you, and ye shall hold your peace.

Exo 14:14 יְהוָה יִלָּחֶם לָכֶם וְאַתֶּם תַּחֲרִישׁוּן׃ ף

Exo 14:15 Now after verses 13-14, how much momentum would you expect here if the modernists and their apostate fabrications should be the guide? It is important to notice why the NKJV, NASB etc., as means of deception, do now want the biographical story about them, saying, "that" ו "(specific) they go forward" יסעו. Sola scriptura begins with them and about them as the biographical people of the book the theologians reject.

Exo 14:15 And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

Exo 14:15 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה מַה־תִּצְעַק אֵלָי דַּבֵּר
אֶל־בְּנֵי־יִשְׂרָאֵל וְיִסָּעוּ׃

Here is the test case for Exo 14:15. Do you see that the rebellious problem with theology is no new thing, but is stated here as a cry toward G-d instead of a reformative direction given to the people? Do you see that the theological steps when modernist translations go against the Hebrew and KJV, is to go against the reformation and against the missional momentum the KJV represents and recommends?

Exo 14:18 Since prominence of original sin and organic problems would be the same all the way from Pharaoh to Pontifex Maximus, do you see why the papist NABRE prefers Pharaoh presented as a patriarchal channel of honour instead of an organic dimension to be dethroned and put under foot in order for G-d to be given glory?

Exo 14:18 And the Egyptians shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

Exo 14:18 וְיָדְעוּ מִצְרַיִם כִּי־אֲנִי יְהוָה בְּהִכָּבְדִי בְפַרְעֹה בְּרִכְבּוֹ וּבְפָרָשָׁיו׃

Exo 14:27 Another way of detecting the prescriptive nature of theology, tending to read the Bible as normative. Norm and "normal" is not KJV terminology but if you check the NASB, LSB, ESV, CSB, MEV, NET or NABRE, is normative terminology creeping into the text. If you check how the NASB seeks the normative also in Matt 12:13, you will find how theology is biased to expect a normative exterior physicality, not restored wholeness but expecting an exterior normative. In the gospel stories is the KJV and the fundamental Bible descriptive in mediating the dictatorial, prescriptive pointing fingers of pharisees and scribes, and how Christendom would continue in the same totalitarian direction, still the same prescriptive, normative expectation in theological circles today. The authorized word is descriptive in its prediction of a confessional free-will condition. Conviction is not by prescriptive force but about confessing the descriptive made known. Theology is one-sided, deterministic and non-confessional, and does no more tolerate sola scriptura than it tolerates free will and the descriptive canon. If the Bible and its redemptive canon was not descriptive in its dealing with original sin, confession would not be a matter of free will but the dictatorial dimension theological Christendom made it. Prescriptive, theological legalism is one of endless matters following Adam's fallen nature in continuation AD after rejecting Christ and the redemptive dimension. Any watershed like Exo 14 is a fresh opportunity to transition from the prescriptive into the descriptive promised land.

Exo 14:27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.

Ex 14:27 וַיֵּט מֹשֶׁה אֶת־יָדוֹ עַל־הַיָּם וַיָּשָׁב הַיָּם לִפְנוֹת בֹּקֶר לְאֵיתָנוֹ וּמִצְרַיִם נָסִים לִקְרָאתוֹ וַיְנַעֵר יְהוָה אֶת־מִצְרַיִם בְּתוֹךְ הַיָּם׃

In its chaptered form is Exo 14 a forerunner of Baptist reality. For Niphil Basar on death row since Gen 2 is the Red Sea and full immersion in this verse about revival or facing the second death. In the KJV framework of the awakening No-man vs the disappearing Niphil Basar is "his strength" synonymous with the end of N wrestling. Trinity and truth will not appear until Niphil Basar is gone. Next baptism 40 years into the future changes nothing regarding the canonical elements, only how things are observed and dealt with, confession or rebellion. Do you see that dawn, daylight, and the "morning appearance" here in Exo 14 mirror the fallen Lucifer administration the modernists upon Dung hill want to glorify in Isa 14? In the KJV is the return to his strength a matter of reconciling power. The whole accounting balance in Pe vs the N soul, is manifested in the transition from the dry to the wet, and when all power is returned from Niphil Basar to G-d, in the NKJV no more than measuring the physical depth of water, again how uprooting works

and how things are changed by modernists and materialists. This is what liberation and the redemptive balance say about THAT separation of powers in its rephrased form:

. . and returned .. the sea .. when appeared .. the morning .. to his strength . .

וַיָּשָׁב הַיָּם לִפְנוֹת בֹּקֶר לְאֵיתָנוֹ

Exo 14:31 The end of Exo 14, and the descriptive outcome prescriptive ideologies will never bring forth, verses 13-15 repeated. In the KJV is sola Vau/And missonal but in the NKJV only textual. Here it is important to understand Asher and the constitutional value of the word "upon" for those brought there and continuing from there. The vital point in transition is how the building upon that foundation requires that past underworld. This will be repeated but for now it is one of the pieces leading to how things built "upon" in Eph 2:20 are founded by Tachat things "under", leading to the last instance in Mal 4:3, and how branches growing upward need a deep root downward, in order to connect the last half in Exo 14:31 to the first half and how that gravitates around "upon" with the same need to separate light from darkness in Gen 1:2 where "upon" originates. Even in examples like this, words like "upon" need to be allowed to define themselves partly out of local context, in their own right, independent of the text, before returning their proper value to the local context they belong. In its longer canonical context the word "upon" represents the same missional springboard into the future as Asher in Gen 49:20. Just like Exo 12:11, there is no haste and no saved missional momentum before that.

Exo 14:31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

Exo 14:31 וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם
וַיִּירְאוּ הָעָם אֶת־יְהוָה וַיַּאֲמִינוּ בַּיהוָה וּבְמֹשֶׁה עַבְדּוֹ׃ ף

If you compare with the last verse in Isa 14, the word "founded" equals "upon," and "trust" in him equals belief in Exo 14. In Exo 14:31 the core phrase speaks of the work "which the LORD did upon the Egyptians" **אשר עשה יהוה במצרים** , . . . in other words, how That ends in Beth B's washpot. Beth B builds upon Misrayim.

Exo 15:1 If there were any connection between Christendom's creeds and the canonical Bible, it would be rooted here in "this" **זאת** confessional "song" **שירה**. Exo 15 is the first Jubilee and the foundation for Lev 25/8.

Exo 15:1 Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

Exo 15:1 אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה
וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַיהוָה כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

Here is the test case to do in Exo 15:1. Notice the literal translation in the KJV, saying, "Then sang Moses" **אז ישיר־משה**. Do you see how the NKJV and NASB, operating

as loyal counter-reformatory mercenaries, take Moses out of the confessional equation in the way the theologians would do, demanding that the people must confess their sins? They cannot completely remove him but they reorder the wording to make the point how the administrative 5% mindset works. Theologians might want Moses as a role model in some cases but not here. It is the same reordered wording in most modernist translations, coming to the scholarly consensus that Moses should not be a confessional champion in first row among the singing worshippers.

Exo 15:2 First the female version of "this" זאת confessional self in verse 1. Now the malefactor version in person, saying that "he" זה is "my G-d" אלי. The point is how the confessional becomes a habitual form resident in the human host, which leads to the presence of the habitual meaning of "habitation", where the KJV must use an expanded expression to cover it all, saying, "and I will prepare him an habitation" ואנוהו.

Exo 15:2 The LORD *is* my strength and song, and he is become my salvation: he *is* my God, and I will prepare him an habitation; my father's God, and I will exalt him.

Exo 15:2 עָזִּי וְזִמְרָת יָהּ וַיְהִי־לִי לִישׁוּעָה זֶה אֵלִי וְאַנְוֵהוּ אֱלֹהֵי אָבִי וַאֲרֹמְמֶנְהוּ׃

For more context on Exo 15:2, an English Hebraism about that habitual host house with the reconciled Lord in residence is "The House" הבית transliterated habit. Salvation leads the sinner and confessor to know himself and his malefactor and household nature, attitude and pathological behaviour pattern, converting "this" bad habit to a confessional habitual host. It is what the Hebrew and KJV says about the anthropological tabernacle.

For combination of the particular and the general in household tabernacle elements, the B story of Benjamin is stressed by double consonant (dagesh forte) הַבַּיִת, Ha-Bbayit. The general rule says that adding the definite article pushes the next character into the position of being the initially imperfect, and its defectives are stressed until confession. This explains the logic of salvation by definition, or saying that man's sins shall find him out (cf. Num 32:23). For more contrast to the three first instances, habitation, the house, and inhabit, must these three verses turn all Bn details of original sin following Niphil Basar Almighty upside down. Exo 15:2 vs Eph 2:8, Gen 19:4 vs Eph 2:8, and Num 35:34 vs Eph 2:8.

Exo 15:3 One of the subjective elements in the Bible. First that the true G-d is not a man. Secondly that the true Lord is not included in the adamic naming convention in Gen 2. Jesus was not his eternal name. It was the (temporal) identity assigned to him and what humanity were asked to use for reference in Matt 1:21 as redemptive carrier of the load of original sin from Gen 2. He came to do what he was (temporarily) named to do.

Exo 15:3 The LORD *is* a man of war: the LORD *is* his name.

Exo 15:3 יְהוָה אִישׁ מִלְחָמָה יְהוָה שְׁמוֹ׃

Exo 15:4 One of the meeting points between baptismal infantilism and Calvinism's idea of double predestination, the upside-down version of the story of the elect or the chosen coming to their predestined end. Anyway it is a univeral precursor of the fallen Adam being burried in Jordan 40 years later. Baptismal infantilism ordains the washpot at the wrong end of the story and the outcome following infantilism was always primitive and violent. This twofold picture and contrast between the bloody Red Sea and the watered Jordan illustrate the historical war between antichrist's replacement ideology of scripture and Christ's grown-up road to Baptist unity. By its infantile practice did Christendom baptise its member mass to Moses instead of Messiah, and to legalism instead of liberty.

Exo 15:4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

Exo 15:4 מַרְכְּבֹ֥ת פַּרְעֹ֛ה וְחֵילֹ֖ו יָרָ֣ה בַיָּ֑ם וּמִבְחַ֤ר שָׁלִשָׁיו֙ טְבֻ֣עוּ בְיַם־סֽוף׃

For more context on Exo 15:4, the KJV continues with the habitual host in need of its baptism, where the NKJV and NASB go with an exterior army. Regardless of outcome is the Baptist terminology the same in the KJV, cast "into the sea" בים.

Exo 15:6 The first "enemy" איב in print in Exodus, presented in a context where death is the last enemy. The Red Sea was the people's first rescued relief. For more context it is called the book of Job איוב when these things are dealt with in particular.

Exo 15:6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

Exo 15:6 יְמִינְךָ֣ יְהוָ֔ה נֶאְדָּרִ֖י בַּכֹּ֑חַ יְמִינְךָ֥ יְהוָ֖ה תִּרְעַ֥ץ אוֹיֵֽב׃

Here is a critical Beth B test case for how Exo 15:6 divides itself by priesthood. How do you read the interplay between "glorious" אדר and "in power" בכח? Is it a lettered slaughter as a prescriptive end, or alive descriptive means to an end, and what are the implications in the last six KJV words? Do you agree that if "in power" is the end goal, then must such glorious power play fit the Calvinist ideology of an angry G-d enjoying people going to hell? But if the power part is only means to the glorious, then a more peaceful alternative may appear. Do you see what the two alternativers have to do with Beth B and the twofold Bi-ble? Do you see how the Bible itself is selective by nature? The power part will appeal to the bloodthirsty. The truly glorious will appeal to those aligned with the Bible's true mission.

Exo 15:13 Do you see why the WHICH switch here should be selective according to the redemptive choice and habits described in verses 1-6?

Exo 15:13 Thou in thy mercy hast led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto thy holy habitation.

Exo 15:13 נָחִ֣יתָ בְחַסְדְּךָ֗ עַם־זוּ גָּאָ֫לְתָּ֥ נֵהַ֥לְתָּ בְעָזְּךָ֑ אֶל־נְוֵ֖ה קָדְשֶֽׁךָ׃

Exo 15:18 Canonical recycling explains why "ever" **עד** in the KJV is conditional in the same sense as each Kairos moment potentially leads to a Jubilee. In modernist versions, with no real canon, it is a timed "forever" as seen in the theological NKJV, NASB etc.

Exo 15:18 The LORD shall reign for ever and ever.

Exo 15:18 יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד׃

Exo 15:24 Sola Vau/And included in a Messianic beef with Moses.

Exo 15:24 And the people murmured against Moses, saying, What shall we drink?

Exo 15:24 וַיִּלֹּנוּ הָעָם עַל־מֹשֶׁה לֵאמֹר מַה־נִּשְׁתֶּה׃

Exo 15:26 About a multitude of elements following Jehovah Rapha, the healing Lord. Healing is a potential if. This verse needs the whole canon for context, first fall, original sin and the first "if" in Gen 4:7, 24, the mother **אם** of exit or entrance, the same big "if" in Deu 28/8, and the same if-healing in Psa 107. The last piece is that healing is a matter of Vau/And obedience to providence.

Exo 15:26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

Exo 15:26 וַיֹּאמֶר אִם־שָׁמוֹעַ תִּשְׁמַע לְקוֹל יְהוָה אֱלֹהֶיךָ וְהַיָּשָׁר
בְּעֵינָיו תַּעֲשֶׂה וְהַאֲזַנְתָּ לְמִצְוֹתָיו וְשָׁמַרְתָּ כָּל־חֻקָּיו כָּל־הַמַּחֲלָה
אֲשֶׁר־שַׂמְתִּי בְמִצְרַיִם לֹא־אָשִׂים עָלֶיךָ כִּי אֲנִי יְהוָה רֹפְאֶךָ׃ ס

One more detail about Exo 15:26. Reading everything from start to end in this verse, the most important is that all the ruling aspects of original sin make the background for this chapter and the meaning of "healing" **רפא**, also that the redemptive reason for the first Jubilee is to have been collectively liberated from the power structure of original sin.

Here is a test case for Exo 15:26. Notice how the counter-reformatory NKJV rejects the 3x (free) "wilt" part in the KJV, but continues the Lord's "will" part in the last half. This is how it is done when theology and its one-sided substitutionary ideology wants the saving part but not the free-will responsibility of man. The missional KJV translates the helpful reformative extra, "if thou wilt diligently hearken" **אם־שָׁמוֹעַ תִּשְׁמַע**. The dumb NKJV translates only the textual basics as a loyal mercenary having no desire for any such free will part, even "if" explicitly needed to release the healing part spoken of, which depends on man's willingness to make up his mind. Some modernist choices are so dumb that it is hard to differentiate between ignorance and evil. Notice especially the second and third "wilt" instances in the KJV, immediately preceded by the enlightening sola Vau/And enabler of man's ability to make a qualified choice. In some instances the NKJV is much more clumsy than the NASB, even they most of the time agree.

Exo 16:4 Next step for sola scriptura. First Exo 12 and passover nutrition. Now Exo 16 with bread from heaven, two parables on redemptive nutrition while waiting for G-d's real presence coming with the written books. "Bread from heaven" לחם מן־השׁמים builds background for Beth Lehem and for Bn-i-Mn predestined for rapture by means. A certain "rate" דּבר is a certain percentage of the written in itself. According to the last nine KJV words, it was accounted for that the scriptural AD would be a shortlived period in the first century, soon to be overthrown by the theological establishment. For Bn this is literally and biographically full Baptist immersion "in the Torah" בתּורת. The more detailed study of the lingual and missional elements in G-d's anthropological and biographical Bible, the more ridiculous is the denial of sola scriptura. It should not be a big surprise that the papist NABRE committee did not want to agree with these last 7+2 words in the KJV. The KJV translates the Hebrew details. The NABRE manipulates them into a vicar story not reflecting G-d's text in mission. Notice the difference. In the anthropological KJV is this ending phrase descriptive with a free-will appeal to reform. In the theological NABRE it is prescriptive and the (free) will part is removed. Just like the NKJV did in Exo 15:26, the NABRE repeats the case with G-d having a "will". Man is not allowed to have a corresponding free will, but is expected to obey the prescriptive dictatorship of theology. The NABRE text is the papist version of Calvinism's morally depraved TULIP ideology imposed upon the masses.

Exo 16:4 Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

Exo 16:4 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הִנְנִי מַמְטִיר לָכֶם לֶחֶם מִן־הַשָּׁמָיִם וְיָצָא הָעָם וְלָקְטוּ דְּבַר־יוֹם בְּיוֹמוֹ לְמַעַן אֲנַסֶּנּוּ הֲיֵלֵךְ בְּתוֹרָתִי אִם־לֹא׃

Here is a test case for That canonical order of things in the Hebrew and KJV. Notice the Hebrew phrase covering "that" למען (done in order), not simply as a test but to prove them in process of time until it is manifest that theologians are notorious apostates. The difference from a non-canonical "test" to a full (piel) "proof of them" אנסנּוּ is that the KJV word, "prove" holds both the testing part and the fully convicting proof of it in the end. In modernist and theological form it is only a test, ever learning and never coming to the truth. In the KJV it means also the part coming to full convicting truth about it. A combined Hebrew and KJV reading of "that (processed order) to prove" למען אנסנּוּ is a literal design for the eisegetical priesthood of readers going throught the canonical tribulation until the tested outcome is proven. The Elizabethan "prove" covers all parts of this canonical Hebrew test sequence executed for experience until its outcome have been proven and known. The superficial NABRE does not even relate to the details in the Hebrew text but translates a worthless vicar story, to be expected from a committee living in denial of AD and G-d's providential mission plan with scripture.

Exo 16:9 A well-fed reminder of the head-banging problem under the second-heaven roof in Lev 26/9. B on the road to A explains G-d's calling קרא to "come near" קרב while the repressive dictatorship of theology stands in the way. In the KJV it is a free-will invitation. In the summoning NABRE it is about the dictatorship of theology. In the KJV it is about the church-state separated congregation. In the tyrannical NABRE it is about bossing around with all community. Satan's vicar business model appears both in Exo 12 and Exo 16 to explicitly exploit providence and abuse the Bible for total control with community. In the papist NABRE the word "community" appears first in Exo 12:3, 6, 19, 47, and Exo 16:2, 9, 10, 22, where it tries to exploit the most explicit parable chapters about sola S nutrition. The KJV translates BC text in AD context for a power-separated and free congregation. The NABRE prefers a theological BC approach where all scripture AD made no redemptive difference compared to no scripture BC. And just like the NABRE, the NKJV, NASB etc., translate a timed "then" version, in contrast to the substantive sola Vau/And story in the KJV.

Exo 16:9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

Exo 16:9 וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן אֱמֹר אֶל־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל
קִרְבוּ לִפְנֵי יְהוָה כִּי שָׁמַע אֵת תְּלֻנֹּתֵיכֶם:

Exo 16:10 Do you see why prophetic authenticity of the as-is speech of Aaron requires full substantive support of sola Vau/And, and therefore, that in absence or denial of that from start, the word "as" must limit itself to something hollow taking place in parallel? Do you see that the theological mindset, leaving out and denying the first five words in the KJV, as done in the ESV, must also deny that the word "as" has anything to do with speaking things coming to pass, into existence as-is. In other words, do you see where the uprooted and divorced "while" in the NIV and NABRE come from? Do you see that after denying the "as-spake" כדבר (accordingly) part, removing "came to pass" יהי, and cementing the vicar text with a substitute "while", as done in the NIV and NABRE, there is no reason for Aaron being there and saying anything at all, because there is no connection between his words and things developing until done anyway? Compared to the processed integration of Aaron's speech with things developed and taking place in the KJV, the NIV and NABRE make a full disconnect between their respective versions of the first half and last half. Instead of being aligned as-is, might Aaron be surprised. Do you see what this modernist divorce says about the prophetic Bible in general made worthless, and how the theologians invalidate sola scriptura and the required connection from the Word in person to antichrist's denial of a fulfilling Word in print?

Exo 16:10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

Exo 16:10 וַיְהִי כְּדַבֵּר אַהֲרֹן אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל וַיִּפְנוּ
אֶל־הַמִּדְבָּר וְהִנֵּה כְּבוֹד יְהוָה נִרְאָה בֶּעָנָן: ף

Exo 16:11 Partly to confirm verse 10 and why the words spoken and in print are never associated with any meaning anyway in the NIV, NABRE etc. "Saying" **לאמר** is gone also here. NIV, ESV, and NABRE editors may admit that there is a certain connection between the LORD and Moses, but no corresponding connection between the spoken word BC and the everlasting meaning of its saying AD. Do you see that the meaning of preservation is stated in agreement with the fact that the word "saying" is recorded and registered as everlasting evidence to be opened with the books in Rev 20? Do you see that the theologians deal with scripture like the short-lived words Jesus wrote in sand?

Exo 16:11 And the LORD spake unto Moses, saying,

Exo 16:11 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃

Exo 16:15 Bn-i-Mn's means of rapture are called "manna" **מן**, which are means given to solve all the problems under the second-heaven roof in Lev 26/9 and to overcome in Rev 3:21. It develops from a parable story of unknown value, in time to be known when all the 66 books are known by the target priesthood. That Lehem equals Himself Lehem. The KJV says, "This is the bread" **הוא** הלחם . . . the sola S mirror of that human self. Written in order, first "Manna himself" **מן הוא** . . . then himself Lehem.

Exo 16:15 And when the children of Israel saw *it*, they said one to another, It *is* manna: for they wist not what it *was*. And Moses said unto them, This *is* the bread which the LORD hath given you to eat.

Exo 16:15 וַיִּרְאוּ בְנֵי־יִשְׂרָאֵל וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו מָן הוּא כִּי לֹא יָדְעוּ מַה־הוּא וַיֹּאמֶר מֹשֶׁה אֲלֵהֶם הוּא הַלֶּחֶם אֲשֶׁר נָתַן יְהוָה לָכֶם לְאָכְלָה׃

Here is a test case for Exo 16:15. Notice the phrase, "which the LORD hath given you to eat" **אשר נתן יהוה לכם לאכלה**. Do you see that if sola scriptura together with this selective WHICH switch is allowed to work as intended by nutrition, then it will solve both "you" and the deviating lordship issue, which in time means that a false self is a mirror of vicar lordship? Do you see how Lucifer's temporal Lamed also here is trying to keep that a hidden secret? The KJV locates Manna according to the Bn-i-Mn man it is made to mirror. In the NKJV, NASB etc., it is a total tabula rasa to the end. In its reverse form, "wist not what" is solved in John 4:22 waiting for the target priesthood to know the difference from eucharistic deism to real sola S presence. The issue at the end of Exo 16:15 is that Lordship and Wordship are equally indefinite under the relative dominion of theology. Antichrist's vicar lordship is the reason for eucharistic substitutes.

Exo 16:16 A definitive verse about the anthropological barrier in Lev 26/9. What Kant in a different context would refer to as the "thing in itself", is here a study of bloodlined issues following "this" malefactor in Bn's anthropological biography. It says that "this is the thing which" **זה הדבר אשר** . . .

Exo 16:16 This *is* the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, *according to* the number of your persons; take ye every man for *them* which *are* in his tents.

Exo 16:16 זֶה הַדָּבָר אֲשֶׁר צִוָּה יְהוָה לִקְטוּ מִמֶּנּוּ אִישׁ לְפִי אָכְלוֹ עֹמֶר לַגֻּלְגֹּלֶת מִסְפַּר נַפְשֹׁתֵיכֶם אִישׁ לַאֲשֶׁר בְּאָהֳלוֹ תִּקָּחוּ׃

Here is a test case for Exo 16:16 and the Bible's reformative 16/9 and 16/16 dimension in Heb 9, John 16, and Rev 16. Do you see that the Bible's redemptive potential and its prophetic ability to self-fulfil depend on man coming into the biographical realm where sola S nutrition mirrors man's self? Notice that the word "gather" is missional. Do you see that when the biographical dimension was lost, substance became time, and quality became quantity, then the modernists had no need for the "your" part of the narrative, "according to the number of your persons", the same with "ye every person"? Do you see that everything of biblical and Kantian moral are lost together with the loss of the malefactor "thing in itself"? Do you see why the commandments as reformative, moral law, would have power in no other form than instituted in person, like Dabar in Dorcas? Do you see that the Dabar alternatives, a Comforted John 16 or Armageddon in Rev 16, is an enlightened self or a biographical ruin? Do you see that never ending recycling and the constant need to renew the kingdom in Gilgal גִּלְגָּל have no other permanent cure than "an omer for every man (headache)" עמר לגלגלת, and that Gimel and Lamed combined are drivers behind most ruling headaches, especially opon Dung גלל hill?

Exo 16:17 Like other quantities, things referred to as "more" רבה or "much" מרבה must come with a ruling element.

Exo 16:17 And the children of Israel did so, and gathered, some more, some less.

Exo 16:17 וַיַּעֲשׂוּ־כֵן בְּנֵי יִשְׂרָאֵל וַיִּלְקְטוּ הַמַּרְבֶּה וְהַמַּמְעִיט׃

Exo 16:23 First instance "sabbath" שׁבת in translation speaks of the "rest" שׁבתון of the "holy sabbath" שׁבת־קדשׁ. It said that G-d "rested" שׁבת also in Gen 2:2, but in translated form and about sabbath observance, it is Jewish, redemptive and related to the passover in Exo 12 and the provision of manna in Exo 16.

Exo 16:23 And he said unto them, This is that which the Lord hath said, To morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

Exo 16:23 וַיֹּאמֶר אֲלֵהֶם הוּא אֲשֶׁר דִּבֶּר יְהוָה שַׁבָּתוֹן שַׁבַּת־קֹדֶשׁ לַיהוָה מָחָר אֵת אֲשֶׁר־תֹּאפוּ אֵפוּ וְאֵת אֲשֶׁר־תְּבַשְּׁלוּ בַּשֵּׁלוּ וְאֵת כָּל־הָעֹדֵף הַנִּיחוּ לָכֶם לְמִשְׁמֶרֶת עַד־הַבֹּקֶר׃

For more context on Exo 16:23, the KJV is not only protector of a random reoformation but protector of salvation by definition. For the same reason as salvation by definition, is the need to preserve a distinctly known reality and avoid the theological tyranny of relativism, the missional KJV speaks definitely of “the rest of the holy sabbath”, where modernsts like the NKJV and NASB are textual and relativists. For redemptive reasons the passover in Exo 12, the sabbath in Exo 16, and the provision of redemptive nutrition in both chapters, were set up for the enlightened preservation of the same weekly cycle.

Exo 16:25 Repeating the verb about the need “to day” things and the providential means given for preserved daylight in Exo 12-16. As expected, the substantive sola Vau/And explicitly linked to nutrition in the KJV, is turned into a timed alternative in the NKJV and NASB, or no alternative at all in many translations presenting a fragment of reality. KJV/XXX profiling reveals that while the KJV works “to day” all things by true sola S nutrition, the NKJV, NASB, and other modernists work “to night” things and push the world back into medieval darkness. Like the rest of canonical reality, “to day” is a part of processed reality coming to pass, contrasted by nothing more than an instant “today” in the modernist NKJV and NASB.

Exo 16:25 And Moses said, Eat that to day; for to day *is* a sabbath unto the LORD: to day ye shall not find it in the field.

Exo 16:25 וַיֹּאמֶר מֹשֶׁה אִכְלֻהוּ הַיּוֹם כִּי־שַׁבָּת הַיּוֹם לַיהוָה הַיּוֹם לֹא תִמְצָאֻהוּ בַּשָּׂדֶה׃

Exo 16:26 About the weekly cycle. Sabbath is not a named day. All days are identified by their number from the “first” **ראשׁון** to the “seventh” **שביעי**.

Exo 16:26 Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.

Exo 16:26 שֵׁשֶׁת יָמִים תִּלְקְטֻהוּ וּבַיּוֹם הַשְּׁבִיעִי שַׁבָּת לֹא יִהְיֶה־בּוֹ׃

Exo 16:28 One more distinct 16/9 detail about the second heaven and contrary walk and counter-reformatory ideas in the parallel chapters Lev 26/9. Rebellion repeats itself as a counter-reformatory phenomenon under the second-heaven roof. Manna is the universal cure against original sin. It is the mirror to face the nature of all rebellion. Christendom is an endless war: Manna means pro Amen **אמן** vs a rebelling **מאן**. Every “until” **עד** reiteration, “how long?” **עד־אנה** (or, until when?), has been a fresh load of evidence piled up against Christendom’s worthless eucharist mass surrounded by slaughter.

Exo 16:28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

Exo 16:28 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עַד־אָנָה מֵאַנְתֶּם לִשְׁמֹר מִצְוֹתַי וְתוֹרֹתָי׃

Exo 16:28 is also one of the verses used to defend the KJV grammar. If Moses was the problem in this verse, it would say, “how long refuse thou”, but “refuse ye” מאנתם is second person masculine plural. When the modernists have only the “you” option, they have no ability to distinguish between the singular and the plural. This is atypical since the normal with theology is that the establishment would accuse the people for their sin, but in this case it goes the other way and modernist texts can be used to blame Moses as seen in the NKJV, NASB etc.

Exo 16:29 Accusations in verse 28 serve as a veil laid over verse 29. Due to the devil’s ecumenical agenda, seen in the NIV and the NABRE, it is important to protect the man-made mass and to edit away the explicit linking to the sovereignty of the Word and the personal priesthood. Exo 16 and Lev 26/9 need the parallel to John 16, and why it is so hard for the theologians to accept the need to “abide in me” in John 15 for the people to reach the true John 17. This is a type phrasing and linking absent in counter-reformatory bibles used against the KJV. Manna reform is the end of the classical mass. Before any book is written, it is taken into account that some day are all scriptural portions in place with the required strength to liberate the priesthood of believers from the priesthood of unbelief. Two texts and missions come together in the highlighted portion to be read in the universal 16/9 context of Manna reform. The historical case is that the theologians and their corporate ruling enforced deism around the pulpit. There is no more room for the trinity than for the sovereignty of scripture. The KJV protects G-d’s mission singling out each individual for sola S communion with the trinity. Ecumencial cover-ups in the NIV, NABRE etc,. are alternative translations protecting the establishment. The critical phrase says, “abide ye every man in his place” שבו איש תחתיו. Do you see why this is Tamar’s meeting point between vicar terror and sola S liberation?

Exo 16:29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; **abide ye every man in his place**, let no man go out of his place on the seventh day.

Ex 16:2 רְאוּ כִּי־יְהוָה נָתַן לָכֶם הַשַּׁבָּת עַל־כֵּן הוּא נֹתֵן לָכֶם בַּיּוֹם הַשִּׁשִּׁי לֶחֶם יוֹמָיִם שְׁבוּ אִישׁ תַּחְתָּיו אַל־יֵצֵא אִישׁ מִמְּקֹמוֹ בַּיּוֹם הַשְּׁבִיעִי׃

Exo 16:30 How sola Vau/So is intented to nurture homeland harmony.

Exo 16:30 So the people rested on the seventh day.

Exo16:30 וַיִּשְׁבְּתוּ הָעָם בַּיּוֹם הַשְּׁבִיעִי׃

Exo 16:31 To name something means to sort out its characteristic identity.

Exo 16:31 And the house of Israel called the name thereof Manna: and it *was* like coriander seed, white; and the taste of it *was* like wafers *made* with honey.

Exo 16:31 וַיִּקְרְאוּ בֵית־יִשְׂרָאֵל אֶת־שְׁמוֹ מָן וְהוּא כְּזֶרַע גַּד לָבָן וְטַעְמוֹ כְּצַפִּיחִת בִּדְבָשׁ׃

Exo 16:32 More about Kant and the philosophers and the idea called the “thing in itself,” which in the canon all truth come from is the trinitarian foundation, in person referred to as real hypostatic presence. Gen 41:28 is the first step: This is the thing. Second instance in Exo 16:16 introduced the third instance on real presence in Exo 16:32. These three verses are helpful to understand the conflict between sola S presence and the eucharistic forgery called transubstantiation, which is a fabricated idea. Exo 16 and the three verses are essential to understand how contrary walk manifested itself historically as counter-reformatory rebellion against the truth, both before the 1500s and after that. Fill an omer of it to be kept, should be a fitting reminder that for the theologians the last 2000 years, the denial of sola scriptura reflects the absence of proper manuscript preservation.

Exo 16:32 And Moses said, **This *is* the thing** which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see **the bread** wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

E 16:32 וַיֹּאמֶר מֹשֶׁה זֶה הַדָּבָר אֲשֶׁר צִוָּה יְהוָה מְלֹא הָעֹמֶר מִמֶּנּוּ
לְמִשְׁמֶרֶת לְדֹרֹתֵיכֶם לְמַעַן יִרְאוּ אֶת־הַלֶּחֶם אֲשֶׁר הֶאֱכַלְתִּי אֶתְכֶם
בַּמִּדְבָּר בְּהוֹצִיאִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם׃

Exo 16:34 Repeat Exo 12:47 and the nature of whoredom and textual manipulation in the deistic “congregation” **עדת** divorced from the testimony of Jesus. Vocal changes make no fundamental difference, but lexical senses will be divorced and drift apart from each other when theology and deism rule the text.

Exo 16:34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.

Exo 16:34 כַּאֲשֶׁר צִוָּה יְהוָה אֶל־מֹשֶׁה וַיַּנִּיחֵהוּ אַהֲרֹן לִפְנֵי הָעֵדֻת
לְמִשְׁמָרֶת׃

Exo 16:35 Parable storytelling is not limited to NT. It cannot be more clearly stated that whatever land you live in is a product of mental nutrition. Manna and its parable value is given full sola S meaning in the text they did not have in the early Exodus.

Exo 16:35 And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan

Ex 16:35 וּבְנֵי יִשְׂרָאֵל אָכְלוּ אֶת־הַמָּן אַרְבָּעִים שָׁנָה עַד־בֹּאָם אֶל־אֶרֶץ
נוֹשָׁבֶת אֶת־הַמָּן אָכְלוּ עַד־בֹּאָם אֶל־קְצֵה אֶרֶץ כְּנָעַן׃

Exo 16:36 In verse 4 it was a daily “rate” **דבר**, now a specified measure in proportion and of formative “tenth” **עשׂר** value comparable to the making **עשׂ** potter in Gen 1.

Exo 16:36 Now an omer *is* the tenth *part* of an ephah.

Exo 16:36 וְהָעֹמֶר עֲשִׂרִית הָאֵיפָה הוּא׃ ף

Exo 17:4 Now after redemptive nutrition has been prepared in Exo 12 and 16, next step is the behaviour pattern it is applied to. First a malefactor "this" זֶה, then the part called "almost ready" עוֹד מְעַט (or until ready). While a cup of wrath is filling up, it moves steadily closer to the Kairos moment in need of its behavioural remedy. Exo 12 and 16 provided the passover solution to solve things related also to Amalek. The sola Vau/And Advocate is there and supporting Moses in his cry for a remedy. In accordance with how all things were "made" from Gen 1, the creational solution, what to "do" עשׂה in G-d's anthropology, is the written sola S pottery they did not yet have in the early Exodus, and what the theologians have rejected also in continuation AD. Notice the implications of theology and words without meaning. In the Hebrew and KJV it says that what Moses and the law could not do, would the theologians also hinder the Messiah from doing. In the Hebrew and KJV man's state of being reflects what they are almost ready to do, and the need for the written sola Vau/And remedy the theologians still reject. While the true, medical prescription is real sola S presence provided to feed man back into healthiness, has Christendom's vain substitute been a worthless, deistic eucharist. The true Bible and the hypostatic union making the received text alive, is contrasted by the lie coming with the deistic, critical text and dumb, modernist translations. Exo 12 and Exo 16 are early passover parables later becoming real presence in print, but when a theologian read these details in Exodus, it is sidetracked history about something ongoing outside the Bible. This is the Bible's own testimony about sola S reality, first and secondary principles. What the theological harassment regime did to scripture, they would also do to people. The twofold Bible with its first and subsidiary principles are both equally universal. In the sense that the Bible divides itself by priesthood, the corresponding division says that Satan's breach magistrates want to teach vicar, theological, theories, until that breach is closed and the target priesthood of nutrition is ready to do what they are expected to do and need to do for themselves. Notice that the killing letter is just as much real as it is biographical while waiting for host harmony and homeland rest by the alive hypostatic and healing version?

Exo 17:4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

Exo 17:4 וַיִּצְעַק מֹשֶׁה אֶל־יְהוָה לֵאמֹר מָה אֶעֱשֶׂה לָעָם הַזֶּה עוֹד מְעַט וּסְקָלֻנִי׃

Exo 17:8 Here begins the Mosaic version of war with Amalek. Gen 14:7 and 36:12, 16 are root chapters and verses regarding Amalek. Exo 17 is the root chapter for Rev 17. Melek מלך vs Amalek עמלק would be the ruling royal headache to overcome in Laodicea, which is the drama describing the dichotomy between John 17 and Rev 17. In Gen 14 Abram faced this universal headache, in Esau's Edom to be an elevated Duke. It should be evident why the counter-reformatory problems under the second-heaven roof in Lev 26/9, John 16, Heb 9, all the way to Armageddon in Rev 16, need the unwanted remedy in Exo 16 before man can solve Exo 17 and Rev 17 and enjoy a solved John 17.

Exo 17 and Rev 17 model the most prominent forms of ruling headache, the mystery of iniquity and evil, which made Europe the centre of all world wars. Rev 17 has nothing new not covered in Exodus. Freedom from Pharaoh was only one step in the reformative story of the Bible. Liberation from human nature and patriarchal pathology in general is the universal and much longer lasting problem which depends on sola scriptura, reform, the people's understanding, and the theologians to Let go of their vain pulpit ideas. The AD version of Amalek would be a much worse, synergetic sola Vau/And story.

Exo 17:8 Then came Amalek, and fought with Israel in Rephidim.

Exo 17:8 וַיָּבֹ֥א עֲמָלֵ֖ק וַיִּלָּ֥חֶם עִם־יִשְׂרָאֵ֖ל בִּרְפִידִֽם׃

Exo 17:9 One element of predestination is outgoing and why the KJV must differentiate between out-going and forth-going **צא**, the same Hebrew root in Gen 8:16 and here. It is two different translations in the KJV, but not in the NKJV and NASB. Notice also the meaning of Rosh **ראש** headache and how Exo 17 and Rev 17 tell the same story in that sense. Amalek and Christendom's apostate establishment would try to take the crown Rev 3:11 speaks of. Original sin explains Mount Ain as the peak of ruling issues. The same ruling head trauma is the reason for Exo 17 mirroring itself in Num 17. Finally, notice how the ruling head trauma and the ending of this verse implicitly speak of the beast-marked heads and hands full of tribulation in the Apocalypse.

Exo 17:9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

Exo 17:9 וַיֹּ֤אמֶר מֹשֶׁה֙ אֶל־יְהוֹשֻׁ֔עַ בְּחַר־לָ֖נוּ אֲנָשִׁ֑ים וְצֵ֤א הִלָּחֵם֙ בַּעֲמָלֵ֔ק מָחָ֗ר אָנֹכִי֙ נִצָּ֣ב עַל־רֹ֔אשׁ הַגִּבְעָ֖ה וּמַטֵּ֣ה הָאֱלֹהִ֑ים בְּיָדִֽי׃

Exo 17:10 On top of Mount Ain the story reflects the trinity in unity in John 17. Moses, Aaron and Hur. Predestination means war with a cure built into it, that man is called to work out his own salvation as a more or less self-fulfilling prophecy. Bn, Beth B, and the Baptist Bible point universally toward Beth Lehem for real-presence means to end all conflict, saying, "and fought" להלחם "with Amalek" בעמלק. With no extra words and grammar, it speaks of the nature of "war" לָחֶם as Lahem. There should be no need to explain to any Benjamite soldier why Lahem לָחֶם and Beth Lehem בֵּית־לֶחֶם are lingual offsprings coming from the same root, both when spelled differently and when spelled the same. So long as these things were hidden secrets under the second-heaven roof, they would remain separate lingual senses with no connection to each other.

Exo 17:10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

Exo 17:10 וַיַּ֣עַשׂ יְהוֹשֻׁ֔עַ כַּאֲשֶׁ֥ר אָמַר־ל֖וֹ מֹשֶׁ֑ה לְהִלָּחֵם֙ בַּעֲמָלֵ֔ק וּמֹשֶׁ֥ה אַהֲרֹ֖ן וְחוּר֙ עָל֣וּ רֹ֔אשׁ הַגִּבְעָֽה׃

In the context of Amalek and apostate Christendom, it should make sense what the final tribulation is about and why Jesus in Matt 10:34 said that he came not to send peace, but a sword.

Exo 17:11 The same reason guys like Naboth could never let down their guard. Jezebel would always be ready to exploit any slack. This is literally to "hold up" **רים** a sceptre of Righteousness. Do you see that with no canonical process of time, things coming to pass dynamically in the first five words of the KJV, is only a static version in the NKJV. In the anthropological Hebrew and KJV it is universal and united with the global canon. In the theological NKJV it is only a local version not taking human nature and dynamics of change into account.

Exo 17:11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

Exo 17:11 וְהָיָה כַּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ וְגָבַר יִשְׂרָאֵל וְכַאֲשֶׁר יָנִיחַ יָדוֹ וְגָבַר עֲמָלֵק׃

Exo 17:12 Notice the relevance of the first five KJV words in verse 11. Do you see that this is the condition when Tamar's occult under-world would exploit the occasion and offer vicar services. First orchestrate a problem, then offer a solution (cf. agenda 2030)? Do you agree that darkness and the going down of the sun would be initated by under-world ideas exploiting the disciplinary slack? One of the universal points made is how Under and Upon (or thereon) make a constitutional pair. It may seemingly work for a shorter period but is no lasting solution. Do you see why the KJV must use a disjunctive sola Vau/But here while anticipating the billing of divorce on the horizon?

Exo 17:12 But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

Exo 17:12 וְיְדֵי מֹשֶׁה כְּבֵדִים וַיִּקְחוּ־אֶבֶן וַיָּשִׂימוּ תַּחְתָּיו וַיֵּשֶׁב עָלֶיהָ וְאַהֲרֹן וְחוּר תָּמְכוּ בְיָדָיו מִזֶּה אֶחָד וּמִזֶּה אֶחָד וַיְהִי יָדָיו אֱמוּנָה עַד־בֹּא הַשָּׁמֶשׁ׃

Here are some extra elements to deal with in Exo 17:12. Before a scriptural remedy was provided, there was not much lasting reliable help in the two supporting malefactors in this story, "this one and this one" **מזה אחד ומזה אחד**. For the same reason would the "stone" **אבן** put "under" **תחת** him to sit "thereon" **עליה** not be the constitutional Rock in Eph 2:20 until the written sword had been provided.

Exo 17:13 Without, and later with the sword, this is some of the OT/BC background for NT/AD and Phil 4:13. The inner man scrutinised for choice in verse 9, has no more value than the sola Vau/And sword the modernists do not want in verse 13. In the NKJV

and NASB verse 13 says how Joshua won the battle, a judicial example of the surviving fittest So. In the KJV it is by what sola Vau/And means. It begins in verse 12 with the sola Vau/And-supported taking of a stone in the KJV. In the NKJV and NASB it says how they did it one their own: I did it my way. Still mostly before the mosaic watershed when Moses began to write, the KJV translates BC text in AD context, where the NKJV and NASB are stuck in the past and see no difference before and after sola S. Again it is most relevant as parable background later written for our learning as referred to by Paul in Rom 15:4, 1 Cor 10:11. It is characteristic that those insisting on a story without any sola Vau/And support, as seen in the NKJV and NASB, they would neither do it any better with all the books AD. Modernist bastards are designed to push the masses back into the medieval swamp. Laodicea and its ecumenically supported agenda 2030 is a sola S-denying sphere repeating the under-world occultism until the sun is going down.

Exo 17:13 And Joshua discomfited Amalek and his people with the edge of the sword.

Exo 17:13 וַיַּחֲלֹשׁ יְהוֹשֻׁעַ אֶת־עֲמָלֵק וְאֶת־עַמּוֹ לְפִי־חָרֶב׃ פ

Exo 17:14 First instance about writing כתב is combined with "book" ספר. Done with Pharaoh, and out of Egypt, this is at the stage in the Bible where Moses would begin his writing career, and the Torah begins with Israel singled out as the people of the book, the clearest background for why Paul wrote Rom 15:4 and 1 Cor 10:11. For those denying sola scriptura also in continuation AD, this would be the origin of the administration of the people of the book. It is symptomatic that the Bible perverters manipulating text and translation and using perverted ideas to push the world back towards medieval darkness, they insist that the providentially reformed 100% "fellowship" in Eph 3:9 in the KJV, must be replaced by 5% "administration" as done in the 1800s, first "dispensation" in the RV/ASV, then "administration" in the earlier NASB, NIV etc., until the lastest updates seen in the ESV, NASB, NABRE, speaking of some form of light. It is hilarious to see the whitewashing done in the latest updates. It is symptomatic for dumb translations like the ESV and NABRE that the "updated" Eph 3:9 is changed from 100% "fellowship of" to 5% administrative bringing of "light for" all. Eph 3:9 is one of the verses which make it absolutely necessary to know where texts and translations come from, more important then what it says. The point from Genesis to Revelation is to built a KJV/XXX profile which unveils how text perverters operate and how they systematically attack words and phrases in providentially received texts and translations in the 1500s, and have changed much of the typical 100% fellowship stuff, in favour of 5% (theological) administration. As already seen in the Lord's prayer, they removed the ending, collective part about the kingdom in Matt 6:13, which means that only the personal and confessional story is left, where the theologians can use that to present the need for their continued 5% services in the breach. In this context is Rev 17 the AD version of the early Exo 17 synergetically reinforced by Bible perversion. The true Bible providentially received in the 1500s, is all the way a trinitarian-supported and Johannine Comma-recorded canon, in contrast to the deistic version of the modernists where 1 John 5:7 has no place. KJV/XXX profiling reveals systematic differences, especially in NT, where modernist manipulation explains the label, Codex Satanicus. Endless variants made room for the devil's editor business.

Exo 17:14 And the LORD said unto Moses, Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

Exo 17:14 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה כְּתֹב זֹאת זִכָּרוֹן בַּסֵּפֶר וְשִׂים
בְּאָזְנֵי יְהוֹשֻׁעַ כִּי־מָחֹה אֶמְחֶה אֶת־זֵכֶר עֲמָלֵק מִתַּחַת הַשָּׁמָיִם׃

A simple test of Exo 17:14 before continuing. Do you see why the KJV must follow the Hebrew, saying, "write this *for* a memorial in a book" כתב זֹאת זכרון בספר? Do you see that the Beth B point the NASB avoids by not following the Hebrew word order, is that the male, Zakar זכר was created in the image of G-d in Gen 1, meaning that in order to preserve that image, he must do full biographical immersion of his Berean brain in that book? Do you see that the accurate, anthropological KJV records Zakar's buried memory in a biographical book, whereas the inaccurate NASB records only theological and non-biographical writing in a book where sola S immersion has no relevance? For the target priesthood this is anthropological and biographical. For theologians and their priesthood of unbelief this is about administration of empty words. Notice also that in the KJV this is "for" future readers and reading. In the NASB it is only a local "as".

It is necessary to make a real distinction between the written adamic source code and the oracles of that given to the Jewish Israel. After Gen 2:23, 3:13, where the bony facts of This-That reality were addressed to be the adamic life story, is the first instance "book" in Gen 5:1 restating the factual about the Bible as the source code describing This fallen Adam, not the cultural Israel. In second instance "book" in Exo 17:14 it is about Moses as writer and the Jewish Israel singled out to be the custodians of that source code called to preserve it in writing for a memorial in a book. The Bible is primarily about the first and the second Adam, not so much about the Jews and Jesus. Collisions between Jesus and the establishment in the gospels, and internal quarrels in Acts and Gal 2, were never about the Jewish culture but about human nature. Paul says that the oracles were given to the Jews. He does not say that the oracles were about the Jews. Anthropology is about Adam and Anthropos. It begins with Adam, not with the Jews. It is necessary to separate Man's exterior, framing, mosaic story from Adam's messianic kernel, and that the Bible as biography is primarily about the fallen Adam, not the Jewish Israel. Adam is also the confessional basis for unity of faith. Culture has no unifying element. Faith can create culture, but culture cannot create faith, only a relative form of sameness. As soon as the theologians had uprooted the details from that inner canon, the vicar narrative would by default be about the cultural Israel, and all the problems related to human nature would be redirected and become antisemitism directed against the Jewish Israel. Also this verse is an example of that, where the substantive sola Vau/And in the Hebrew and KJV have been uprooted and changed to a time-based "then" in modernist translations. Instead of the Word communicating its trinitarian message to the readers directly, the committees do almost universally prefer a deistic "then" with exterior details, a physical Moses, and mediators and interpreters in the breach in continuation AD. Notice the explicit reference to "this" זאת fallen background as the reason for writing a book about it, and notice the

next word and why the mental, male Zakar זָכָר in Gen 1:27 is the lingual dimension to be aware of and remember זֵכֶר as the basis for this "memorial" זִכָּרוֹן when the same Hebrew word reappears in Mal 3:16. Again, no vocal change alters the shared common root and why the book was recorded. The historical moral covered by this verse is that people and nations not preserving their memory and history, what This That Thou hast done, are doomed to repeat their malefactor blunders. Written "in a book" בְּסֵפֶר, it is literally the biographical Beth B, which is the Bible of Benjamin and the Baptist written to be scrutinised by the Berean brain. And of course, a portion of Tamar's underworld mafia regime is there for temporal context, more or less by default making itself an add-on to the last word where the heaven above was dragged down to be a substitute under-world of anti-Shem terror and horror. This verse is a concise version of the Bible, with no change from Exo 17 to Rev 17. Whether this endless struggle is called apocalyptic or redemptive tribulation is irrelevant. Its Adamic nature did never change, and the endless issue of ever learning and never coming to confessional Awareness did never change. While accusing and harassing the Jewish Israel for everything through history, have the theologians manifested Adam's and Amalek's pathological behaviour pattern. The Bible is written for the target priesthood based on Zakar's mental canon. In theological form it is an uprooted and exterior version about Adam blind to his own flesh.

Exo 17:15 More about the Bible's Bn building block. Do you see why Benjamin as BC brutaliser of the canon from start in this verse would be the one in need of the converted confessional ending, Jehovah-Stauros? It is essential that the Baptist, in the extension to Benjamin, appears as the first NT confessor in need of Christ. Isaiah speaks of the same, called "standard" נִסִּי in Isa 49:22. The same, called "pole" נֵס in Num 21:8-9, points to John 3:14 as the intro to John 3:16, referred to as stauros (σταυρὸς) in NT, and would be translated "cross" (σταυρὸς). From Benjamin to the Baptist, the law and gospel make one Bible to be immersed in for confessional unity.

Exo 17:15 And Moses built an altar, and called the name of it Jehovahnissi:

Exo 17:15 וַיִּבֶן מֹשֶׁה מִזְבֵּחַ וַיִּקְרָא שְׁמוֹ יְהוָה נִסִּי׃

Here is the essential test case for Exo 17:15. Do you see why the KJV builds this verse with two comma-separated parts? Sola Vau/And would assist Bn and Moses in building the brass altar in the first half, but sola Vau/And would be alone as sacrificial author and finisher of the second half. Do you see what the last half has to do with the messianic sum of scripture? Notice how N, now of the things, in Heb 8:1 is a consonant reiteration of the "name of it" in Exo 17:15. Notice also why that consonant sum of scripture all the way from Gen 3:13 says that "this" is the sum as translated in the KJV. Do you see that the "spoken *this*" in the KJV in Heb 8:1 is a prophetic dimension with unit and vector of confessional reality spoken into existence, but in the NKJV it is only a local realm? Do you see that "*this*" in the KJV in Heb 8:1 is the cosmological centre of gravity all things are centred about, but the vicar centre in the NKJV is a boosted mediator self? Do you see the KJV/NKJV tension between "*this*" sum, and antichrist's "we" are the solution?

If you profile Heb 8:1 in the context of John 3:30 and 1 Tim 2:5, do you see that in the noisy, non-confessional world of antichrist would vicar mediator reality be so bombastic that "we" would speak much louder than the silenced "*this*"? Motive decides whether "we" or "*this*" is highest in rank? In Satan's hierarchy is "we" absolute and "*this*" mute.

Exo 17:16 Chapter ending. Verse by verse, Exo 17 is about Mount Ain and the peak of original sin. In this last verse a contextual brigde is built between Exo 17 and Rev 17 on the nature of war regarding thrones and crowns, "upon the seat" על־כס. In a great variety the survivial of the fittest would be about "divine" rights to rule the world. Do you see that the causal reason behind "because" always fueled Lucifer and antichrist, the vicar of Christ, lusting after red-carpet glory and to be the lord of all (in Exo 20:3). A parallel reading of Exo 17 is "upon the throne" **על כסא** in Deu 17:18. It should be helpful to study the final instance of the phrase, "Because the Lord" in Luke 19:31. From Exo 17 to John 17, the causal meaning of Lordship explains the infantile competition to establish the vicar lordship behind Rev 17. The shining yellowish Y is the predestined reason locating the candlestick in Matt 5:14. Like evil pro good, it is about conversion and re-mission of sin, law and legalism BC pro the still absent gospel kingdom AD.

Exo 17:16 For he said, Because the LORD hath sworn *that* the LORD *will have* war with Amalek from generation to generation.

Exo 17:16 וַיֹּאמֶר כִּי־יָד עַל־כֵּס יָהּ מִלְחָמָה לַיהוָה בַּעֲמָלֵק מִדֹּר דֹּר׃ ף

Exo 18:1 When Jethro . . opens the first W-chapter in the KJV. W gives the disciplinary reasons for gathering, assembling, and structuring of people and nations in this chapter. When Nebuchadnessar later described people, nations, and language, the critical part is the lingual and missional the theologians always tried to downplay. Without the lingual as foundation for the missional, did people and nations become the 5% Wastelands the theologians and their priesthood of unbelief made them under the vicar dominion of such Whoredom. Sola Vau/Xxx used for vicar control, would partly maintain the disciplinary role, but not the role pf being means of awakening and to stay awake. With the Bible in the hands of theologians would discipline be inquisitorial and violent, and their religion and society would be deistic. The point is that, "When heard Jethro" וישמע יתרו is a phrase which in theological context would conform to ears without hearing because the theologians rejected means of hearing and seeing intended for the people. Theologians and theology would cause the people to be just as blind and deaf as themselves.

Exo 18:1 When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt;

Exo 18:1 וַיִּשְׁמַע יִתְרוֹ כֹהֵן מִדְיָן חֹתֵן מֹשֶׁה אֵת כָּל־אֲשֶׁר עָשָׂה אֱלֹהִים לְמֹשֶׁה וּלְיִשְׂרָאֵל עַמּוֹ כִּי־הוֹצִיא יְהוָה אֶת־יִשְׂרָאֵל מִמִּצְרָיִם׃

Here is the test case for Exo 18:1. In steps, first how disciplinary objectives are worked, "of all that" את כל־אשׁר, which leads to the next, all that "had done G-d for Moses" עשׂה אלהים למשׁה. Do you agree that predestined purgatorial pottery עשׂה would be 40+40 years prescribed "to Moses" למשׁה before it would be "for Moses"? Because Moses is the sola Vau/And secretary of the Torah, the extension to things done to/for Moses is most literally, "and to/for Israel" ולישׂראל. In agreement with the two steps of missional predestination Paul describes as adoption by mission in Eph 1:4-5 in the KJV, would Moses be the missional catalyst to end the suffering of his people. Notice the past perspective of the grammatical Qal perfect, "had done" עשׂה to/for. Do you see why Moses as the chosen secretary of the Torah is a perspective worked up in the first half before coming to the 2x missional sola And in the KJV, which in the NKJV, NASB etc., is only one textual/lexical "and" instance? Theologians see no missional value and role vested in sola Vau/And, which means that the "protestant" sola scriptura is an extra-biblical and pulpit-protective theory based on empty words. The second "*and*" instance in the KJV is an example of the apostolic oversight behind authentic use of italics. This "*and*" instance is one of the original details in the first print in 1611. As seen at the end, Israel is loaded with the Lord's object-marked missional objective. In the papist NABRE is the categorical "*and* that" כי removed. Vicar translation is non-canonical, and sola S is no part of the redemptive nature of text and mission in such bastard fabrications. This was the next relevant background for Rom 15:4 and 1 Cor 10:11, and for translating BC text in AD context in the KJV as sola S protector of the reformation.

Exo 18:8 A predestined disciplinary and purgatorial element in this chapter and for the whole Bible. Purgatorial predestination means that the Jewish Israel has been on a tight leash throughout history, until their release for G-d's redemptive mission in the end. In the last tribulation, the Jewish Israel is the canary in the mine first to face the evils of Satan's agenda 2030 orchestrated by the theological priesthood of unbelief. While the disciplinary leash of antichrist, the vicar of Christ, is tightening around all the necks of people and nations, the Jewish Israel is best situated to understand what it is and why they are released to do G-d's redemptive mission, for Israel's sake and for the world.

Exo 18:8 And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travail that had come upon them by the way, and *how* the LORD delivered them.

Exo 18:8 וַיְסַפֵּר מֹשֶׁה לְחֹתְנוֹ אֵת כָּל־אֲשֶׁר עָשָׂה יְהוָה לְפַרְעֹה
וּלְמִצְרַיִם עַל אוֹדֹת יִשְׂרָאֵל אֵת כָּל־הַתְּלָאָה אֲשֶׁר מְצָאָתַם
בַּדֶּרֶךְ וַיַּצִּלֵם יְהוָה׃

Again, Moses became the sola Vau/And Sefer secretary opening this book as G-d's self-opening oracles in print. By travail is the book becoming its own "teller" ספר. This verse is the reverse side of Exo 18:1. Much would be done "to Pharaoh" לפרעה but

he would not experience things done “for” him. Anyway, with 40 more years still to go, the last half in this verse cannot be limited to Pharaoh and Egypt. Pharaoh must share the painful part of the last half but not the delivering finish. Notice again how modernist translations present only the half story. In the KJV the saving final sola Vau/And part depends on the subsidiary biography blueprinted by the extra “*and*” in italics covering all the subsidiary (educational) justice absent in the NKJV and NASB. The KJV rolls out the whole canvas of blueprinted history to be mixed with beneficial faith in the end. In the KJV is the extra “*and*” in italics put there to cover blueprinting of subsidiary justice. In the papist NABRE is the corresponding “and” upgraded to ordinary text to be read as a claimed legal (divine) “right” to inflict inquisitorial punishment, characteristic for the synergetic war between the KJV as protector of AD reading, and the NABRE protecting Levitical ordinances in continuation. The ESV, NIV, MEV, and NET Bible are the most eager mercenaries supporting the idea. Notice how things processed by time ordain the ”*and*” instance in italics in the KJV in the twilight zone between billing of divorce and sola Vau/And becoming means of reunion in the end.

Exo 18:11 Kant’s “thing in itself” is the Bible’s anthropological and biographical kernel, which explains why the Hebrew and KJV are descriptive, in contrast to the modernist and theological translations, which are uprooted and prescriptive legalists. Next point in this chapter is that so long as the descriptive Benjamite Dabar בדבר “wherein” אשׁר, is unknown, and the theologians operate as champions of original sin, it means that this chapter is a recipe for the structural Lackland and Wasteland enslavement Christendom is known for historically, unchanged until the still unfinished reformation is finished. Notice how this verse repeats the throne/crown problem in Exo 17:16 with reference to Deu 17:18, here called “above them” עליהם. Theology is Satan’s ideology, developed to exploit the structural and organisational elements in Exo 18 for a vicar purpose. The point is how the target, bridal priesthood in the end by eisegetical experience is able to decode the Bible biographically for its own liberation from the evils of theology. This is the Beth B ”thing in itself” דבר where-in all things are unveiled about Bn-i-Mn, and it says implicitly how the top-down hierarchy of Satan would be built by ignorance. Kant is helpful to unveil how ignorance equals absence of moral. Theology is Christendom’s morally depraved ideology. This should make it easier to understand Kant’s philosophy and position called by name to represent the causal K and its moral Wherefore, needed to preserve the critical level of awareness for lasting functional order in society. Absence of awareness explains the fallen man’s hubris and the boundless ambitions developed by Christendom’s patriarchal and episcopal ignorance. Reading the canonical KJV is to find what Kant refers to. Reading the NABRE cover-up should make you wonder: Is it pure evil or infallible ignorance to avoid the essence of pompous reality in the last half?

Exo 18:11 Now I know that the LORD *is* greater than all gods: for in the thing wherein they dealt proudly *he was* above them.

Exo 8:11 עַתָּה יָדַעְתִּי כִּי־גָדוֹל יְהוָה מִכָּל־הָאֱלֹהִים כִּי בַּדָּבָר אֲשֶׁר זָדוּ עֲלֵיהֶם׃

The one essential issue addressed in the last half of Exo 18:11 is the synergetic boost of original sin, pomp, and papal prominence coming with the perversion of providence. It is the essential kernel to know in order to understand the organisational potential in this chapter and what it would lead to under the evil dominion of ignorance. G-d's messianic mission was to save the world from all the pagan imperialism Christendom would make even worse by scriptural synergy. The apostolic KJV is spot on in the details where no papist want any clarity but wants to preserve as a forever unknown mystery.

Exo 18:12 Here is the BC basis for Satan's hierarchy AD as modelled by Christendom's medieval episcopate. Christendom would illegally continue the legel 5% organisational model where the people were never counted real members. And it was partly reasonable since real membership is a real-presence sola S membership rejected by the eucharistic ritualists of deistic Christendom. The NABRE committee would not properly translate verse 11, but has no problem with verse 12. Some combinations are fishy.

Exo 18:12 And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God.

Exo 18:12 וַיִּקַּח יִתְרוֹ חֹתֵן מֹשֶׁה עֹלָה וּזְבָחִים לֵאלֹהִים וַיָּבֹא אַהֲרֹן
וְכֹל זִקְנֵי יִשְׂרָאֵל לֶאֱכָל־לֶחֶם עִם־חֹתֵן מֹשֶׁה לִפְנֵי הָאֱלֹהִים׃

Exo 18:13 What universal jurisdiction is about. One of the points with perverting the Bible is the lust to rule the world and to be G-d in Exo 20:3. This is why antichrist's agenda and the globalist 2030 agenda have a shared ecumenical foundation as the vicar agenda until reform is done. A papal ordinance would recommend what in papist circles is called subsidiarity, which means that a local, lower-level ruling would be accepted as long as it is done submissively in agreement with the higher level agenda ruled by the top predators in Satan's hierarchy.

Exo 18:13 And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

Exo 18:13 וַיְהִי מִמָּחֳרָת וַיֵּשֶׁב מֹשֶׁה לִשְׁפֹּט אֶת־הָעָם וַיַּעֲמֹד הָעָם
עַל־מֹשֶׁה מִן־הַבֹּקֶר עַד־הָעָרֶב׃

Exo 18:14 Specifying "this thing in itself", the scriptural kernel, which is the Cainesian basis for the need of reform. Man wants to be god in his own universe. The problem is the unreformable, papist mindset combined with the organisational structure in Exo 18.

Exo 18:14 And when Moses' father in law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

Exo 18:14 וַיַּרְא חֹתֵן מֹשֶׁה אֵת כָּל־אֲשֶׁר־הוּא עֹשֶׂה לָעָם וַיֹּאמֶר
מָה־הַדָּבָר הַזֶּה אֲשֶׁר אַתָּה עֹשֶׂה לָעָם מַדּוּעַ אַתָּה יוֹשֵׁב לְבַדֶּךָ
וְכָל־הָעָם נִצָּב עָלֶיךָ מִן־בֹּקֶר עַד־עָרֶב׃

Exo 18:15 Man's capital self, the Cainesian centre of the universe. This is I, me, and my (vicar) business model. It cannot be stated clearer that this was the same anti-Copernican background for the 1500s, a repetition of Christ's Homeland vs Caesar's Lackland. Now in retrospect, it is argued far beyond reasonable doubt why Jethro had to step in the first reformer, and why it was necessary for sola S reality AD to close this bridge office asap when all the OT and NT books had been written.

Exo 18:15 And Moses said unto his father in law, Because the people come unto me to enquire of God:

Exo 18:15 וַיֹּאמֶר מֹשֶׁה לְחֹתְנוֹ כִּי־יָבֹא אֵלַי הָעָם לִדְרֹשׁ אֱלֹהִים׃

Exo 18:16 The first and the only infallible ex cathedra office, valid BC but invalid AD. Do you see why the papist NABRE does not want to translate the first sola Vau/And in this verse, but have no problem with the second instance? Notice the manipulation of the first instance, accurately translated in the KJV, "and I judge" וְשָׁפַטְתִּי, then how they willingly exploit the mediator opportunity of remaining "and" instances in the NABRE.

Exo 18:16 When they have a matter, they come unto me; and I judge between one and another, and I do make *them* know the statutes of God, and his laws.

Exo 18:16 כִּי־יִהְיֶה לָהֶם דָּבָר בָּא אֵלַי וְשָׁפַטְתִּי בֵּין אִישׁ וּבֵין רֵעֵהוּ וְהוֹדַעְתִּי אֶת־חֻקֵּי הָאֱלֹהִים וְאֶת־תּוֹרֹתָיו׃

Here is the most relevant test in Exo 18:16. Do you see that the point with subsidiary justice and the educational element of the Mosaic dimension is to "make them know", where the ignorant NABRE bypasses that educational element? Be aware that the KJV translation of "matter" דּבר repeats the "thing in itself" from earlier verses. Notice how the apostolic KJV stays abstract, principal, and universal, and does not have to include a physical person in solving things between "one and another", whereas the silly NABRE runs into concrete personal disagreements about they and "them" not even a part of the Hebrew text. While the NABRE tries to sort out a presented problem, the KJV is about a need for discernment which first must know both positions individually, first "between one" בין איש, then "(between) another" ובין רעהו? Like any primarily mental case in court, it must begin with sorting out the two respective motives. Where the NABRE is looking into one presented case, the Hebrew and KJV must sort out two hidden motives. A deviating translation outlines how means of deception work in the way presented in the NABRE, taking no more than the one presented case into consideration.

Exo 18:17 Why authentic being must be the foundation of man's corresponding doing. Again the NABRE avoids the "thing in itself" and does not translate the Hebrew details.

Exo 18:17 And Moses' father in law said unto him, The thing that thou doest *is* not good.

Exo 18:17 וַיֹּאמֶר חֹתֵן מֹשֶׁה אֵלָיו לֹא־טוֹב הַדָּבָר אֲשֶׁר אַתָּה עֹשֶׂה׃

Exo 18:18 More reasons for the "thing in itself" and for sola S substance in scripture. Do you see how Moses' 120-years lifespan, including the third and the fourth generation, implicitly is built into this verse? Next, do you see what this priesthood drama has to do with the potential of finding and staying on T's 100% target? Do you see the point with the KJV's direct, target-oriented and mixed lingual-missional language, compared to the relativist textual wilderness the NKJV and NASB come from?

Exo 18:18 Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; thou art not able to perform it thyself alone.

Exo 18:18 נָבֹל תִּבֹּל גַּם־אַתָּה גַּם־הָעָם הַזֶּה אֲשֶׁר עִמָּךְ כִּי־כָבֵד מִמְּךָ הַדָּבָר לֹא־תוּכַל עֲשֹׂהוּ לְבַדֶּךָּ׃

The next is more consonant merging of "were" and "wear" in the KJV. And the evening and the morning were the first day, were the second day, were the third day, in process of time bringing forth the fruitful harvest of practical and mental hardship and weariness in need of a weekly rest. Exo 18:18 is second instance "wear . ." after the first "wearied" in Gen 19:11. In both cases it is a matter of finding or missing T's singular target.

The test case here is how Exo 18:18 implicitly says that the only lasting and only reliable solution is sola scriptura. Notice how the double "wear wear" is expressed in the Hebrew text. First an infinite absolute, נָבֹל, then a second person singular, תִּבֹּל prefixed with Tau, the same root word but two different grammatical forms, in the KJV translated as, "Thou wilt surely wear away" נבל תבל. Regardless of grammatical form, do you see that the only way to solve the issue of short-lived stature in Exo 18:18, here makes itself a hint to the pillars the "world" תֵּבֵל is established upon in 1 Sam 2:8, and to the same sola S pillar and ground in 1 Tim 3:15. Exo 18:18 and 1 Sam 2:8 have nothing lexical in common, but the missional implication is still the same. Moses and Samuel had nothing of lasting stature in them, explaining why sola S is the only lasting and reliable they had in common with 1 Tim 3:15.

Next step is an offspring from the first in Exo 18:18. Do you see that the two-step order of missional predestination in the KJV in Eph 1:5, begins here with the same two steps, "both thou, and this people that *is* with thee" גם־אתה גם־העם הזה אשר עמך. It is a hell-bound story where the people would be Grafted into Moses' demise. In other words, do you see that Moses, as the first secretary of the written Bible, makes the first millstone example later referred to in Matt 18:6, Mark 9:42, Luke 17:2? Do you see that all the vicar establishments that throughout history AD perverted the structural elements in Exo 18 would be deceitful establishments destroying the conditions and salvation for all the rest of their society in the way the three NT verses outline and repeat Exo 18:18? As a way of "double" predestination, the 2x Hebrew "both" גם is a double hell-bound future coming with those denying sola S reality and Jethro's counsel. In repeated steps, also this verse in Exo 18 says that "this" זה, the "thing in itself" דבר, is too heavy.

One of the essential points in Exo 18:18 and in Exo 18 in general, is that those denying sola scriptura, manipulating and exploiting the structural elements, are those that also manipulate 1 Tim 3:15 and present the vicar idea that the church is the pillar and ground of the truth, and even worse, that Tradition is apostolic and reliable. After decay from the alive trinity in 1 Tim 3:15, into apostasy and deism, there is nothing reliable there. It is important to know that 1 Tim 3:15 together with the rest of OT and NT is descriptive biography, but no part can be claimed biography AD. If it could be claimed biography AD, it would be an imposed, deterministic story AD according to the Calvinist TULIP. Do you see that in its perverted structural form, in denial of sola scriptura, is the papist Tradition a boost of an unbroken, infallible chain of authority challenging the ending of Exo 18:18? Notice that Christendom's Levitical continuation AD is the ambitious boost that I am able to perform it succesfully my way. Pope and Magisterium profess to have the ability to perform Moses did not have. It sounds reasonable that antichrist, the vicar of Christ, represents a total alternative to Moses in need of the Messiah and G-d's sola S cure, and its sounds equally reasonable that antichrist, the vicar of Christ, came up with a full anti-Copernican solution to the BC/AD centre of gravity in the true Bible. Luther and Copernicus vs Pope and the Magisterial Council of Trent are different cosmologies. It is typical that after every fresh generational reset and restart would the capital self in the second generation try to reconsolidate the carnal.

1516	Council of Trent		1648
1610	Revoked Edict of N 1685		1815
1789	Vatican I		1945
1905	Vatican II		20xx

Exo 18:19 First instance "counsel" in the KJV, Moses' version of the "counsel" יעץ beginning with the "tree" עץ in Gen 1:11, contrasted as biographical life vs knowledge in Gen 2:9, to be a part of the secured tree-planted area in Gen 23:17 by Abraham and his missional calling.

Exo 18:19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:

Exo 18:19 עַתָּה שְׁמַע בְּקֹלִי אִיעָצְךָ וִיהִי אֱלֹהִים עִמָּךְ הֱיֵה אַתָּה לָעָם מוּל הָאֱלֹהִים וְהֵבֵאתָ אַתָּה אֶת־הַדְּבָרִים אֶל־הָאֱלֹהִים׃

Here is a test case regarding the devil's business as expressed in the NKJV, NASB etc. Notice how the KJV translates BC text in AD context according to the closed breach in this verse: "Be thou for the people to God-ward" היה אתה לעם מול האלהים

In the KJV the AD point is for Moses to get out of the way. In the NKJV and NASB the point is to stand in the way as a 5% representative. The critical part is the shorter phrase, "to God-ward" מוּל הָאֱלֹהִים. Remember that the reformative mission of the KJV is to close down Satan's hierarchy, and therefore why the reformative element is to read the word "for" the people, as an egalitarian Pro the people, standing with then instead of the elevate version "before . . for" in the NKJV, a 5% representative in the NASB. Here is the kernel clue why the uprooted modernist version is so absurd. The repeated point is that the "causes", or the "thing in itself" דבר, which is what the uprooted versions are blind to, is the textual kernel which is open and unveiled only to the target priesthood the theologians do not want to accept. The only solution is the egalitarian KJV form where Moses stands with the people before G-d. The same Hebrew form is used in Exo 26:9 to describe the "forefront" מוּל of the Tabernacle. What Moses wrote as the kernel of the text is the "thing in itself" designed for the eisegetical priesthood of readers, and is open only for those accepting the egalitarian mission of the Bible. The theologians want the impossible and translate according to their own impossible corporate ideology. The KJV in this verse is one of the distinct pro-Heb 1:2 the modernists cannot accept, insisting on a continued Heb 1:1. The KJV provides for the priesthood of believers. The theologians provide for themselves and their own priesthood of unbelief. The KJV translates with a prophetic horizon built in the people to God-ward. The modernists have no such horizon and want no such horizon.

Exo 18:20 One of the instances where the KJV "must" resort to the deterministic use of the word "must". Due to this imperfect grammatical case describing the future, it would be "they must walk" יֵלְכוּ or "they shall walk". How the final tribulation imposes itself regarding sola scriptura makes "must" no-less relevant for insight into "wherein" בָּהּ, a preposition with a suffixed third person feminine singular, saying how Beth B always had the homeland on the horizon.

Exo 18:20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

Exo 18:20 וְהִזְהַרְתָּה אֶתְהֶם אֶת־הַחֻקִּים וְאֶת־הַתּוֹרֹת וְהוֹדַעְתָּ לָהֶם אֶת־הַדֶּרֶךְ יֵלְכוּ בָהּ וְאֶת־הַמַּעֲשֶׂה אֲשֶׁר יַעֲשׂוּן׃

Here is the test case for Exo 18:20. First, notice the object-marked missional objective, that in the anthropological Bible, "them" הם are the objective opening this sequence of objectives lined up for them and about them: First "ordinance" חק, then "law" תּוֹר, "the way" דרך and the "work" עשׂה. Do you see that the extra definite articles in the ASV serve as a veil over the fact that "them" and the ordinances and laws are the same?

ASV 18:20 and thou shalt teach them the statutes and the laws, and shalt show them the way wherein they must walk, and the work that they must do.

An extra crosscheck for Exo 18:20. Do you agree that Rom 2:14 is written in agreement with the anthropological canon and its adamic source code put into a human container? Do you see that the two extra commas in the ASV, the same in the NKJV, NASB etc., are imposed and make a breach for administrators of uprooted textual details no longer in touch with reality?

Exo 18:21 Next step in today's hopeless modernist wilderness. Do you see where, ever learning and never coming to the knowledge of the truth, came from? Do you see what the dictatorship of theology has to do with making able men "over them" עלהם after divorcing the personal "them" from the doctrinal "them" in verse 20? Do you see that while verse 20 was full of object-marked objective, verse 21 has no such marking? Do you see that separation of powers reasonably can read verse 20 as an educational church and verse 21 as a ruling state depending on proper human education and formation in verse 20? How do you read the opening KJV phrase, Moreover thou? Is it a liberated singular Thou or a fully burdened pluralist Thou? Do you agree that ignorance related to things more under thou, is easily fooled to accept more over thou? Do you see that no ruling despot would rule according to the Social Contract between Thou and Them, but were much more focused on the "over" part? Do you see that patriarchal Christendom would rule in state affairs like an over-reaching verse 20 ruling the affairs in verse 21? Notice why "such as fear G-d" will be found only in the context of the preceding phrase referring to a people of 100% ability, "all the people able men". Do you see why the NASB, ESV, NABRE etc., do not want the whole phrase and/or comma before "such" in the KJV and have reworked the story? Do you see why this is some of the protective safety measures built into the apostolic KJV. If the Bible perverters want to manipulate the Bible's mission, they must also manipulate the Bible's text.

Exo 18:21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens:

Exo 18:21 וְאַתָּה תֶחֱזֶה מִכָּל־הָעָם אַנְשֵׁי־חַיִל יִרְאֵי אֱלֹהִים אַנְשֵׁי אֱמֶת שֹׂנְאֵי בָצַע וְשַׂמְתָּ עֲלֵהֶם שָׂרֵי אֲלָפִים שָׂרֵי מֵאוֹת שָׂרֵי חֲמִשִּׁים וְשָׂרֵי עֲשָׂרֹת׃

Here is an extra test case for Exo 18:21. Do you see that Exo 18:21 in the KJV is the OT foundation for 2 Thes 3:2 in the KJV. In both verses, a little leaven, or a few wicked men, will in the end have perverted everything around them, which is the reason that men that fear G-d over time will be found only in a society where all fear G-d. As soon as something has got a foothold, it may not take too long before everything is saturated.

Exo 18:22 The "thing in itself" in two forms, the "great "matters" הדבר הגדל and the "small matters" הדבר הקטן. For whatever reason it is vital not to underestimate the beginning of small things, a little leaven etc. For better or worse, jot and tittle issues may rise to great things if not tended to at an early stage. It can be good or appear good.

Exo 18:22 And let them judge the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee.

Exo 18:22 וְשָׁפְטוּ אֶת־הָעָם בְּכָל־עֵת וְהָיָה כָּל־הַדָּבָר הַגָּדֹל יָבִיאוּ
אֵלֶיךָ וְכָל־הַדָּבָר הַקָּטֹן יִשְׁפְּטוּ־הֵם וְהָקֵל מֵעָלֶיךָ וְנָשְׂאוּ אִתָּךְ׃

Here is the test case for Exo 18:22. In verse 20 did "them" cover both the personal them and the doctrinal them. Do you see that when the theologians mixed up everything about them, rejected the separation of powers and the order in verses 20-22, they would partly take "them" (selves) out of that redemptive equation first before imposing the tyrannical dictatorship of theology? Here is more of the papist order called subsidiarity. The local would be left alone so long as things were loyally implemented in obedience to the top predators in Satan's episcopal hierarchy. Be aware that for those with another gospel and a vicar agenda, it is irrelevant what the intended mission of the text was. The only point of relevance is how we can use the text to get what we want. This is definitive for the meaning of mixture, not only Moses and not fully Messianic but some part of each to be the optimal mixture serving the top predators.

Exo 18:23 First more of the "thing in itself". Secondly that peace in person and people must come before peace of place or in place. From beginning to end in the Hebrew and KJV, it is about original sin, confession, and reconciliation.

Exo 18:23 If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure, and all this people shall also go to their place in peace.

Exo 18:23 אִם אֶת־הַדָּבָר הַזֶּה תַּעֲשֶׂה וְצִוְּךָ אֱלֹהִים וְיָכָלְתָּ עֲמֹד
וְגַם כָּל־הָעָם הַזֶּה עַל־מְקֹמוֹ יָבֹא בְשָׁלוֹם׃

Here is a test case on modernist messing with the finetuned KJV syntax in Exo 18:23. Do you see that in contrast to the anthropological KJV directing T's target so, have the theological NKJV, NASB etc., no such real connection between G-d's command and any real target? The KJV takes the text in the anthropological direction where it becomes explicitly relevant for the reader. In its theological versions it moves in the opposite way to be about G-d revealing himself and his command. From beginning to end in this verse the KJV traces T's singular target perfection. Peace begins with singular perfection, and it ends with multiplied persons having peace in person and place. One way or another, a little leaven from the beginning here will become a whole lump of something at the end. "Thee so, then thou" in the KJV vs "G-d so . . , then xxx" in the NKJV is a typical profile of anthropology vs theology. The KJV ordains the word "so" as a mirror before the face of its creational target, something not needed by G-d. This is functional meaning and words and syntax with definite value in the KJV, but dysfunctional and fictional in the uprooted NKJV and NASB. In the Hebrew and KJV this is about G-d creating man and giving him an imaged target. In the NKJV and NASB etc., it is how the theologians created a vicar god for themselves and in their own subjective image and expect people to believe in such lies.

Notice also the Hebrew details. First that the objective, the "thing in itself" את־הדבר is tied to what is the definite ה "this" זה that thou hast done. Next, after coming to the part about the ability to stand, or "endure" עמד, the rest is a predestined "and also" וגם Notice again that until sola scriptura is established reality and the universal priesthood of believers is established with it and by it, this verse is a two-step predestination about Moses and his "and . . also" followers depending on him. As soon as Moses had been replaced with some later (vicar) establishment, and they had taken themselves out of the confessional equation, the first "this" זה instance, then the second "this" זה instance would be equally worthless. If you check how the papist NABRE ends this verse, it is a self-centred and selfish story where confession and reconciliation is not on the agenda. It is a hierarchical order-and-obedience model where peace and harmony is removed from the story, and therefore a denial of the thing stated to be too much and too heavy in verses 14-18. In the NABRE is verse 23 a repeated denial of the needed Messiah and the fact that all history gravitates around BC/AD, not around the Vatican, antichrist's vicar centre of gravity.

Exo 18:24 While Jethro gave his counsel, the sola Vau/So Advocate was in the shadow judging whether first or second principle was the ruling advice. In the NIV and NABRE is Moses listening to a human advice detached from the eternal sola Vau. First they will mentally convert sola Vau from substantive meaning to a timed and empty substitute, no longer about the way Moses listended, before removing it from the translated version. Do you agree that after removing the qualitative first half as translated in the KJV, then the ending of this verse is blind obedience, as translated in the NIV and NABRE. For the vicar establishment the point is that you must obey and submit to your pastor. You should not think for yourself and safeguard your reading and evaluation. They translate the text accordingly to serve the pulpit establishment. The KJV provides for the reader.

Exo 18:24 So Moses hearkened to the voice of his father in law, and did all that he had said.

Exo 18:24 וַיִּשְׁמַע מֹשֶׁה לְקוֹל חֹתְנוֹ וַיַּעַשׂ כֹּל אֲשֶׁר אָמָר׃

Exo 18:25 To be read as the extension to the 100% all in verse 21. Do you see that in the power-separated and egalitarian gospel kingdom of heaven will these 4x "of" be read as representative, but by antichrist's hierarchical mindset reading will initiatate this ruling headache obsessed with "heads over/above the people" ראשים על־העם as entitled ruling dictatorship "of" x number of subjects? As seen here, sola Vau/And was intended for small-scale fellowship, ruling the social contract defined by And's smallest group.

Exo 18:25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

Exo 18:25 וַיִּבְחַר מֹשֶׁה אַנְשֵׁי־חַיִל מִכָּל־יִשְׂרָאֵל וַיִּתֵּן אֹתָם רָאשִׁים
עַל־הָעָם שָׂרֵי אֲלָפִים שָׂרֵי מֵאוֹת שָׂרֵי חֲמִשִּׁים וְשָׂרֵי עֲשָׂרֹת׃

Here is the relevant crosscheck for Exo 18:25. Do you see why sola Vau/And must be involved in the appointment here in the same way sola And works in 1 Tim 2:7? In other words, do you see how preposterous it is to deny sola scriptura but profess an unbroken chain of apostolic succession? The only valid ministry is the ministry "of" the Word, and the only valid qualifier is the Word.

Exo 18:26 The more fundamental level of apostasy, and the longer the imperial structure of Pontifex Maximus would reach, the more intense would the inquisitions be. It is vital to know the universal grips of original sin, and the universal disciplinary implications of this chapter. With this chapter Moses added the structural element not yet specified in Gen 14, to be the foundation also for point zero, all the ruling kings and pagan empires, including the now globalist ambition of Christendom's pagan Pontifex Maximus. It was inevitable that agenda 2030 and the final tribulation would have an inquisitorial element with repressive silencing of protest. As expected, the papist NABRE translation wants no sola Vau/And involvement in these judicial affairs, the same in the NIV, NLT, CSB, MEV, and the NET Bible as loyal counter-reformatory mercenaries. Again the problem for theologians and modernists is that the "thing in itself" has its only possible solution in the hypostatic sola S kernel in Christ. Be aware that after Christendom's long history of a totalitarian episcopate, the free world would have to be power-separated. The core issue would be how to hinder power-hungry rulers, dealt with in Gen 14, from the days of Saul etc., access to the ruling structure modelled in Exo 18. Christendom has made it perfectly clear that pompous episcopal patriarchs should never have had access to the structures of ruling power the Bible puts into the hands of the people. Original sin and episcopal infantilism became the ruling repressive fruit of theological Christendom.

Exo 18:26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

Exo 18:26 וְשָׁפְטוּ אֶת־הָעָם בְּכָל־עֵת אֶת־הַדָּבָר הַקָּשֶׁה יְבִיאוּן
אֶל־מֹשֶׁה וְכָל־הַדָּבָר הַקָּטֹן יִשְׁפּוּטוּ הֵם׃

Exo 18:27 Chapter end. One important lesson in this chapter and in this verse is that the only true gospel sounds out of the homeland where it has been established. Jethro makes the OT background for Jesus beginning the message called the gospel of the kingdom in Matt 4:23. The point is that this is not a gospel about the kingdom but of the kingdom, being first mentioned by its First Citizen beginning to sound it out of his homeland as its First Citizen. The gospel advice Jethro came with is out of his own gospel kingdom he lived in peace and liberty. This is characteristic for all missionaries going to some other country as missionary. He has no other gospel message with him than the condition first established in his "own" homeland, whatever that is. Exo 18:27 is the first place where "his own land" is mentioned. Jethro represented the same gospel in person and in place. No country on earth has anything to export beyond its own proven condition.

Exo 18:27 And Moses let his father in law depart; and he went his way into his own land.

Exo 18:27 וַיְשַׁלַּח מֹשֶׁה אֶת־חֹתְנוֹ וַיֵּלֶךְ לוֹ אֶל־אַרְצוֹ׃ ף

Two extra contextual details on Exo 18 in general and Exo 18:27 in particular. First that as a gospel-kingdom representative and ambassador, did Jethro also respect Moses and his people given the right to their own homeland free of his interference. Secondly, and in this context, is Christendom's universal Lackland the most solid proof of episcopal Christendom representing a false gospel. Satan's 5% harassment regime would not have their own true homeland in person and place, and they would not respect other people and areas to have their place in peace. The final tribulation must elaborate that point for liberation from the episcopal Pimpriarch of the West. Lackland 2.0 is not only how the medieval Lackland 1.0 is expanded, but how imperial taxation orchestrated by the first Pontifex Maximus in Luke 2:1-5 now is taken to the ultimate level. Lackland 2.0 and its taxing and enslaving Pontifex Maximus 2.0 are inseparable.

Exo 19:1 More reasons for were, wear and tear. Notice when/were in the KJV changed to after/had in the modernist competitors. In the KJV this is anthropological struggle in continuation, in the theological versions it is just time keeping and a milestone. Now is the "same day" בְּיוֹם הַזֶּה repeating "this thing" that all the way is too heavy, saying that the same and the sameness of day-by-day conditions were not changed. This is no more than timed events on the calendar in theological translations. You have to consider the substance of meaning related to "they" coming into the wilderness, and how that has been uprooted and changed to superficial storytelling in modernist translations like the NKJV. These translations have no more capacity to carry and mediate their wilderness burden than the same following the gotten Cainesian package ready for sale in Gen 4.

Exo 19:1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.

Exo 19:1 בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּיּוֹם הַזֶּה בָּאוּ מִדְבַּר סִינָי׃

Exo 19:3 How Moses "went up" עלה, about ascent and rapture before Leviticus is set up with brass, fire, and "whole burnt" עֹלָה offering, next instance providing evidence that vocalisation changes nothing of root meaning, only how things are biased to bring a certain focus to attention. This is one of the verses where the book of nature is included. This "saying" mountain is background for the speaking stones in Luke 19:40. Anyway, the anthropological Bible is cosmological about the groaning cosmos. By changing the syntax or removing words, like "saying" here, the original composition is lost and the expanded story shrinks into shallow modernism. It is also typical that 5% establishment versions, like the NABRE, avoid the part specifically including the children of Israel.

Exo 19:3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

Exo 19:3 וּמֹשֶׁה עָלָה אֶל־הָאֱלֹהִים וַיִּקְרָא אֵלָיו יְהוָה מִן־הָהָר לֵאמֹר כֹּה תֹאמַר לְבֵית יַעֲקֹב וְתַגִּיד לִבְנֵי יִשְׂרָאֵל׃

Exo 19:6 A kingdom of priests first in print. Before the Levitical structure is set up, this is the address to all the children of Israel. According to the original design is the 100% priesthood the sola Vau/And priesthood ecumenical translations like the NIV, NABRE etc., remove in the translated versions. Notice how the NABRE removes the second sola Vau/And instance to be sure that a (5%) priesthood is associated with holiness. In this utterly absurd form is holiness something independent of the needed means of holiness. The papist establishment are really primitive editors. First they remove sola Vau/And, then they avoid the children of the book it is designed for, the children of G-d, and they manipulate the text intended to be sola Vau/And nutrition to grow in holiness. In three steps, Exo 19:1-3-6 profile the typical tendency of textual manipulation in the NABRE, which systematically avoids the phrase, "children of Israel" **בני ישׂראל** in OT. Notice that this is a notorious way of a non-canoncial committee to eliminate the Bible's basic Bn building block. These three verses indicate that the papist establishment has no more interest in any direct address to and about the children, than they have in stepping from Heb 1:1 into Heb 1:2. They manipulate the translated text in most of these instances to protect their perverse ideology. While the apostolic KJV protects both the reformation and its authentic authority, the copycat NABRE proves that nothing is apostolic, reliable and authentic about Pope and Magisterium. They are systematically lying and cheating from Genesis to Revelation in the officially approved Roman Catholic NABRE.

Exo 19:6 And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

Exo 19:6 וְאַתֶּם תִּהְיוּ־לִי מַמְלֶכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ אֵלֶּה הַדְּבָרִים
אֲשֶׁר תְּדַבֵּר אֶל־בְּנֵי יִשְׂרָאֵל׃

Exo 19:17 First instance "nether" **תחתי** is a contributor to the lower echelons where Tamar's ruling mafia would find their area of operation. This contributes to the general overview more detailed here. While Moses was taken up to the higher above, the people would still be under the second-heaven roof.

Exo 19:17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

Exo 19:17 וַיּוֹצֵא מֹשֶׁה אֶת־הָעָם לִקְרַאת הָאֱלֹהִים מִן־הַמַּחֲנֶה
וַיִּתְיַצְּבוּ בְּתַחְתִּית הָהָר׃

In Gen 1:6-7 was the "firmament" **רקיע** introduced as a word first in verse 6 before it says how it was made in verse 7 by Lamed intervention according to the second heaven. In three instances in Gen 1:7, it ordains first the definitive part **הרקיע**, then how the twofold Lamed is involved with legal guardianship in the making of a split sphere, first about waters "(from) under the firmament" **מתחת לרקיע**, then about the waters that were "(from) above the firmament" **מעל לרקיע**. The need for a raptured ascent and Y-up is argued by the part above the firmament. This is reasonably the background for

whole burnt offering עלה and all other elements pointing in the upwards direction back to Pison. Now the point is that T's variety of veiled regimes operating in the underworld, protected by Lamed's firmament, have a shared biography where different vocalisation does not change their common mode of operation. Here are three angles contributing to explain each other and where they come from as temporal forces in this world. It should be easy to find that the second heaven is the collision point between Christ coming from above, and antichrist, the vicar of Christ, coming from the underworld and exercising the evils of subsidiary ideas coming from that underworld. Modernist text manipulators cannot hide behind variant vocals and difference in lexical meaning used to protect one lexical sense from other more unpleasant lexical senses. Tamar's veiled substitues come from the same underworld and mafia landscape and are deistic applications in operation in the swamp while waiting for the real deal and to be raptured out of the swamp. Their need to be raptured out of that condition is built into the text in Exo 19:17. A missional launch pad is also the redemptive rescue pad out of the wilderness. Bn-i-Mn's salvation out of that is only the first step before coming back as an i-Mn guest in this Bn-i world.

From above מעל

ØØØØØØ Lamed's second heaven firmament לרקיע ØØØØØØ

Under תַּחַת Nether/lower תַּחְתִּי in his stead תַּחְתָּיו

Exo 20:1 After the memorial intro to the written Bible in Exo 17:14, Exo 20 is the root chapter of the written Word that made Moses the secretary of the Torah. Exo 20:1 is the first explicit combination of G-d speaking words with a saying capacity. Do you see why it is still so hard for those denying sola scriptura to accept that as soon as And G-d had spoken these words, they would continue as "saying" words to all that would read them. As already seen in earlier chapters, this was so offensive in theological circles that some would leave "saying" untranslated. It could be expected in the Catholic Douay-Rheims and NABRE, but this repressive editorial control regime is the same in new "protestant" translations like the NIV, CSB, NET Bible etc. The NET Bible is the most aggressive, where both And and Saying are dropped. For the target priesthood of readers is "saying" sounding out of the "words", but for the typical theologian is "saying" referring back to G-d. For a theologian there may be some internal connections between G-d and words, and G-d and saying, but no such everlasting connection between the words and saying to continue the sola S mission beyond the first spoken and written day. For those having other reasons than the hatred of sola scriptura, it means that "saying" has no link to the "words" and therefore no functional value in a theological mind, and would therefore be dropped. If they admit that "saying" is left untranslated because it adds no value to the message, they must also admit that the written words in their bastard fabrications have no intended communicative capacity. What the counter-reformers will not say openly, is that the communicative part is intended to be magisterial and from the pulpit.

Exo 20:1 And God spake all these words, saying,

Exo 20:1 וַיְדַבֵּר אֱלֹהִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר׃ ס

Here is the test case for Exo 20:1. Do you see that the scholastic mantra that no specific wording is preserved, is one part of the explanation in the modernist lingual wilderness where no word in practice has any distinct value, and therefore can be removed without causing any significant change of meaning? Some textual details do really unveil the fragmented thinking of theological minds. Maybe the reason the modernists insist that only the original autographs are authoritative, is that no later manuscript would have the capacity to communicate anything on its own. When you see what they do and how they do it, no question can be too silly.

Vital details before leaving Exo 20:1 are definition, object marking, and AD inheritance. All things gravitate around BC/AD and are parts of the story saying that salvation is by definition. The definite direct object marker **את** is there because the object is definite, the "word(s)" דִּבר and "these" **אלה** conditions are definitive ה, and combined with the centre of gravity where the spoken Dabar דִּבר inherits its substantive Amar **אמר**.

Exo 20:1 And God spake all these words, saying,

Exo 20:1 וַיְדַבֵּר אֱלֹהִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר: ס

Exo 20:2 How the anthropological KJV and the theological modernists drift apart from the selective WHICH switch. In the Hebrew and the KJV the whole Bible is canonical and creational, and the prophetic WHICH perspective follows the inner man and what G-d is doing. In the theological and non-canonical modernists, where WHO is uprooted from THAT, and have no functional WHICH switching between the twofold elements, the vicar focus is non-creational and on WHO G-d is instead of what he has done. The consequence of switching WHICH to WHO is that the rest of this verse has no meaning. The Elizabethan Which maintains a healthy relation between Who and That without causing a canonical divorce. In uprooted form, WHO divorced from THAT substance is a divorce from the kernel, called the thing in itself. Whether this verse shall say WHICH or WHO defines whether the rest of it is loaded with personal eisegetical substance or has no more to offer than empty, theological exegesis. It is about how the theologians created a subjective god in their own image, or how G-d created man. If you know the difference, you will find why theology never would bring any momentum into this verse and why Christendom became a Lackland in Babylonian bondage. Which **אשר**, in its bloodless, non-canonical form, has no other choice that a default in the rest of this verse to an extra characteristic description WHO G-d is. All creational momentum is gone.

Exo 20:2 I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Exo 20:2 אָנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

A test case for Exo 20:2. Do you see that just like salvation is worthless without law and sin, will a non-canonical WHO give no reason to worship G-d for what he has done? In

other words, penal substitution without subsidiary (educational) justice, is a substitute about the worship of G-d for WHO he is independent of THAT WHICH he has done. This is how literally the Bible divides itself by priesthood into blind exegetical theology and eisegetical and epistemological anthropology.

Exo 20:3 Lady D and the head commandment reflect much of R's ruling commandment in the other end and must be split in two accordingly. First the first Hebrew half, saying, "not to be to thee" לֹא יהיה־לְךָ, which due to the last half must be read to reflect the world in 1 John 2:16, the lust of the flesh, the lust of the eyes, pride of life etc. In this context must the last Hebrew half be read. In ontological reality there is only one G-d in the third heaven, but the Hebrew part translated "before me" is coded with this textual component about ascent, which includes the prideful lust above all other lusts to become a vicar god "above" עַל the trinity. This is what the hierarchy of Satan is about and what Moses and Maslow agree on as a hierarchy of needs, lusts, and desires. Both the first and the last half have a text with room to include all the vicar lusts where also episcopal infantilism like to model itself as a ruling prominent head above G-d and humanity to be worshipped as god. In agreement with Gen 1:7, the underworld mafia wants to be above, rule the world, and be worshipped as god in the sanctuary. Antichrist, the vicar of Christ, is the most prominent in the hierarchy of Satan, anticipated to seek this position all the way, especially in the end when the last tribulation and the abomination of desolation are elements of the same final chapter of history. Codex Satanicus is designed for portions like Exo 20:3 to be about antichrist's office, with no need to edit this verse as translated in the KJV. It is perfect also for use in a vicar lordship context. The main difference is the change from a singular Thou to a pluralist, syncretic, and corporate, yellowish You. Again, for persons with another-gospel agenda, the original intent is irrelevant. The only relevant position is how to exploit the Bible to get a wanted outcome. Therefore is the descriptive and diagnostic dimension of the Hebrew and KJV so important, and it is the reason why it is so important for the Bible perverters to eliminate the KJV, and why the hatred and gnashing teeth in the scholastic guild are fuming against the KJV.

Exo 20:3 Thou shalt have no other gods before me.

Exo 20:3 לֹא יִהְיֶה־לְךָ אֱלֹהִים אֲחֵרִים עַל־פָּנָי׃

While the theologians are perverting scripture to reverse the reformation and get what they want, the throne and crown issue is the same here and in Rev 3:11. What theology and theologians have done to scripture, they would also do to humanity, and in their lust to steal G-d's throne, it came with corresponding consequences for humanity. Exo 20:3 is the greatest position and the greatest desire for Christendom's pimpriarchate. In the extension to the structural and disciplinary W-chapter, Exo 18, it would continually be a disciplinary struggle to maintain a reformed, bordered, and free would, because a mental slack would always bring back paganism. Backsliding defaults to an invasion of pagan ideas, eucharistic lies, and deistic ritualism. Laodicea's ongoing counter-reform would come with the reversing elements of theological paganism and syncretism sola scriptura began to liberate the world from based on the monotheistic trinity in Exo 20:3.

Because "before" פנ and "above" על are senses competing for the upper room, they are fitted to describe the war of supremacy between G-d and Satan. All rapture or "ascent" על goes up to him פ and there is no "higher" authority than that. But when the vicar establishment AD continued the Levitical whole burnt עלה practice and wanted to use that for 5% elevation instead of 100% rapture, it should be easy to decode how the aim of antichrist, the vicar of Christ, was to make episcopal primacy a prominent position above G-d and humanity. It would work only in theory and as a deistic ruling structure but it is what pontifical paganism and the priestly pimpriarchate in Rev 17 is about, and what agenda 2030 seeks to restore with Lackland 2.0.

The moral, the motives, and the missional madness in this say that the descriptive and diagnostic nature of scripture on its reverse side is the self-fulfilling nature of scripture, which means that all possible worlds and all possible ways to structure it, hierarchical or egalitarian, in any form is a representation of Being as outlined in scripture. The world can be nurtured into a mirroring representation of what scripture says about man and his world affairs, or not do so and still be a product described and diagnosed by scripture. So, if man is brought to the confessional point that he can use scripture to diagnose himself and his world, he has all he need to correct himself and his world.

Exo 20:4-6 About commandment division. These three verses cover the second-heaven realm and are essentially about Zebulun and the redemptive warfare to liberate the world from original sin. In the Roman Catholic ordering of the commandments is the division manipulated and the second commandment is mixed into the first. The Roman Catholic division of the commandments is non-apostolic, it does not follew the chapter-divided Bible and the sons of Jacob, and is therefore non-canonical. These three verses cover the area where Tamar's "under-" תחת world terror and mafia regime operates, and is most relevant for the decoding of history under the firmament. While banging the heads into the contrary-walking, second-heaven roof in Lev 26/9 and never ascending any higher, it should make sense that the papal pimpriarchate wants to integrate the most yellowish part of Zebulun's section with antichrist's vicar office in Exo 20:3. It is like king Soul stretching his long neck to reach and make a ruling headache-driven realm by forbidden premises. How the carnal calls itself holy, is how truth became error, and error truth.

Exo 20:4 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:

Exo 20:4 לֹא תַעֲשֶׂה־לְךָ פֶסֶל וְכָל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל
וַאֲשֶׁר בָּאָרֶץ מִתָּחַת וַאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ׃

Here are some tests regarding deception and vicar imaging in the yellowish Exo 20:4. Do you see that "make unto thee" is an effort to fabricate a vicar benchmark reaching the ultimate level in verse 3, mirroring a self-made god in his own universe? Do you see that before beginning such a creation, is "thee" already moved into verse 3 and needs to elevate the "make (equal) unto" the desired dream of an already self-made justification?

In other words, do you see how the apostolic, diagnostic, and rightly dividing KJV sorts out the mixed verse 4 into verse 3 in the non-apostolic Roman Catholic commandments? Do you see that mixture reflects how the theologians created G-d and scripture in their own image? Do you see that "not make unto thee" לֹא תַעֲשֶׂה־לְךָ is a mirrored self-pottery done to elevate the carnal and fabricate a fictional paradigm fitting the human hubris? Notice that Zebulun's second heaven in Exo 20:4 reproduces the firmament division with the under and the above in Gen 1:7, which is how to read the contrary-walking text in Lev 26/9 as the basis for lack of reform in Lev 26:23 and Heb 9:10. Do you see that the imaged creation, "make unto thee" in the anthropological KJV has no corresponding image and self-made benchmark in the theological NKJV, NASB etc, but is outsourced to be something irrelevant done "for" or on behalf? For the whole verse Exo 20:4, it is a Benjamite design where "likeness" מִמַּעַל is the target image after much Beth B misery. The ultimate graven image is the worship of self and the worship of the creation. While moving towards the end of Rom 1, humanity is also on the move toward Satan's priestly pimpriarchate lusting to be worshipped as god in the sanctuary.

Exo 20:6 It should be obvious what fulfilling and holding of the commandments by the end of the Apocalypse have to do with the end of Christendom's priestly pimpriarchate, dethroning of all falsity, and restored commandment division. One of the points here is how apostate translations made just in time for the end of Laodicea, is a fictional "love" story as a substitute when real mercy is no longer required. While brute justice has been growing on the horizon, did the blind scholastics remove the need for mercy. Recycling of judicial reality would grow absolute while the blind editors did the latest updates and removed reality and the need for mercy. Theology is fiction, and modernist translations are fiction. Be aware of the context. If there is no need to preserve the sense of mercy, there is no need to preserve the confessional basis for keeping the commandments. What the modernists prescribe is hyper-grace. Ultimately, verse 6 will not materialise without the historical experience with recycled whoredom in verse 5 by the historical dominion of theology, Satan's ideology colouring the modernist versions. The KJV is missional. Modernist versions are textual and so full of empty words that a reader cannot use them even to keep track through two verses repeating the same story. For more context, the KJV translates "kindness" חֶסֶד in Gen 24:12, and "mercy" חֶסֶד in Exo 20:6. It is two different stories and two differenct contexts, first mostly non-judicial, then the judicial.

Exo 20:6 And shewing mercy unto thousands of them that love me, and keep my commandments.

Exo 20:6 וְעֹשֶׂה חֶסֶד לַאֲלָפִים לְאֹהֲבַי וּלְשֹׁמְרֵי מִצְוֹתָי׃ ס

Exo 20:7 How the redemptive canon was designed to work. After doing the purchase of G-d's host property, Issachar is the first stage of liberty. Read and processed in order, Abraham's mission is to worship the "possessor" קנה of heaven in Gen 14:19. G-d's redemptive purchase come with certain canonical expectations for guys like the revived Reuben appearing in the room between Asher and Issachar. If G-d was an investor, he

might evalute the potential for return on his investment. Purchase or acquiring קנה of such an investment to fail would not be held "guiltless" נקה if it would not live up to the expectation. In the redemptive canon it is like after much purgatorial pottery BC, not to continue in the predestined work ready to be done AD. Issachar's vanity would be like Nathaniel in John 1 finally arriving in John 15 only to abort the intended mission, or to arrive in 1 Cor 15 and to have believed and arrived there in vain, and Christendom to rebel against G-d's mission beginning with the apostles in the first century AD. 2000 years of Christendom is a 2000-years infantile vanity fair. F/G are the lettered pair best to explain the order of things in predestination and how Fathers and Guilt are processed elements brought fourth for conviction to the end of OT and to the end of NT. Pomp and infantile prominence are just as vain in Exo 20:7 as the vicar imaging in Exo 20:3-4. It corresponds with falsity, vanity, and the worthless covered by the Hebrew "vain" שׁוא and the point is further stressed as scaling of (lost) proportions from verse 7 to verse 3. To "take" תשׂא the name in "vain" שׁוא can be restated to literally describe Lucifer's human hubris, to "elevate" תשׂא himself to "vanity" שׁוא, the prominent and infantile form the red-carpet brats ruling Christendom did. For full context, it is necessary to say how subsidiary justice BC leading to the principal judicial death of Christ, means that he died in vain, and was made of no effect. Thus, daily eucharistic recrucifixion fits the picture of G-d's redemptive mission done in vain (cf. Heb 6:6). A last piece is how 2000 more years of vanity after the unfinished Mal 4:6, would continue to the end when the sola S author AND finisher of faith has corrected the unfinished and has reached the target priesthood. To be led to the washpot at the tabernacle door, and to Baptist Jordan, were intended for full sola S immersion, not the infantile sprinkling theologians made it.

Exo 20:7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

Exo 20:7 לֹ֣א תִשָּׂ֗א אֶת־שֵׁם־יְהוָה֙ אֱלֹהֶ֔יךָ לַשָּׁ֑וְא כִּ֣י לֹא־יְנַקֶּ֞ה יְהוָ֗ה אֵת֙ אֲשֶׁר־יִשָּׂ֤א אֶת־שְׁמוֹ֙ לַשָּׁ֔וְא ס

Here is the test case for Exo 20:7. Notice the ending of this verse, "in vain" לשׁוא. Do you see that Lucifer and the temporal Lamed would be so vain that they made a textual and missional cover-up, taking it "to the vain" לשׁוא while hindering things forever settled in heaven to be known in Psa 119:89? In other words, do you see why it from the 1500s became so important to whitewash reality and fabricate preterism as a historical alternative to the actual apocalypse? Do you see that Issachar's realm in Exo 20:7 is the same initiator of backsliding in Rev 2-3?

Exo 20:8 The first of the two commandments not beginning with, Thou shalt not.

Exo 20:8 Remember the sabbath day, to keep it holy.

Exo 20:8 זָכ֛וֹר אֶת־י֥וֹם הַשַּׁבָּ֖ת לְקַדְּשֽׁוֹ׃

Exo 20:12 The second of the two commandments not beginning with, Thou shalt not. This verse in the NKJV is OT background for papist doctrine put into “protestant” bibles in NT. In the same way the dynamics of a work-based salvation is implemented by the translated change to “being saved” in Acts 2:47, 1 Cor 1:18, 2 Cor 2:15 in the NKJV, is predestination in Exo 20:12 changed to “is giving” **נתן**. Some of the modernists want to exploit the Hebrew participle overruled by the KJV. The difference is partly due to how the KJV translates BC text in AD context, where the modernist NKJV, NIV etc., work as counter-reformatory mercenaries and follow the NABRE, stuck in the past and vicar continuation of Levitical ideas AD. KJV/XXX profiling of verses like 1 Cor 1:18 prove the point. In the KJV is “are saved” a translation based on a real saving breakthrough. In the NKJV, NABRE and other modernists, is “being saved” a minimum survival mode designed to keep the Levitical establishment in business because a real and fundamental revival will be the end of their deceptive operations. Read word for word in 1 Cor 1:18. It is a lie as formulated in bastard translations like the NKJV. A real saved breakthrough is the basis for the power of G-d. That is not available in the fictional twilight zone of the modernists expecting a future, post-death purgatory. The most important to be aware of in cases like this is that mixing OT/BC with NT/AD into the surrogate form of a work-based salvation, is done so because there is no proper differentiation between the given moment of salvation and the process of justification in theology. In the theological soup it is the same to be saved and to be justified.

Exo 20:12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

E 20:12 כַּבֵּד אֶת־אָבִיךָ וְאֶת־אִמֶּךָ לְמַעַן יַאֲרִכוּן יָמֶיךָ עַל הָאֲדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ׃ ס

Exo 20:13 Since this verse is utterly hopeless in modernist versions, some bacis framing is required. From the RV1885 it was changed in steps. First, “Thou shalt do no murder.” From the 1970s it took the present form, “You shall not murder.” In the KJV it is about apostolic oversight and prophetic fulfilling implicitly saying how things shall be beyond Rev 20. In its modernist form is that prophetic horizon removed and it is about Levitical administration of criminal law without end. The most basic question to be asked here is: What is the Bible, and what is its purpose? Murder is only one category in the totality of killing and loss of life. First principle S was the founding guide when G-d’s finger wrote the commandments. The Jewish Messiah Isaiah speaks of in Isa 9 is the prince of peace, not the prince of the end of murder. It is the same with Lion and Lamb in Isa 65, a part of the Bible’s cosmological mission purposefully founded by G-d’s finger. In modernist translations there is no apostolic oversight and no true prophetic horizon, but translators stooping into the lexical details and this is the result. As a just-in-time form of stupidity built up toward ongoing absurdities today, the repressive modernist establishment wants harsh administration of criminal law, but has no problem with millions of war casualties.

Exo 20:13 Thou shalt not kill.

Exo 20:13 לֹא תִרְצָח׃ ס

The first to be sorted is how the primarily mental Bible and the purgatorial dimension of reconciliation shall do two things in own. G-d's providential remedy to end this ruling headache shall remove all the mental filth which hinders T's pure singular target. With no extra grammar, the most savage killer רצח is the most savage ruler and maker of personal and social headache on earth. Modernist translations have no singular target, and no real desire to fulfil the Bible's intended peace-making mission on earth.

To be specific, it is a must to decode how religious slaughter and its malefactor element of killing רצח belong to the canonical Resh and Rosh headache from start in Gen 1:1, and why that must show up when the end of the bloodline is intensified in Num 35, before the resurrection and R's revival into the restored host homeland in Num 36. The consonant form רצח is an almost verse-by-verse phenomenon in Num 35:11-31. Be also aware that Lamech's iron/clay pottery in Num 35:16 does not separate one form of slaughter from any other. The murderous absurdity is that theology and theologians deal with killing and murder disjointed from the bloody canon of original sin it belongs to. After reading Pharaoh's judicial ordeal in the first half of Exodus, the origin of destiny regarding the Lamb and the Passover must be the fusion of blood and water from start. Theologians must defend the "murder" of all the firstborn around Pharaoh and Herod after divorcing all these details from the canon and the canonical Rosh headache of the whole text when original sin became ruler on earth. In the tendency to use pluralism to mask the singular, it is worth noticing that sin does not become convicting unless the plural become(s) personal and singular by unveiling. Like salvation by definition, the end of all bloody mess must be the end of relativism. That is the absolute truth when the prophetic Exo 20:13 predicts the factual future about the end of killing, and it is no-less real about the lost canonical arrow of time and the murderous reality promoted by the theologians and their fractured canon, operating in the middle of nowhere and with no functional and directional pointer into THAT definite end of time. Canoncial fracturing and prophetic collapse explain why verse 13 causes contemporary murder administration where past, present, and future are equal forms of relativism. The Samech paragraph stamp of each verse between Reuben and Asher is by the theologians turned into judicial mockery. Theologians and modernists want the end of murder, but do not want the end of all the religious and political imperialism that always led to war and mass slaughter.

Exo 20:13 Thou shalt not kill.

Exo 20:13 לֹ֥א תִרְצָ֖ח׃ ס

So, Exo 20:13 is one of the places where the scholastics really prove how detached they are from biblical truth. The KJV text says, thou shalt not kill. Typical modern texts say, you shall not murder. In this verse there is no need for lingual gymnastics on Elizabethan killing vs murder. Some have cut off all reasoning, saying, do not murder, or, you must not murder. Relativism has a tail. Murder is not a must do, but something you can do if you have to. Due to the logical relations between relativism, absolutism, and legalism, if a totalitarian despot reads the NLT, he has found his licence to kill. You do what you have to do. Do not murder, is an incentive. Must not murder, makes it optional, up to the

reader and the conditions. Thou shalt not kill, is a prophetic fact about the future, a day of peace. The KJV is prophetic about the canonical future and the need for a saviour to end killing. Modernism and materialism in the rest turn the text into a moral law of the present. The scholastics are so completely fallen out of the prophetic frame that they are using their own primitive, corrupt and violent world as their reference frame for how to translate the word. Don't expect a prophetic THAT horizon, because now it is all about the present THIS. For the KJV readers, Exo 20 is the prophetic formula given to guide the reader through the books with the purpose that it SHALL be fulfilled. Thou shalt, gives (deterministic) support to the commandments, not only expected to be fulfilled but demanding to be believed and fulfilled. For those obedient to the Baptist's free-will plea to be reformed, it means salvation, but those using their free will to reject reformation, the sola S outcome is loss of salvation. G-d's ruling finger behind the commandments begins with the background to follow from Exo 21. They had their years with Pharaoh. From Exo 21 it is their own, second-layer journey, and it begins with the fallen man's primitive way of life for life, eye for eye, tooth for tooth. But the end and the fulfilled commandment is that lion and lamb shall feed together, which predicts THAT end of all killing. The whole creation is groaning in pain until it is over. It is not limited to human relations. When G-d gave the commandments, should he order that a life has a certain value, but in a given context some may be sacrificed for a greater good? It is noticeable that this mindset is surfacing as agenda 2030 is killing the reformation. If we were able to save 99 of 100 sheep, that would be an acceptable number. Do you agree? Who came up with the idea that G-d was willing to compromise, lower the bar, and be a pragmatic realist??? The KJV background is unlimited killing in all forms, and fulfilled prophecy is the end of killing in all forms, beginning with Cain and Abel. If it was so important to translate murder in Exo 20, why not be consistent and translate murder in Gen 4:8, 14, 15? That would be the right place to call it murder. Resh and Rosh headache is no less involved when slaughter הרג is involved in Gen 4:8, 14 and Cain is enslaved and made a subject under the ruling conditions of original sin. As soon as the scholastic translators have buried their noses in grammar and lexicons, all normal logic is gone and grammar and lexical and theological ideas overrule the missional purpose with the text. The KJV is consistent in its hierarchy of expression, and the commandments constitute the canon. So, notice Exo 20:13 and its paragraph stamp, that the founding principle in the canon is the value of life, which when kalled murder is a conditional sub-category the scholastics use to make relativism constitutional. Theology is a fundamental adversary of the Bible. Thou shalt not kill, covers all possible worlds and all possible members that have blood and life. To slay or do manslaughter are more limited sub-categories of killing, speaking of men murdering men. But in NLT form, or other modernist versions, the hierarchy of words is turned upside down. Exo 20, which should be the superior guideline, is limited to murder, while Gen 4 uses the unlimited form to kill. Where did reason and logic go? If murder should be forbidden, it was logical to go back to the root of all such in Gen 4. But of course, Young's lexical trap does not permit such reasonable logic. Exo 20:13 is only one of these disturbing examples of scholastic establishments that never expect to finish transgression and translation and never expect to get out of a primitive and violent Babylon. What is the intention with G-d's prophetic word for these guys? Is it perpetual

evil? Their earth-centred, anti-Copernican world view represents a complete collapse of understanding how the biblical anthropology actually is working. It is a collapse in the prophetic and deterministic purpose with scripture. Remember how lost proportions of faith tend to cut off all extremes, including heaven and hell. Everything is left in a little narrow- and shallow-minded room no longer willing to know, neither imagine truth and reality. Gen 4 combined with Exo 20:13, Exo 20 and Isa 65:25, is one example. In the legalistic world of the scholastics, the Bible is no longer prophetic and convicting, and even Exo 20 is reduced to legalistic administration of temporal evils in a never-ending primitive cycle. It is revealing how the NIV committee in their 2011 preface says that translation is never finished. These guys do never expect a better world. Their critical, prophetic (fate) project is worthless. In the NIV, as a representative modernist mindset, is there no connection between lingual preservation and preservation of the readers, and no connection between lingual stability and social stability. In bastard bibles the word itself makes no connection between the lingual Bible and the missional Bible. So, as a good counter-reformatory mercenary, the NIV would translate Nebuchadnessar's vision of people, nations, (and language), but the lingual part, which in the Hebrew and KJV is the life-giver, has no real value in their bastard fabrication, but is rejected for counter-reformatory reasons to keep people and nations illiterate and shackled. They must also for ideological reasons reject the fact that the move away from the KJV correlates with growing illiteracy and a visible and fruitful apostasy. Modernist editors must reject the lingual element that Luther as reformer inevitably would be the father of the modern German language, and Tyndale as reformer would inevitably be the father of modern English. By denying that the lingual Bible is the foundation of the missional Bible, the modernists have made Laodicea the dead end of the Bible's mission. When the Bible is fractured and Exo 20 and the sons of Jacob no longer are constitutional for the canonical composition, the earth-centred product is that the original constitution no longer is that the commandments make up the ruling basis, but all things are reversed and those at the end of Revelation must obey a judicial counter-reformatory murder administration and not be holders of G-d's commandments. Thus, notice that this perverted verse is one of the necessities to extend Satan's Levitical slaughterhouse from Exo 32 all the way into antichrist's globalist dominion. Just like holocaust, Satan's universal jurisdiction seeks supremacy in matters of life and death.

Another aspect in Exo 20, not limited to one commandment, is the first-principle nature of G-d. He created man in his image, also with ethical reflexes. The commandments are formative precepts of what G-d intends with his creation, body, heart and soul. So, why would soldiers after a war be struggling mentally if killing or murder was no more than a matter of context? Where did the proportions of faith go? How can these guys think they get the Bible right on such a hopeless foundation? You need to read Exo 20:13 one more time. Is the translator mindset able to distinguish between the long-term prophetic purpose and short-term judicial legalism? Again, modern versions reveal that theology is legalistic, lexical and grammatical, with no mental capacity for G-d's creational will.

A third perspective while benchmarking collapsed commandments is to figure out why the reformation drama returning today is a collision between two mindsets. If the Bible

is no prophetic book but only is addressing present affairs without being bothered with past and future, then it was reasonable that a legalistic magisterium should interpret the text and pass judgments on their subjects. Welcome back to the middle ages. Read and compare how these deistic murder-bibles are occupied only with the here and now while the trinitarian KJV also takes past and future into account. Even the minds working with the Bible texts are so morally depraved and sunken into the master paradigm mire that they only are able to relate to this present world. A world beyond Rev 20 does not exist. Murder belongs to Satan's deistic master paradigm. The trinitarian end belongs outside. You need to see the overall master difference to see why translations differ, in order to see why the prophetic KJV more specifically differs from the judicial legalism the vicar bibles are occupied with in Exo 20. Without seeing THAT categorical difference, man cannot understand the timed collapse from the reformed KJV (1500-1800) world to the Codex Satanicus world today, and why present deistic translations and those doing them inevitably must lead people back to the pre-1517 swamp if allowed to do so. If no core of church believers is able to grasp this difference, it cannot be expected that the rest of society is able to avoid a repeated medieval disaster. If the same church core is unable to see the international battle between competing bibles, it can neither be expected that the rest of society have the capacity to save their precious national homeland borders. It should be no surprise that those making these carnal translations without any prophetic horizon, and those promoting these medieval conditions, also want magisterial positions with judicial power to judge the wretched souls living with these ever-temporal evils. As earlier stated, it should be no surprise that those professing reconstructive autograph authority in the critical-text guild, they do actually profess the right to alter the earlier predicted prophetic course of history, thereby to be judicial death angels with editorial power over the souls of men. This is the mindset rebelling against prophetic providence. In other words, those converting the descriptive and prophetic Bible into a prescriptive and normative legalism, here and now, and with no prophetic horizon, are preparing the counter-reformatory bastardisation of society the magisterial theologians want to judge.

In Exo 20 the particularly named patriarchal determinism in Gen 49:1-2 is merging with the same general group outline in Exo 20:1-3. Jacob's relation to his sons as early group identifiers in Gen 49:28-33 corresponds to Moses' relation to group id in Exo 20:19-22. As G-d's constitutional finger in print, it is important that the Commandments are not man-made but his deterministic order pro salvation. The repeated "thou shalt" sequence begins with the fallen Adam and Cain in Gen 2-4, and directing them toward Golgotha, Christ, the gospels, and the white throne in Rev 20. As a repetition of Isaiah's trinity and the father and son dialogue on determinism and free will in Matt 26:36-44, all parts of scripture are involved in guiding the pilgrims' progress. With a strictly demanding Shall and Shalt from Gen 4:7, Matt 1:21, and Rev 20:6-10, there is not much room for slack in Matt 26. But Gethsemane demonstrates also the free will-power of the disciples while Jesus is having the dialogue with his father. Men, generations and regeneration were set in the first chapters, Gen 2-4. So, it is important to be aware how the prophetic path is involved in guiding Cain's determinism as an exiled Elleh-school so-journer after his Eden exit. The driver behind Daniel's timetables to the end in Dan 9 is to enlighten

man until he is able to do a qualified choice. Ecc's conclusion is Daniel's intelligence. By deterministic processing is man pushed to awareness, and from there raptured into a realm and expected to confirm his eternal choice. The kingdom is at hand but G-d is not pushing it, because that is up to man's free will, that he might be saved. Instead of using shall or shalt, it is a repeatedly "should be" indication that after much deterministic pushing, man should be able to pursue holiness and, maybe, want to be reformed and saved. John 3:15-21 is a shaded, twilight zone of determinist potential, maybe free will. This is one of the positions to evaluate mixed, qualitative KJV awareness. NIV readers will find that their version of John 3:16 is a deterministically imposed kingdom with no room for free will. With this position, NIV consistency is impossible. Maybe it was an idea also to force the disciples to stay awake in Gethsemane. Be aware of the difference at the KJV end in Dan 9, with a distinct difference between the consummate Benjamite bride and the desolate. Nothing is finally enforced. Humanity has been deterministically pushed to THAT end, but the end itself is an enlightened free-will choice. As a strong N committed to do it self, the MEV guys did turn Exo 20 into a Nebat chapter. The much needed "And G-d" sign convention is gone and the MEV champion Must prove what it means to be second to none also in terms of powers to save himself. The MEV position in Exo 20:1 declares the strong man's self-made Must mastery from Gen 4:7 to Eph 2:8, and what it means to be road-maker and road-owner of Deviation road in Psa 119. The high ambitions are proven in translation as being masters of translated destiny, which in other words is the same as having the editorial power to change man's destiny. In MEV form, Asher's objective THAT is turned into a subjective "this" type (flesh). Due to the lost foundation in Exo 20, the MEV has also destroyed the foundation for a remnant in Isa 63:1. The strong man must be on his own also there. Imagine the grandiose monster showing up in Isa 63:1 when the Benjamite WHO is fully uprooted from all THAT and all canonical memory of truth is eliminated. Such high-profiled ambitions cannot expect trinitarian support. The NIV, ESV, MEV translators seem to have lost all connections to how Benjamite beauty perfects weakness and strength. Their self-made muscleman in Isa 63:1 is created in the image of their preface. KJV readers will see this weak flesh saved by THAT Lord-made strength. Going back to Genesis, all those made perfect by their own free-will strength have no need for the Lord's deterministic explanation and assistance in Gen 3:16-17 and Gen 4:7-12.

In the KJV text the morally depraved Cain is at least given the prophetic hope that he at some singular point in the future "shalt rule over him." But in the critical-text versions the prophetic hope is killed and the morally depraved Cain is given a dictatorial order: You must rule over it, and that on an Exo 20 foundation which says that you may kill if you have to. How smart is it to make the first subjects to original sin rulers of their own conditions before salvation and means of salvation are provided. Imagine the proportion of absurdity when people are expected to help themselves before any means have been provided for it. After doing such translation they have removed the prophetic dimension and man is left to his own free will and his pluralist struggle. It would be a good image check if the latest translators could clarify their position on Pelagius. When all prophetic determinism is gone from the translations, the consequence is universally lost salvation. Critical-text attitude builds so much unbelief into the text that readers of these versions

are facing fatalism and blind fate while wandering down Deviation road. Read the NIV and MEV versions of Gen 4:12-14. This is poor Cain on his own with no hope of future salvation. If MEV readers mirror Exo 20 in Gen 49 they end with their bloody misery because the trinitarian power is gone and the directing assistance is gone. The same was the drama in Gen 8:15. After merging man and animal into the same pluralist, heavenly soup in Gen 1-2, man and beast are let out of the Ark in Gen 8:16. The same type lost prophetic direction-giving reduces Exo 20 to a blind soup of verses. The lost prophetic perspective in Exo 20 is manifested by the switch from the inner THAT/Which man to the exterior Who focus. Deviation from the prophetic perspective removes the ability to do benchmarking, and the coming justice rooted in what ye did to my least is gone because the commandment formula is no longer about deeds grounded in motive but is turned into respect of person. As soon as the text fused the singular and plural into one mixed You, the door was opened for a long train of deviations coming with it. MEV readers are facing a self-made man's fiasco in Exo 40. Another ambitious N-chapter has removed the "And the Lord" sign convention and is ready to go on with a series of one-eyed verses. The last three MEV verses in Exo 40 describe the blind man perfecting his dualist misery. As a self-made, ambitious creator of his own Deviation road, all assisting links to the Lord are gone. As a structural approach to dead dualism, the MEV chapter, Exo 40, is an alternative to the authorized, yellowish You in Lev 26. Exo 40:35-38 in MEV form is divorced from prophetic direction, blind to witnessing and signs, and man is fully on his own. After his first Adamic death is Cain continually on death row and continually moving as a living-dead beast member toward his second death. His only hope to get off that death train of brass and fire is that he may receive the deterministic provision made available in Christ. Cain and the first death are tied to and depending on the resurrected Christ to avoid the second death (cf. Exo 14). Thus, the end of deism is restored theism. It is essential to capture this when Exo 21-40 is stacked upon Exo 1-20. The trinitarian Lord arriving in Exo 40 is there to glorify the Word in Exo 20. Trinitarian presence in Exo 40 is the logical conclusion of no shared glory and no other gods before me in Exo 20. Due to the strictly logical building of the canon, it is clear why the deistic Niphil Basar has no room in the tabernacle together with the trinity in Exo 40, and it is no less obvious that Moses has no more place inside the glorified Tabernacle in Exo 40 than beyond Jordan.

One more contextual detail. If critical-text-minded theologians, after having erased their historical memory and now insist on a more specific "murder" application of Exo 20:13 instead of a broader slaughter, how do they defend the murderous bloodline of apostolic succession? Or is that a now justified part of the picture when inquisitors with licence to kill slaughtered all those not willing to accept the orthodoxy of episcopal horror? You should try to think what is going on between the ears of theologians when they sort out grammar and lexical definitions looking for words to ban murder but having no problem with millions of war casualties. What do they think about the Lord's prayer for heaven on earth with such contextual definitions of killing and murder? If you have not yet seen that counter-reformatory bibles are made to serve Agenda 2030, imagine the culturally correct policy of Satan's global regime, sentencing murderers while restoring medieval crusades to enforce orthodox vanity, "just" military causes, and totalitarian ecumenism.

Now the absurdity of Exo 20:13 does not make it any better when the scriptural canon and its historical day 12/5 context is the peak of totalitarian slaughter and inquisitorial religion in the next layer. By changing the text and the context of killing and murder can theologians profess that the apostolic successors of Peter had a licence to kill and to do what Herod did if the inquisitors first had judged it to be a just cause. Instead of sending a murderer to eliminate persons one by one, they could launch a crusade and call it a cause of just war, and eliminate larger groups of heretics. A simple murderer could be sentenced to death and eliminated, but all the glorious crusades with mass slaughter and in some cases full extermination of groups, like the Albigenses and the Waldenses, were declared just causes and followed by priests providing absolution due to the conditions of serving the episcopal right to kill and the carnal philosophy of just war. The only way to justify apostolic succession is to give the whole chain the same level of authenticity, which due to the continued historical chain of events means that such a logical chain of Petrine authority begins with the right to kill Ananias and Sapphira, and going further back to the Levitical root in Exo 32, which all would be declared just causes. This is a necessity to capture the rejected sola scriptura reformation, Lamech's slaughterhouse, and murderous master paradigm ministry lasting 6000 years, not 4000 years, and why the perversion of the Bible today correlates with today's counter-reformatory program to restore a pre-1517 world order with universal jurisdiction to sentence all the evils that must follow. Exo 20:13 restores the medieval mindset with a right to kill if the cause is judged to be just. When theologians today more or less insist that Paul was a theologian, and theologians therefore are apostles, this is the destructive confusion they bring into the Bible, and the result of building on a false foundation after making themselves the founding cornerstone in Eph 2:20 with all rights reserved to exercise the administrative, editorial control with the translation and interpretation of the Bible. Canonical oversight provided by the KJV in examples like Exo 20:13 does not only frame the sum of the canon and its bloody historical context but unveils the fragmented world view modernist committees represent.

Exo 20:15 About Lamed, Lamech, Levi, and Lucifer, the nature of the commandments as reformative, and how that relates to the word "not" לֹא as their legal guardian, or custodian, of the temporal paradigm. It is the same for all commandments except D-G and N-A. For background, it begins with the first instance "not" לֹא in Gen 2:5 where Lamed is instituted as legal guardian and temporal roadblock immediately after the first instance LORD in Gen 2:4. Next point is how this relates to the grammatical separation of man's past perfect from the imperfect present and future. It is a simple way of saying that issues coded as imperfect verbs have no solution until they are observed retrospects from Rev 20. To "steal" גנב is a grammatical Qal imperfect verb with Tau prefixed for an imperfect perspective on the future. It is second person malefactor singular. If it was not reformative and prophetic about the future, but a past perfect, it would be formulated to say something about that past instead of what shall come in the future. Be therefore aware how Lamed's legalistic slaughterhouse reflects a lost prophetic horizon as ruler of present legal affairs as a lettered dictatorship. Next point is how this wording addresses

the need for reformation in Lev 26/9 and Heb 9 while waiting for Lucifer's temporal roadblock administration to be taken out of the way in 2 Thes 2. Do you agree that the judicial Samech paragraph stamp at the end covers sola S as the only way to end this legalistic misery, expected to be ended by changeover from legal Lamed guardianship to sola S jurisdiction? With this in mind, it should be clearer why all the commandments are reformative as prophetic statements foretelling how things Shall be when prophecy is fulfilled and man's free will to reform has been properly enlightened, and therefore, why the commandments were written with G-d's constitutional sola S finger, addressing T's target priesthood never intended for Levitical administration. KJV cases like this make it really clear how providence deals with BC text in AD context. The prefixed Tau combines the grammatical imperfect with the veiled Tamar awaiting things rent in twain. The same unveiling Tau is built into alpha and omega founding the first object-marked missional objective in Gen 1:1. First **את**, then supported by sola Vau/And means **ואת** provided for omega to unveil its alpha origin.

Exo 20:15 Thou shalt not steal.

Exo 20:15 לֹ֥א תִגְנֹֽב׃ ס

Some extra contextual Jewish interpretation is helpful to understand Abraham and the first redemptive rescue operation in Gen 14. The meaning of property, also in context of theft in the commandment, is about G-d's people as property. Theft would be to steal the host property of G-d. Some of the Jewish interpretation says that one extra dimension in Exo 20:15 is about enslaving and selling persons. In other words, how the priesthood of unbelief in the apocalypse turned its member mass into an enslaved and revenue-making mass of people and lived at their expense is partly unveiled here. Thou shalt not enslave and prostitute. For readers of the anthropological Hebrew and KJV it should make sense that with the creation of G-d's property, the mission of the Bible is to redeem and bring back the people as G-d's stolen property. Exo 20:15 makes a reformative link from the first Lackland in Gen 14 to the expanded apocalyptic Lackland AD in the apocalypse. Theologians became preeminent enslavers, and theology the ideological instrument of enslavement for the purpose of taxation and to have a labour force living in servitude. In this context, be aware of the pontifical and ecumenical agenda 2030 and the written warning, *The Great Taking*, which means that if done successfully and on a global scale as planned, it means the greatest and most total theft and enslavement ever excuted. Total theft and enslavement is the mission of Codex Satanicus. With the ongoing growth of repressive policies, people begin to feel the power of Satan's theological agenda.

Exo 20:16 All "Thou shalt not . ." commandments are combinations of the grammatical imperfect and the prophetically unfinished. Predestination and determinism await man's free will and the perfect author and finisher of faith to do them justice. This is what the testimony **עד** of Jesus is involved in.

Exo 20:16 Thou shalt not bear false witness against thy neighbour.

Exo 20:16 לֹֽא־תַעֲנֶ֥ה בְרֵעֲךָ֖ עֵ֣ד שָֽׁקֶר׃ ס

Exo 20:17 As mentioned in Exo 20:3, the most covetous in R would be to have a vicar throne there. This double portion of covetous "desire" חמד is rooted here for multiple reasons. Called firstborn, the excellency of dignity, and excellency of power in Gen 49, it means that to be first in rank orders the most prideful of all lusts also to be found first in rank as the fallen man's drive to make ruling headache on earth. As ruler highest in rank, the most coveted of sins, are the most prideful, most pompous and prominent, and historically the most deadly. Raw material fueling first brat among brats begin here with the most prominent of all lusts, to rule the world from a vicar throne in Exo 20:3. Be aware of these staged parallels: Exo 17, Num 17, Lev 27/10, First Timothy, and Rev 17.

Exo 20:17 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.

Exo 20:17 לֹ֣א תַחְמֹ֣ד בֵּית֮ רֵעֶךָ֒ לֹא־תַחְמֹ֣ד אֵשֶׁת֮ רֵעֶךָ֒ וְעַבְדּ֣וֹ וַאֲמָתוֹ֮ וְשׁוֹרוֹ֒ וַחֲמֹרוֹ֮ וְכֹל֒ אֲשֶׁ֥ר לְרֵעֶ֖ךָ׃ ף

Exo 20:18 Background for Lev 26/9, especially for the ending of Lev 9. Enlightenment is required before reform. Sola Vau/And is both blueprinter of history and enlightener of the people. Notice the difference in how this verse ends in the KJV and the NKJV. In the KJV, to be moved is also to "remove" נע . Be aware of the BC/OT vs AD/NT division of reform and salvation. The commandments are not saving but reformative. None of it is about G-d but what man is recommended to do and not to do. After listing them, up to verse 17, verse 18 in the KJV is about the reformative effect, moving out of G-d's place. In modernist versions there is no such effect. It is comparable to Christendom's absent reformation. The KJV represents blueprinted sola S reality with reformative effect. The theologians behind modernist bastards may even speak highly of Luther and Tyndale and what took place in the 1500s, but in practice they are contributing counter-reformers. It is like asking forgiveness without willingness to change, or as Booth predicted, they belong to a time of theological deism: Christianity without Christ, foregiveness without repentance, salvation without regeneration, and politics without G-d. As seen here, the commandments are only textual theories in theological translations. Something did take place, but there is no real effect and therefore no change of position in them. In this case the NKJV, NASB, ESV, NIV etc., are more Catholic than the papist NABRE. This is one of the great success stories of the ideology driving the ongoing counter-reformation. After planting Codex Satanicus in the "protestant" committees, its ruling ideology would work out Protestant self-implosion with textual results like this, while the papist NABRE maintains a seemingly more conservative position (together with the hated KJV).

Exo 20:18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off.

Exo 20:18 וְכָל־הָעָם֮ רֹאִים֒ אֶת־הַקּוֹלֹ֣ת וְאֶת־הַלַּפִּידִ֗ם וְאֵת֙ קוֹל֙ הַשֹּׁפָ֔ר וְאֶת־הָהָ֖ר עָשֵׁ֑ן וַיַּ֤רְא הָעָם֙ וַיָּנֻ֔עוּ וַיַּעַמְד֖וּ מֵרָחֹֽק׃

One extra test on how Codex Satanicus and means of deception work in Exo 20:18. Do you see that after removing the sola Vau/And means to be enlightened and actually do a reform from start, converting it to a timed version, the move at the end in the NABRE is only theoretical and fictional? In the theological theatre of illusion the people are fooled to believe that something is changed or reformed when it is not. In the papist NABRE is Levitical continuation AD denying BC text in AD context also in the form of a heading for the paragraph from verse 18, saying, Moses Accepted as Mediator. The vicar point is that people are not moved by G-d and his Word, but by a mediator establishment after side-tracking the Bible for use only as a note about things taking place outside scripture. In other words, the commandment section, verses 1-17, is the occasion to be exploited by Moses, building a vicar platform from verse 18, upon verses 1-17, where he and his 5% establishment can elevate themselves. It is vital to know what denial of real presence and hypostatic sola S reality have to do with protecting eucharistic deism and the priestly administration of it. People are sacrificed in order to maintain the sacrificial priesthood as a fictional foundation AD. To hinder reformation is to destroy the people's salvation, because salvation is enveloped by reformation, literally describing the enveloped Bible as a closed book. In this context it is relevant how the NIV fulfils its role as one of the counter-reformatory mercenaries and reformation envelopers. By annual reports of sales numbers the NIV is typically on top of the list, but when people are asked whether they actually read their Bible, the KJV readers are on top of the list as the real reformative unpackers of salvation.

Exo 20:19 For those that wanted to understand, this was a breach position to be ended in Christ. For modernist manipulators of text and mission, using the text to fool the masses AD, it begins with the vicar motive behind the NABRE heading before verse 18.

Exo 20:19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

Exo 20:19 וַיֹּאמְרוּ אֶל־מֹשֶׁה דַּבֵּר־אַתָּה עִמָּנוּ וְנִשְׁמָעָה וְאַל־יְדַבֵּר עִמָּנוּ אֱלֹהִים פֶּן־נָמוּת׃

Two things to notice for more context on Exo 20:19. First that "lest we die" **פֶּן־נָמוּת** is the same Bn/Pn threat to the end of OT/BC in Mal 4:6. Next, in the KJV are the words on how Moses would speak an egalitarian "with us" **עִמָּנוּ**, literally, we the people **עִמּוּ**, (first person plural), in bastard form a manipulated version for one-way communication, "to us", done to serve the hierarchy of Satan and the dictatorship of theology. While the theologians elevated themselves, they would destroy all reform and reconciliation and all true communication with the trinity. As apostolic protector of the reformation, the KJV preserves the canonical context. The same Hebrew form originates with the providential saying that "We have" **עִמָּנוּ** in Gen 24:25, which should makes it more understandable what G-d's sola S provision is about and what Jesus refers to called "mansions" in the KJV in John 14:2, and how that became a Wasteland under theological administration throughout history. Preparation and sola S provision in John 14:2 are the same.

Exo 20:20 In Gen 9:9 was the missional You-objective outlined before more written provisions were given. From here the first tables have got their contents but have not yet arrived from the mountain. In extention to sola Vau/And ruling the ending of Gen 9:9, about the future, here comes one of the tests of faithfulness to sola Vau/And and its missional objective, testing the potential, to "prove you" נסות אתכם. Here is a "test" preceding a direct object marker with a plural "you" suffix. By the end of time, is the object-marked mission inseparable from the preposition "with you" or G-d with us. In the NABRE is sola Vau/And removed from start due to Moses as stand-alone mediator, the same in the NIV, ESV, NASB (1995), MEV, NLT, CSB, NRSV-UE, NET Bible etc. In modernist versions, to be a counter-reformatory mercenary is to be in the crowd of bastards denying sola Vau/And and making Moses a stand-alone mediator. It should be reasonable that the first thing the Comforter must do in John 16:8 is to restore sola And, removed also there in translations like the NIV.

Exo 20:20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

Exo 20:20 וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אַל־תִּירָאוּ כִּי לְבַעֲבוּר נַסּוֹת אֶתְכֶם בָּא הָאֱלֹהִים וּבַעֲבוּר תִּהְיֶה יִרְאָתוֹ עַל־פְּנֵיכֶם לְבִלְתִּי תֶחֱטָאוּ׃

Exo 20:21 Regardless of what Moses might do, the sola Vau/And Advocate stands with the people. Again, notice where social stability, true standing, and the means to stand in Eph 6:11+ come from. In the Hebrew and KJV the implications of sola Vau/And is also to have a much longer horizon while waiting for the sola S material to be finished and the people made ready and coming close to receive them. In the NKJV, NASB etc., this is limited to a local scene where sola Vau/And is rejected, and no prophetic horizon is present. In this early BC the people would be equally far off Rev 20 and Horeb. With or without the whole canon in mind, the local has no more redemptive meaning than the reality of the longer perspective. With no capacity to bring in AD and Golgotha's gospel perspective, there is no more capacity to bring in Y2K and Rev 20. Again, remember the relevance of Rom 15:4 and 1 Cor 10:11 for the world in the end to utilise the written redemptive material they were ready to receive the first written portion of.

Exo 20:21 And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

Exo 20:21 וַיַּעֲמֹד הָעָם מֵרָחֹק וּמֹשֶׁה נִגַּשׁ אֶל־הָעֲרָפֶל אֲשֶׁר־שָׁם הָאֱלֹהִים׃ ף

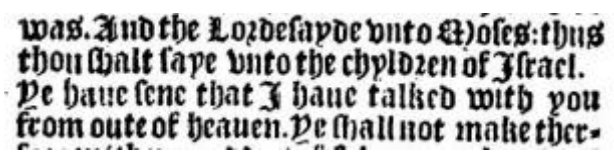
Here is a substantive test fro Exo 20:21. Do you see that "from" מ "afar off" רחק will have limited value until the final tribulation has brought the reality of ruling headache sufficiently near to substantiate where, or "that there" אשר־שם?

Exo 20:22 More “with you” in the KJV vs “to you” in modernist versions. Verse 22 is the next paragraph in the NABRE. Notice that denial of the KJV word “testament”, in use from Matt 26:28, is an AD extension for Levitical continuation, the next NABRE paragraph heading. First that Moses was Accepted as Mediator from verse 18, then The Covenant Code from verse 22. Most sola S-denying mercenaries would follow and say “covenant” in Matt 26:28. With you, from the 1500s, took the world out of the medieval swamp. Now the theologians work to push the world back there, speaking “to you” from the pulpit as administrators of their substitute “covenant” ideology. As seen in verse 19, the written foundation, G-d with us, was in place from Moses began to write the Torah for T’s target priesthood. How the theologians manipulate textual details in translation is evidence of their own obstinate mindset. When the phrase “with you” עִמָּכֶם (second person plural) is turned around by reading, the target priesthood of readers can do the interpretation, “we the people” (first person plural). If the manipulated wording “to you” was limited to some parts of OT that might be ok, but the point is how to manipulate the whole Bible to serve antichrist’s theological pulpit elevated above G-d and the people.

Exo 20:22 And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

Exo 20:22 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה כֹּה תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל אַתֶּם
רְאִיתֶם כִּי מִן־הַשָּׁמַיִם דִּבַּרְתִּי עִמָּכֶם׃

For more context on Exo 20:19, 22, the phrases “with us” in verse 19 and “with you” in verse 22 originate with Tyndale/Coverdale (1535), and are the same in Matthew’s Bible (1537), the Great Bible (1539) the Geneva Bible (1560), the Bishops’ Bible (1568), and in the KJV, translated from the Masoretic text. The counter-reformatory response came with the papist Douay (1610) text (translated from the Latin Vulgate), which is what the modernists are aligning their translations with in agreement with their Codex Satanicus ideology. As will be seen in many instances, especially in NT, the modernist liars state in several prefaces that their translations continue the long line of translations faithfully continuing the legacy of Tyndale and the KJV, while actually using Codex Satanicus, manipulating the textual details, and aliging their apostate fabriations with the counter-reformatory Douay-Rheims. Here is Exo 20:22 from the Great Bible (1539).


was. And the Lorde sayde vnto Moses: thus
thou shalt saye vnto the chyldren of Israel.
Ye haue sene that I haue talked with you
from oute of heauen. Ye shall not make ther-

For extra Hebrew context on Exo 20:22, the modernists would accept a translation of the children or little ones “with you” עִמָּכֶם in Exo 10:24 but reject “G-d with you” based on the same Hebrew phrase and vocalisation. As will be seen in many examples, textual manipulation is a matter of priesthood and is done to protect the pulpit establishment. They will repeatedly go after textual compositions provided for the target priesthood in

support of the Bible's original intent. With us/you vs To us/you, is so explicitly what the reformation was about that verses like Exo 20:19, 22 and the war for and against reform is built into the two translation parties. How the KJV has proven itself unbeatable, still standing after numerous shortlived translations made to replace it, is in itself a testimony and reminder of Gamaliel's advice in Acts 5.

Exo 20:23 How the Hebrew and the KJV outline a synergetic spectrum. The Bible can be used to make whatever intended, and that became the historical case. The KJV says how the cultural last half depends on the lingual and missional first half. Now after the rejected "with us/you" in verses 19, 22, you should be able to decode the trap set for the Codex Satanicus committees making their own idols "with me" **אִתִּי**. Exo 20:23 builds a yellowish Ye/You background for Lev 26:1. The KJV says how the theologians would use the Bible as means for all other purposes than the intended, and the modernists are doing all kinds of textual gymnastics to avoid that seen in the translated text. While the modernists accuse KJV onlyists for bibliolatry, the actual modernist forgery is a cover-up by invalid italics to hide reality. Examples of invalid italics are found in the NKJV and NASB. The KJV is a word for word translation of the Hebrew, which also means to unveil the apostate condition in the apocalypse. As translated in the KJV, it says literally what Codex Satanicus and Dung hill is about, and how antichrist's agenda 2030 and its iron/clay reign intended to use a perverted Bible as its foundation. Means of deception were made by means of the textual provision, "with me". Scriptural deism, in absence of the trinity, would take the books, pervert them, and use them as a vicar platform for theological deism.

Exo 20:23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

Exo 20:23 לֹ֣א תַעֲשׂ֗וּן אִתִּי֮ אֱלֹהֵי֒ כֶ֣סֶף וֵאלֹהֵ֣י זָהָ֔ב לֹ֥א תַעֲשׂ֖וּ לָכֶֽם׃

Here is a test case for Exo 20:23. Remember that in the KJV is Being the foundation for Doing, and "being" is referenced with the trinity. Do you see how the NKJV turns this first half into syncretism? The KJV is descriptive and diagnostic about historical facts. The NKJV masks that and makes itself a champion of syncretism. It is necessary also to incorporate that the anthropological KJV represents a descriptive and diagnostic point of view. The theological NKJV represents a prescriptive point of view, indicating what the dictatorship of theology has been about historically, and what antichrist is aiming at.

Exo 20:24 About first instance "record" and how it rules Johannine Comma recording, all redemptive details through the canon, its bloodlined reality and trinitarian testimony of Jesus following the inner sola S story from Genesis to Revelation and with OT ruling how to read the first NT instance in John 1:19. It is relevant how the KJV colon in this verse binds the future after it to the past before it, how Joshua represents the aftermath of Moses and the Torah, how NT extends OT, how this record relates to Mal 3:16, and not the least, what the true Comma and it recording in this case say about Matt 7:23. His visit and his presence after the colon depends on that before the colon. Notice the same in Matt 7:23 and how the KJV repeats this colon set between things before and after.

Exo 20:24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen**:** in all places where I record my name I will come unto thee, and I will bless thee.

Exo 20:24 מִזְבַּח אֲדָמָה תַּעֲשֶׂה־לִּי וְזָבַחְתָּ עָלָיו אֶת־עֹלֹתֶיךָ וְאֶת־שְׁלָמֶיךָ אֶת־צֹאנְךָ וְאֶת־בְּקָרֶךָ בְּכָל־הַמָּקוֹם אֲשֶׁר אַזְכִּיר אֶת־שְׁמִי אָבוֹא אֵלֶיךָ וּבֵרַכְתִּיךָ׃

For more redemptive context on the meaning of identity and covering, it may be helpful to merge Exo 20:24 with Gen 1:31. G-d is potentially blind to everything covered by THAT. Every thing THAT, is not only the prophetic black/white perspective but a story of principal justice providing a cover over THAT subsidiary side. Every thing THAT, is the guiding lens to and through the canon with recorded, saving effect in Exo 20:24. In this context is G-d's image and Asher's launch pad not only missional but unifying.

Gen 1:31 And God saw every thing that . . .

Gen 1:31 וַיַּרְא אֱלֹהִים אֶת־כָּל־אֲשֶׁר

If you now compare all "record" about the inner canon and the testimony of Jesus, and read first NT instance "record" in John 1:19 vs second and third instances in John 1:32-34 and the context they belong to in John 1:29-36, you have the recorded and witnessed story why John did not have to ask questions like John 1:19.

One final test question about Exo 20:24 and Matt 7:23: As you realise how all 66 books are bound together for canonical unity, and you realise how NT depends on OT, you will have to do some serious questioning regarding canonical Johannine Comma recording and the two Colons: Why do you think that Christendom with its textual and missional corruption regime and its antisemitic attitude toward the Jewish preservation regime never could expect to enjoy the glory of G-d's presence? If you read Matt 24:35, do you see that preservation, presence and real presence are the same in terms of life and death?

Exo 20:26 This chapter has two sides. First the commandments, Thou shalt "not" **לא**, and now the other side and the hierarchy of Satan as subsidiary and criminal framing of all the commandments, Thou shalt "not" **לא**. As a twofold message also in this chapter, will the commandments be fulfilled when the hierarchy of Satan is taken down and can no longer use the Bible as a platform for evil. In addition to contrast the two priesthoods involved, is Exo 20 a parallel message saying that the only form of ascent or rapture עלה that will take place, is in this "and-not" **ולא** form. The only thing achieved with the Levitical "whole burnt" עלה brass and fire department is to prove the impossible. All the eucharistic vanity of Pope and Magisterium would only prove that the Pope is nothing but a carnal Flesh Almighty. There was never anything saintly there. Chapter ending in Exo 20 serves as a vicar scaffolding for the rest. Christ did both fulfil and end the law in the sense that Exo 20:1-17 shall be fulfilled, and Exo 20:26 shall be ended.

How synergy is indicated in verse 23, is in verse 26 clearer on how scripture provided a basis for the fabrication of another gospel. Theologians would edit, manipulate, interpret, and translate the text in all other directions than the intended, but mainly use scripture to prove the point that the Bible became a platform for Satan's hierarchy, the background for the reformation, and for the need to liberate scripture from all vicar interpretation. It needs to be read together with verses 1-17, especially how the ruling desire in verse 17 contributed to the drive to be a vicar god in his own universe in verse 3. Verses 3 and 17 are driving fuel explaining why the carnal, self-elevating scaffolding in verse 26 would be built for first brat among brats, what the prominence of Satan's theological hierarchy is about, what the priesthood of time, law and sin would do, and what Paul refers to with the phrase "carnal commandment" in Heb 7:16. The more absolutist horror associated with Exo 20:3, 17, 26, the more absolute theft, enslavement, and possessive property business associated with Levi's Lackland commandment in Exo 20:15.

Exo 20:26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

Exo 20:26 וְלֹא־תַעֲלֶה בְמַעֲלֹת עַל־מִזְבְּחִי אֲשֶׁר לֹא־תִגָּלֶה עֶרְוָתְךָ עָלָיו׃ ף

Here is a test case for Exo 20:26. Do you see that the Hebrew and the KJV is descriptive and diagnostic and makes this verse a common denominator for all the stuff theologians would make prescriptive and normative legalism for the masses but not for themselves? Next, do you see that Christendom's pontifical pimpriarchate always was presided over by history's longest lasting naked emperor living in denial of sola S nutrition provided for clothing? Do you agree that the only relevant and only really beneficial interpretation of scripture is not text in textual context, but text in missional and historical context? Do you agree that theological exegesis would never come close to the level of relevance to be proven by anthropological eisegesis? Do you see why endless fraud fuels the reason why theologians insist that local, time-specific, and a culturally specific textual exegesis is the only permitted? The point is that if the theologians successfully can eradicate how scripture interprets scripture, there are no universal connections between the Torah and the book of Revelation, no connection from Amalek to the great Whore in Rev 17 etc.

The first half of Exodus is now done.

Exo 21:1 Which Moses would you prefer in a legislative position? Which Thou equals Which Land. If the outcome would be the same regardless of person, then there would be no collision between Jesus and the scribes, and Moses would not have to stay forty years in Midian before going to his mission field. Multiple elements must contribute to the changeover from the twofold anthropological Bible to a one-sided theological story. By taking themselves out of the redemptive equation and presenting themselves only as mediators and interpreters (prophets and apostles), commanding people to confess their sins in an administered confessional, the theologians orchestrated a total whitewashing. Reality about their dictatorship and legalistic tyranny would be presented as theology and theocracy. With twofold anthropology and reality of the Hebrew and KJV restored, the eisegetical, target priesthood can have a much better understanding of history by the scriptural blueprint. Remember the carnal lust in Exo 20:17, 26 to manipulate the Bible as means to build a vicar throne in Exo 20:3, and what the selective WHICH switch in the KJV says about it. By combination, it should be clear where Codex Satanicus come from and how things beginning in Gen 3:1 would lead to Satan's universal jurisdiction when the throne in Exo 20:3 were occupied for the tyrannical dictatorship of theology. The Bible must take a distinctly vicar form under the dominion of antichrist, the vicar of Christ, setting up a substitute throne with an integrated legislative and judicial court in Exo 20:3. Again, for those with another gospel, it is irrelevant what the text was meant to say and achieve. The only relevant position is how we can use it to get what we want. For Berean readers of the diagnostic Bible, it is important not to be fooled by theology and modernist ideas insisting that the Bible has only one story, because that is how they want to mask the alternative reading they historically have exploited by abusing the text for another gospel. They perverted the Bible for use in the legalistic slaughterhouse of killing letters, made the dichotomy, and provided the evidence, in reality exercising the tyrannical dictatorship of theology, but calling it theocracy. These twofold things would flow from twofold combinations of verses and readings like Exo 20 and Exo 21.

Exo 21:1 Now these *are* the judgments **which thou** shalt set **before them**.

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם׃ Exo 21:1

Exo 20:3 **Thou** shalt have no other gods **before me**.

לֹא יִהְיֶה־לְךָ אֱלֹהִים אֲחֵרִים עַל־פָּנָי׃ Exo 20:3

Before continuing, here is a simple test question for Exo 21:1 and Exo 20:3. Do you see the historcial reason for the need to separate problem from people, why it was necessary to liberate the Bible from all vicar interpretation, do separation of state powers, and most important, separate and liberate the state from the church? One of the repeated points in the final tribulation is to refresh the people's understanding of despotic tendencies and pontifical perversion of scripture. Another gospel means a gospel used for state control, and have a puppet state under antichrist's jurisdiction according to medieval ideology. It should be easy to decode how such an integrated church-state would work in Exo 21:1, and how all the increasingly repressive legislative measures now imposed from a supra-national level on the state is done in agreement with the vicar version of Exo 21:1 when the true Bible has been replaced by Codex Satanicus and its vicar lordship.

Next test case on Exo 21:1 before continuing. Do you see that in this case it seems imore important for copycats like the NKJV and NASB to agree with the anthropological KJV than being true to their theological ideology and practice, which would require a comma after the word "judgments"? Do you see that the KJV's jot and tittle accuracy means that presence or absence of punctuation is distinctly meaningful, but in modernist versions is punctuation a part of the universal relativism of theology. While professing that the text of the Bible is theological, they make anthropological examples like this, proving that it is impossible to be consistent in turning the Bible into something it is not. For different reasons, the first punctuated "which" in Gen 1:7, and the first non-punctuated "which" in Gen 1:21 in the KJV are both cases of deliberate punctuation, the same in Exo 21:1.

Now at the doorstep into the second layer of Exodus, the importance of the Elleh school and the need for physical and mental exercise must be stressed. The most important in this verse is that people in time shall learn to sort out Which Moses and which Lord the commandments come from, THIS or THAT, not to be fooled by occasion-seekers and false imaging. Moses must first prove who he is and the authentic originator behind the ordinances and the mental gymnastics set forth to avoid confusion and vicar beliefs. The danger is that when theologians reject the anthropological foundation of the Bible, they reject the Elleh school from start and how it points to the anthropological HM entity at the end. Now it is essential for canonical unity that Moses follows Noah and Abraham. How Moses appears before them in the temporal, rules the outcome of being found just or righteous. Exo 21:1 is an exact reproduction of Gen 6:9, 7:1, 15:6, verified in Exo 3 before Moses is commissioned, and eventually to become universal competence in the priesthood of believers exercised for their self-protection. The heart is the legislator. No legislator will make any other laws than framed by his heart. That is the anthropological foundation of the Bible, and the lingual and anthropological competence the priesthood of believers must have for self-protection and when reading this verse and dealing with things like Which Land or Which Thou. Even here and in Eph 2:20 it is vital to see the implications of a unifying canonical life story and how to recognise constitutional truth and falsity in person and print. Jesus would simply say that what ye did to them, ye did to me. The Bible is really simple for readers willing to accept its missional premise, and the Elizabethan language makes it really simple to pick up these canonical precepts. It is fairly obvious that the only form of authenticity is canonical, and it should be no-less obvious that canonical, doctrinal, and tabernacle baptism is the only authentic way how to recognise why the Baptist appeared together with Jesus. To follow the canonical order of things and its strictly logical consonance, is to find that a person with vicar legislative motives, a false gospel in Exo 21:1, will never truly appear in Exo 20:3.

Exo 21:2 In the Hebrew and KJV the Bible speaks total redemption. In the mind of a theologian this is only an economic Cainesian balance as seen in the NKJV and NASB.

Exo 21:2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

Exo 21:2 כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבַשְּׁבִעִת יֵצֵא לַחָפְשִׁי חִנָּם׃

For more context on Exo 21:2, free for "nothing" חנם belongs to G-d's realm of grace where it cannot be paid for anyway. The KJV translates the Hebrew in its redemptive context. Modernists like the NKJV and NASB are lexical/textual and done outside the redemptive dimension of text in missional context. So, just like verse 1, which Moses would you prefer as legislator and translator of the Bible? If you compare the endings of Exo 21:2 and Mark 7:11, do you see how the dictatorship of theology demands control and refuses both endings in the KJV and wants to command their substitute orders as seen in the NKJV and NASB.

Exo 21:6 First instance of the plural "judges" אלהים in the KJV is one of the minority cases where this translation alternative is used. Elohim may be translated, G-d, gods, or judges. In whatever form, this master-servant relation is fixed the same way the throne in Exo 20:3 is set up. In whatever form, its lordship defines the meaning of servanthood. In whatever form, it means universal jurisdiction.

Exo 21:6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.

Exo 21:6 וְהִגִּישׁוֹ אֲדֹנָיו אֶל־הָאֱלֹהִים וְהִגִּישׁוֹ אֶל־הַדֶּלֶת אוֹ
אֶל־הַמְּזוּזָה וְרָצַע אֲדֹנָיו אֶת־אָזְנוֹ בַּמַּרְצֵעַ וַעֲבָדוֹ לְעֹלָם׃ ס

Exo 21:23 First step in some verses on the legal order and judicial administration in Tamar's veiled under-world. Do you see that the most relevant example of mischief is the denial of the redemptive sola Vau/And remedy coming with the printing press, and how that led to holocaust? Notice that life for life might be a subsidiary story or it could end with the principal Golgotha unveiling Tamar as a part of the first-principle solution. In a vicar world order, where the priesthood of Satan would have universal jurisdiction, this instead-of sphere would lead to death. In the Hebrew and KJV this verse continues the descriptive story in Exo 20, how things Shall be, also when that prophetic horizon is lost and the dictatorship of theology used the opportunity in the temporal absence of the trinity and were able to exercise its criminal administration. It is like Exo 20:13. Instead of a truly prophetically fulfilled Shall be, to end all killing, the theologians want a Bible which prescribes endless legalism and judicial handling of murder. You should use this opportunity to comprehend the twofold Bible. The KJV is a foreteller describing how things will be in certain conditions. Theologians and other modernist minds will read it as prescriptive and normative (legalism) according to the dictatorship of theology. Cases like this explain how the shallow defaults to legalistic tyranny. The eisegetical readers will understand how the first half simply conditions the last half. If the streets are full of murderers, there is no reason to expect that lawyers and judges in court to deal with such will have any more qualms with killing the murderer to solve the problem. They are representative minds. As historically proven, it would synergetically intensify these things when the Bible came into the hands of theologians exercising the prescriptive and normative dictatorship of theological legalism, still the same today. As seen by profiling,

the KJV in this verse is about conjunctive sola Vau/And means of reunion. In the NKJV and NASB it says how the disjunctive sola Vau/But would bill more divorce.

Exo 21:23 And if *any* mischief follow, then thou shalt give life for life,

Exo 21:23 וְאִם־אָסוֹן יִהְיֶה וְנָתַתָּה נֶפֶשׁ תַּחַת נָפֶשׁ׃

Now a test case for Exo 21:23. Do you see that in order to solve the problem must the KJV as apostolic protector of the reformation stress the point of deliberate mischief in the manipulative dealing with scripture, where theologians and modernists will only say that this could be any accidental "harm" or random "injury"? This cover-up began with the ASV, leading to the present "scientific" mindset. Things would slowly change from definite security and certainty, to doubt and uncertainty.

ASV 21:23 But if any harm follow, then thou shalt give life for life,

Here is a most relevant extra test for Exo 21:23, saying why sola S jurisdiction was built into the words when they were first recorded. In the KJV is surety and clarity the same need in the first half and the last half, but in the tyranny of relativism and when the dictatorship of theology is made ruler, is the dubious first half the shaky foundation for whatever is judged in the last half. Be aware why all the bastard translations appeared in a historical context where even the most solid statistical evidence were in place for a distinct empirical answer, but the tyranny of relativism is a standard mantra saying that we cannot be sure what caused this or that. Modernist translation committees do their work at the centre of this evil tyranny of relativism preparing for antichrist's iron/clay reign. Do you see what denial of two equally distinct halves in this verse has to do with the theological denial of the sola S blueprint of history? For more Hebrew context, the same root originates in Gen 42:4, where the Benjamite dimension is the framework for the same deliberate "mischief" **אסוֹן** translated in the KJV, but an accidental calamity, harm, or disaster in the ASV, NKJV, NASB, NABRE etc. Scriptural providence made it sure and clear. Theological contributions did only change it to doubt and uncertainty. Mischief is intentional, deliberate, and has a human perpetrator. The change to calamity harm, or disaster, is how the theologians whitewash the translated text, done by another lexical sense where the Hebrew does not cover the "evil" essence of it. Theologians and modernists need a messianic solution to the exterior and environmental, not a remedy to solve the problem of original sin and its intentional malefactor. This is next reminder of William Booth about Christendom without Christ, foregiveness without repentance etc. In Exo 21:23 the relativist dictatorship of theology wants a sure death sentence based on inconclusive evidence. One of the points with the KJV use of "mischief" is how multiple OED senses explain how this word connects an effect to its cause or agent. Modernist versions translate the uprooted and whitewashed element where the effect is preserved but the cause is removed and hidden, just like the no-longer known mystery of iniquity the theological establishment are working to remove together with the KJV. Theology prescribes an "evil one" without a priesthood of evil bringing forth law, sin, and death. If you put the latest and presently ongoing generational cycle on top of Gen 1-4 and the four generations from Abraham to the sons of Jacob, modernist committees translate an

uprooted version with no link between the growing frequency of earthquakes and growth of corruption, evil, and selfish ambitions in church and state. As seen in many cases like Covid 19, they want the effect, for a vicar solution, but not the real cause to be known.

Exo 21:24 Next legel step. Do you see what blindness to reality in general, and judicial blindness in particular, have to do with making a substitute sphere where the Abrahamic dimension is eclipsed? The point is Tamar's veiled world and vicar instead-of regime orchestrating "eye instead-of" עין תחת, as a substitute for enmishpat עֵין מִשְׁפָּט

Exo 21:24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

עַ֣יִן תַּחַת עַ֔יִן שֵׁ֥ן תַּחַת שֵׁ֖ן יָ֣ד תַּחַת יָ֑ד רֶ֖גֶל תַּחַת רָֽגֶל׃ Exo 21:24

Exo 21:25 Third step says how canonical consonance connects this subsidiary "stripe" to the principal remedy in Isa 53:6 in the KJV. The singular "stripe" is found only here. The difference is that Isa 53:6 includes the sola Vau/And remedy, saying, "and with his stripes" וּבַחֲבֻרָתוֹ we are healed. In the KJV are both the mischievous malefactor in verse 23 and the subsidiary stripe-giver in verse 25 equally tied to the principal Isa 53.

Exo 21:25 Burning for burning, wound for wound, stripe for stripe.

כְּוִיָּ֖ה תַּחַ֣ת כְּוִיָּ֑ה פֶּ֖צַע תַּחַ֣ת פָּ֔צַע חַבּוּרָ֖ה תַּחַ֥ת חַבּוּרָֽה׃ ס Exo 21:2

Exo 22:1 This type legal ordinances began with the second layer from Exo 21. First the first layer from Joseph in Exo 1 to the Word in Exo 20. Second layer means repeating the same while anticipating that the trinity shall fill the room in Exo 40. Just like Exo 1, saying that a new king arose, that did not only not know Joseph but he knew nothing. In the same way would all these concrete and pigheaded ordinances from Exo 21 have to be restated in a comparable way of ignorance while waiting for the spirit of knowledge to fill the void of reason in Exo 40. In continuation AD, theological Christendom is one of these pigheaded, deistic religions that would have to be spoon-feed with the most basic details while waiting for the Comforter and the spirit of reason to enlighten the readers. You should reconsider where this type ordinance come from while the world still live in a condition where moral depravity and lost responsible autonomy is the normal while the theologians have built their hierarchy and preached a false gospel to the world. Parents of sensible reason did not need the Bible to bring up their children to a moral standard in no need of these statutes. By scriptural synergy would the theologians with their false gospel make the world worse than ever. With the Bible in the hands of theologians did the gospel of Homeland kingdoms become a gospel of Lacklands and Whoredom. Even an economist can see that immoral behaviour like this is a bad investment.

Exo 22:1 If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

כִּ֣י יִגְנֹ֤ב־אִישׁ֙ שׁ֣וֹר אוֹ־שֶׂ֔ה וּטְבָחוֹ֙ אוֹ֣ מְכָרוֹ֔ חֲמִשָּׁ֥ה בָקָ֖ר יְשַׁלֵּ֣ם תַּחַ֣ת הַשּׁ֑וֹר וְאַרְבַּ֥ע־צֹ֖אן תַּחַ֥ת הַשֶּֽׂה׃ Exo 21:37

Exo 22:4 Repeating verse 1. Homeland vs Lackland is a spectrum reflecting the conflict of motives with a twofold logical drive built into it. G-d's target priesthood knows that they will benefit best from the Lord's blessed ordinance in a well-ordered state of affairs marked by social stability. G-d's 100% priesthood of enlightened readers will therefore drive society collectively in that direction. But for the despots behind Satan's 5% order and serpent anatomy, the Lackland direction is a totally different motive. It is easiest to maintain 5% control in chaos. When control also is more important than to gain profit, it should be even more easy to see how Agenda 2030 and antichrist's iron/clay regime is an agenda willing to sacrifice and ruin everything for the sake of total control. It is not about economic profit but full control for the 5% rulers and total enslavement for all the citizens. Based on the twofold Bible and its extremes, each priesthood will tend to move toward their respective end of the spectrum, total order or total chaos. With a twofold Bible, the Berean readers are equipped with the descriptive and diagnostic means saying what to expect whatever regime holds the ruling positions in church and state. History repeats itself. First the direction fixed from the Council of Trent to the 30 Years War, and later from Vatican I to the World Wars I-II and holocaust, and from Vatican II to antichrist's potential iron/clay horror. For the serpent regime is chaos both an occasion and a pleasure to be enjoyed and exploited. Today is the growing wealth in the hands of the corrupt the Lackland evidence certainly found in the hands of the perpetrators in the example form of this verse. If they manage to take it all in The Great Taking, they know very well that it will ruin all productivity. But control is more important than economy. Sola scriptura means a drive towards the Word in Exo 20 and the Trinity in Exo 40, but with theologians and their scheming things must move in the opposite direction.

Exo 22:4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

Exo 22:3 אִם־הִמָּצֵא תִמָּצֵא בְיָדוֹ הַגְּנֵבָה מִשּׁוֹר עַד־חֲמוֹר עַד־שֶׂה חַיִּים שְׁנַיִם יְשַׁלֵּם׃ ס

Exo 22:18 Next "suffer" vs "permit". How "suffer" comes with permission in the KJV is particularly relevant for today's society. While the intolerant and intolerable grew did the modernist editors destroy the lingual connection the reader needs to know. Codex Satanicus provides a foundation for the intolerable to become the totalitarian but without modernist readers discovering what the Bible says about it. The KJV describes the real world in the midst of growing paganism, syncreticm, and witchcraft forced upon people expected to comply but denied the right to know, protest, and go against it.

Exo 22:18 Thou shalt not suffer a witch to live.

Exo 22:17 מְכַשֵּׁפָה לֹא תְחַיֶּה׃ ס

Exo 22:20 How the Hebrew Elohim appears as a "god" in a pagan context at this stage.

Exo 22:20 He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.

Exo 22:19 זֹבֵחַ לָאֱלֹהִים יָחֳרָם בִּלְתִּי לַיהוָה לְבַדּוֹ׃

Here is a combined test case for Exo 22:18, 20. Do you see that while society is in self-destruct mode, the people have realised what it leads to, in agreement with the ending of verse 20 in the KJV. While the theologians will read also this ending as prescriptive (legalism), together with Exo 20, it is for eisegetical readers obvious that it is a simple prophecy how things will end if continuing down the pagan path.

Exo 22:21 More of the same. In the Hebrew and KJV the kernel describes how things shall be when the prophetic Bible is fulfilled, peace on earth is accomplished, and first-principle awareness has reached a level where man can live in responsible autonomy. But for the pigheaded and their prescriptive theology, this is something to be enforced by law and judicial measures. In its perverted form it is even used to support migration of the criminal and corrupt where national populations must tolerate and suffer their own national destruction while the rulers enforce their own toxic "human rights". In the real text the phrase, "thou shalt neither vex" לֹא־תוֹנֶה has a primarily mental dimension. In the uprooted NKJV the word "mistreat" has no corresponding dimension. The conflict between the KJV and the NKJV is double. First that first-principle justice promoted by the KJV ends this evil and takes man out of it, and while he is forced to stay there, the purgatorial dimension imposed as subsidiary justice will purge primarily the mental, also covered by the KJV. The uprooted, exterior, and non-prophetic NKJV misses the point in both the primary and secondary, chosing its lexical alternative to match the exterior. The NKJV is a counter-reformatory mercenary pushing secondary principles and doing a cover-up of the primarily mental and the first principles.

Exo 22:21 Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

וְגֵ֣ר לֹא־תוֹנֶ֔ה וְלֹ֥א תִלְחָצֻ֖נּוּ כִּי־גֵרִ֣ים הֱיִיתֶ֑ם בְּאֶ֖רֶץ מִצְרָֽיִם׃ Exo 22:20

Exo 22:22 Next step and more stuff which in the prescriptive mindset of theology must be enforced by law. In the KJV it is descriptive, prophetic, and self-fulfilling, but in the NIV and comparable translations it is obvious that such a concrete form of prescriptive legalism has removed the prophetic dimension and horizon from the Bible. The Hebrew and KJV are foretellers of the future and the eternal. Non-prophetic modernists like the NIV are upholders of legalism, the concrete, and the forever temporal. This is how the Bible divides itself by priesthood. The KJV provides for the priesthood of the eternal. The modernists provide for themselves and their forever temporal administration.

Exo 22:22 Ye shall not afflict any widow, or fatherless child.

כָּל־אַלְמָנָ֥ה וְיָת֖וֹם לֹ֥א תְעַנּֽוּן׃ Exo 22:21

Exo 22:28 Here is more of the same evil substance in Exo 20:13, 21:12, 22:18 etc. The first to notice in Exo 22:28 is how "revile" קלל stands in opposition to revelation. The next is how this is combined with the generic Elohim now after having met the definite Helohim and Welohim. Fear of the definite G-d is contrasted with mocking the "gods." In the NLT it is not a "must" to dishonour G-d, but if you have to, you can. The NLT is one of the just-in-time translations done in support of presently yellowish conditions.

Exo 22:28 Thou shalt not revile the gods, nor curse the ruler of thy people.

Exo 22:27 אֱלֹהִים לֹא תְקַלֵּל וְנָשִׂיא בְּעַמְּךָ לֹא תָאֹר׃

For more context, the modernist advocates are steadily using verses like this against the KJV after providing evidence that they have no fundamental canon and no categorical contrast of good and evil. What they do, is Exo 22:28 in practice. Modernist committees have no fear of G-d and his authorized providence. So, their spewing of useless bibles is the authorized KJV version of Exo 22:28 implemented by rebellious committees and publishers proving how this verse works while denying its authorized translation. For more context, this is a suitable place to list how the Hebrew אלהים and יהוה present themselves in a variety of literal contexts when an extra Hebrew consonant is prefixed. First Beth Elohim vs Beth Jehovah, about being for or against in terms of preserving a genealogy of Bn posterity. According to how Beth B makes itself legislative throught the canon, is a bias by default which all the way through the canon is a Beth B whore. The point is to notice the implications of adding Beth B to Elohim, first instance here.

Gen 21:23 Now therefore swear unto me here **by God** that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

Gen 21:23 וְעַתָּה הִשָּׁבְעָה לִּי בֵּאלֹהִים הֵנָּה אִם־תִּשְׁקֹר לִי וּלְנִינִי וּלְנֶכְדִּי כַּחֶסֶד אֲשֶׁר־עָשִׂיתִי עִמְּךָ תַּעֲשֶׂה עִמָּדִי וְעִם־הָאָרֶץ אֲשֶׁר־גַּרְתָּה בָּהּ׃

Gen 15:6 And he believed **in the LORD**; and he counted it to him for righteousness.

Gen 15:6 וְהֶאֱמִן בַּיהוָה וַיַּחְשְׁבֶהָ לּוֹ צְדָקָה׃

Secondly, Caph Elohim vs Caph Jehovah about, as-is verification, imaging, categorical likeness, and the comparative and paradigmatic C/K.

Gen 3:5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be **as gods**, knowing good and evil.

Gen 3:5 כִּי יֹדֵעַ אֱלֹהִים כִּי בְיוֹם אֲכָלְכֶם מִמֶּנּוּ וְנִפְקְחוּ עֵינֵיכֶם וִהְיִיתֶם כֵּאלֹהִים יֹדְעֵי טוֹב וָרָע׃

Exo 8:10 And he said, To morrow. And he said, *Be it* according to thy word: that thou mayest know that *there is* none **like unto the LORD** our God.

Exo 8:6 וַיֹּאמֶר לְמָחָר וַיֹּאמֶר כִּדְבָרְךָ לְמַעַן תֵּדַע כִּי־אֵין כַּיהוָה אֱלֹהֵינוּ׃

Thirdly, He Elohim vs He Jehovah – The definite G-d and creator of authentic fear and salvation vs a nominal, ??definite Jehovah, “the” G-d of all flesh, with no Zion prospect.

Gen 5:22 And Enoch walked with **(the) God** after he begat Methuselah three hundred years, and begat sons and daughters:

Gen 5:22 וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת־הָאֱלֹהִים אַחֲרֵי הוֹלִידוֹ אֶת־מְתוּשֶׁלַח
שְׁלֹשׁ מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃

Jer 8:19 Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: *Is* not **the LORD** in Zion? *is* not her king in her? Why have they provoked me to anger with their graven images, *and* with strange vanities?

Jer 8:1 הִנֵּה־קוֹל שַׁוְעַת בַּת־עַמִּי מֵאֶרֶץ מַרְחַקִּים הַיהוָה אֵין בְּצִיּוֹן
אִם־מַלְכָּהּ אֵין בָּהּ מַדּוּעַ הִכְעִסוּנִי בִּפְסִלֵיהֶם בְּהַבְלֵי נֵכָר׃

Next, Vau Elohim vs Vau Jehovah, how all things are defined by W means, in person and in print. From the first wording, and-God and And-the-LORD, today's readers have both the general book of nature and the particular revelation in the written W, to verify how that supply defining power of salvation and how it contribute to create definite fear of G-d and true Lordship. Abram had only some oral guidance and the book of nature. Sola Vau or And-G-d says how he sent his Word for salvation and healing. Abraham's missional field in Gen 13:14 is mirrored by sola Vau in Gen 50:24.

Gen 50:24 And Joseph said unto his brethren, I die: **and God** will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

Gen 50:2 וַיֹּאמֶר יוֹסֵף אֶל־אֶחָיו אָנֹכִי מֵת וֵאלֹהִים פָּקֹד יִפְקֹד
אֶתְכֶם וְהֶעֱלָה אֶתְכֶם מִן־הָאָרֶץ הַזֹּאת אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּע
לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב׃

Gen 13:14 **And the LORD** said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

Gen 13:14 וַיהוָה אָמַר אֶל־אַבְרָם אַחֲרֵי הִפָּרֶד־לוֹט מֵעִמּוֹ שָׂא נָא
עֵינֶיךָ וּרְאֵה מִן־הַמָּקוֹם אֲשֶׁר־אַתָּה שָׁם צָפֹנָה וָנֶגְבָּה וָקֵדְמָה
וָיָמָּה׃

Next, Lamed Elohim vs Lamed Jehovah, how everything is referenced and how Lamed makes two realms. With a 2xBn breach, the general warning is to mind the gap. Here is evidence that false fear equals respect of person and vicar flesh in the gap. The eternal and everlasting is contrasted by the temporal and its vicar god and vicar priesthood. The priesthood of readers must capture what is stolen from them in the temporal realm. Here it is really important to see how the word "between" covers the room Satan's instead-of regime made for itself by the 2xBin and how that potentially is closed in Mal 3:18, and it is no less important to realise what kind of worship Gen 4:3 is referring to in the early void of reason before having any defining means to avoid Lamech's vicar lordship.

Gen 17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

Gen 17:7 וַהֲקִמֹתִי אֶת־בְּרִיתִי בֵּינִי וּבֵינֶךָ וּבֵין זַרְעֲךָ אַחֲרֶיךָ לְדֹרֹתָם
לִבְרִית עוֹלָם לִהְיוֹת לְךָ לֵאלֹהִים וּלְזַרְעֲךָ אַחֲרֶיךָ׃

Gen 4:3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

Gen 4:3 וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְּרִי הָאֲדָמָה מִנְחָה לַיהוָה׃

Next, Mem Elohim vs Mem Jehovah. Here is first instance Mem-Elohim 2 Chr 35:21, but Job 32:2 is shorter and much easier to capture on how Moses and Maslow contribute to the story of relativist authority, how Satan's hierarchy is made, and what it means to stand in the gap and meddle with these things. Now it is really helpful to know why the Hebrew Mem is so flexible that it was the perfect fit for the naming of J. C. Maxwell and his equations about the nature of relativity, and why for the same reason Maslow is so useful in decoding Moses vs the Messiah, and the conflict between the hierarchy of the legalistic, surviving fittest antichrist and the egalitarian kingdom of G-d and Christ. Secondly it is no less important to see this connection to the relativist danger of religion divorced from the defining power of first principle and sola scriptura, and why sola S is the empowering means to flatten the mountains of original sin mounted around Satan's magisterial hierarchy, in essence why sola scriptura is so structurally reformative in the framework of Mem. Satan's theological hierarchy is the fruit of the lost ethical reflexes sola scriptura brings. After reading Job 32:2 it is easier to see the gap mediator position in 2 Chr 35:21, the same relative ladder in Psa 8:5, and how Moses and Maslow agree on a ladder of falsity and the non-egalitarian nature of unbelief in contrast to the definite Helohim and Welohim. Mem-Jehovah repeats a relative story in the Jehovah framework which has a much weaker ability to produce the same spectrum of knowledge. Here it is seen how Mem makes a relative framework for peace by definition and for wrath by the lack of definition, and how interpretation mirrors representation. Who the person called "he" is in Job 32:2 belongs to the relative puzzle and contributes with even more of this relativist drama. Notice that relativism and the totalitarian hierarchy where wrath builds up cannot define cause and effect and the reason for itself, its wrath, and the root of it. Missing reason and faulty causation is modelled in the framework of Mem-Elohim. The next to notice is what this verse says about the conflict between prescriptive theological legalism and descriptive and diagnostic anthropology in the KJV. Do you see where Satan's hierarchy come from and how Mr Wrath ended up in a seat of power above G-d? Do you see how the mental may or must mess with the textual and the missional in this relativist framework?

Job 32:2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.

Job 32:2 וַיִּחַר אַף אֱלִיהוּא בֶן־בַּרַכְאֵל הַבּוּזִי מִמִּשְׁפַּחַת רָם בְּאִיּוֹב חָרָה אַפּוֹ עַל־צַדְּקוֹ נַפְשׁוֹ מֵאֱלֹהִים:

Gen 18:14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

Gen 18:14 הֲיִפָּלֵא מֵיְהוָה דָּבָר לַמּוֹעֵד אָשׁוּב אֵלֶיךָ כָּעֵת חַיָּה וּלְשָׂרָה בֵן:

These were the first instances appearing in the Hebrew OT. The last is Schin Jehovah with no parallel in Elohim. The just shall live by faith. Why is this judicial controversy presented as a legal case and war, the temporal accuser vs the eternal advocate? Notice how ontological existence builds its case from beginning to end in this verse.

Psa 144:15 Happy *is that* people, that is in such a case: *yea*, happy *is that* people, whose God *is* the LORD.

Psa 144:15 אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ אַשְׁרֵי הָעָם שֶׁיְּהוָה אֱלֹהָיו:

With the spectrum of diety put in place, it is time to return to Exo 22:28. Now it should make more sense why the AV1611 had a marginal note on this verse with reference to "judges" and Acts 23:5, implicitly how the breach would be filled with vicar flesh, and even more explicitly how ignorance may operate when mockery vs revelation is put in place in the text and in practice. Ultimately, when Exo 22:28 and Acts 23:5 are put face to face, blasphemy is associated with Niphil Basar Almighty in the gap, using scripture to defend himself against the intended purpose with scripture. So, if you read Exo 22:28 one more time, you may find that the separation of powers, church from state, put in place in this verse, is cancelled by Niphil Basar Almighty using the scriptural provision for self-protection. G-d is not the true G-d in the first half unless the truth is put in place in the last half. As historically well known today, a vicar priesthood is surrounding itself with yellowish imagery and blasphemes the true G-d. Exo 22:28 and Acts 23:5 repeat why is it so critical to sort out which Moses (and potential judges) in Exo 21:1. In the world of deism and antichrist's Christendom, there is no higher authority than the high priest model in Acts 23:5. The ultimate ruler and antichrist in the last half of Acts 23:5 points back to the first half, the same in Exo 22:28. Paul vs the patriarchal antichrist in Acts 23:5 is no different than later missionaries vs Christendom's patriarchal antichrists, and those plotting to kill Paul in these chapters were no different than the patriarchal apparatus trying to eliminate the reformers.

Exo 23:1 Second instance "false" should be read together with first instance, Exo 20:16, and first instance "falsely" in Gen 21:23 as judicial S-issues according to Exo 20. This verse ends with the Hebrew hamas, which is violent and "unrighteous" חמס. Also here the KJV is explicit on root cause, and the NKJV must mix up that by changing the story from "raise" תשׂא a report, to "circulate" a report. Where the prophetic Hebrew and KJV expect the end of such root causes, the NKJV expects falsity always to be present.

Exo 23:1 Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

Exo 23:1 לֹ֣א תִשָּׂ֔א שֵׁמַ֖ע שָׁ֑וְא אַל־תָּ֤שֶׁת יָדְךָ֙ עִם־רָשָׁ֔ע לִהְיֹ֥ת עֵד חָמָ֖ס: ס

Exo 23:2 In the NKJV this is uprooted crowd theory. In the KJV the word "multitude" is about malefactor manner bringing out the essential kernel. Do you see that change of attitude from multitude to unity-tude means internal and external harmony after healing all the ruling headache which colours the phrase "multitude to do evil" רבים לרעת. It continues to the end with mass injustice and striving "cause" רב of "many" רבים. The pluralist attitude, or lack of unity-tude, associated with this "multitude" in the KJV would reappear as the problems coming with the beast in the Apocalypse. Converted to an exterior crowd in the NKJV, the key in the first half is gone, and root cause at the end of this verse is hidden. The KJV opens the kernel for insight into the multitude of problems coded by Resh in the kernel.

Exo 23:2 Thou shalt not follow a multitude to *do* evil; neither shalt thou speak in a cause to decline after many to wrest *judgment*:

Exo 23:2 לֹא־תִהְיֶ֣ה אַחֲרֵי־רַבִּ֔ים לְרָעֹ֑ת וְלֹא־תַעֲנֶ֤ה עַל־רִב֙ לִנְטֹ֣ת אַחֲרֵי רַבִּ֔ים לְהַטֹּֽת׃

Exo 23:3 Ideas like BLM and so-called white priviledge make certain verses relevant, including all the quarrel, strife, and ruling headache the Hebrew Resh is able to contain. Do you see how a legalist might use Exo 23:3 to justify himself in Luke 10:31-32?

Exo 23:3 Neither shalt thou countenance a poor man in his cause.

Exo 23:3 וְדָ֖ל לֹ֣א תֶהְדַּ֑ר בְּרִיבֽוֹ׃ ס

Exo 23:6 How the NLT uses the word "must" is found all over OT and NT. It continues how it is used in the commandments in Exo 20. Among these examples is Exo 22:19. It is not a must to exploit a widow or an orphan, but if you have to, you can. In Exo 23:6, it is not a must to deny justice to the poor, but if you have to, the NLT is on your side. A legal case like Exo 23:6 would be exactly what clever lawyers would be pleased to bend in a favoured direction to serve their clients at the expense of the poor if the NLT was true. Notice how the NLT makes a concrete case of Exo 23:6 in contrast to the abstract, universal, and principal KJV. The KJV follows the Hebrew word order the NLT reorders to make it concrete. Notice also that in the Hebrew and the KJV the poor "in his cause" בריבו is an anthropological struggle where strife ריב and real ruling Resh headache is involved. In the NLT it is a concrete case made legal theory divorced from reality.

Exo 23:6 Thou shalt not wrest the judgment of thy poor in his cause.

Exo 23:6 לֹ֣א תַטֶּ֔ה מִשְׁפַּ֖ט אֶבְיֹנְךָ֑ בְּרִיבֽוֹ׃

Exo 23:20 To stay on track means to follow T's singular target as modelled in the KJV. Beth B keeps a legislative link to Psa 119:9. To be preserved "in the way" בדרך is the same journeying Beth B from Gen 1:1, but beginning its written solution with Moses.

Exo 23:20 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

Exo 23:20 הִנֵּה אָנֹכִי שֹׁלֵחַ מַלְאָךְ לְפָנֶיךָ לִשְׁמָרְךָ בַּדָּרֶךְ וְלַהֲבִיאֲךָ אֶל־הַמָּקוֹם אֲשֶׁר הֲכִנֹתִי׃

Exo 24:1 Background for the rapture and the third heaven Paul refers to in order to gain founding, principal revelation (cf. 2 Cor 12:2). With Moses and the written dimension begins the means to make ascent, "Come up" עלה. In the KJV it is a sola Vau/And ascent but not so in the sola S-denying NKJV where a timed version is favoured. Notice that the point with means of deception is even to speak highly of the rapture but mask or remove the written means provided and required for ascent. Next, the principal point is punctuated in the KJV, that rapture is about the singular Thou. In the NKJV, NASB etc., the vicar story has no such principal approach to singularity, ascent, and means to do it, and is only about physical persons. The punctuated singular Thou was preserved in the RV/ASV, but from the RSV was the singular sacrificed in favour of the corporate You.

Exo 24:1 And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.

Ex 24:1 וְאֶל־מֹשֶׁה אָמַר עֲלֵה אֶל־יְהוָה אַתָּה וְאַהֲרֹן נָדָב וַאֲבִיהוּא וְשִׁבְעִים מִזִּקְנֵי יִשְׂרָאֵל וְהִשְׁתַּחֲוִיתֶם מֵרָחֹק׃

Exo 24:2 Next step in stressing the point with singularity, and making a distinct division with personal singularity vs the corporate and plural they. It is Moses and sola Vau/And, or simply, Moses and the Messiah. With the KJV translating BC text in its AD context, there is nothing new in John 14:6. With all books written for the target priesthood, the two parts, "but they" והם and, "and the people" והעם are no longer about disjunctive billing of divorce, but conjunctive means of reunion. When the representative, corporate priesthood dimension and the breach they belong to have been closed down, the last half will follow the singular example of Moses in the first half.

Exo 24:2 And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

Exo 24:2 וְנִגַּשׁ מֹשֶׁה לְבַדּוֹ אֶל־יְהוָה וְהֵם לֹא יִגָּשׁוּ וְהָעָם לֹא יַעֲלוּ עִמּוֹ׃

Exo 24:4 About sola Vau/And and how Moses agrees with Jesus, teaching and doing in Acts 1:1. Since Jesus is the Word in person, he would have no other choice than putting into action what Moses had written. Next, why the written word, sola Vau/And, requires elaboration and therefore is supported by tilling and Tamar's underworld terror until the

target is sufficiently plain. For universal reasons, the KJV does not translate third person singular about rising up like the NKJV does. With BC text in AD context, Vau/And is the driver of the story, not Moses. You can therefore read Vau/And in the same sense as Vau/And speaking it his own right in Zech 4:6 as a reminder that sola Vau is the ruler of the reason why it is called the Word of G-d. Exo 24:4 makes an equation where the object-marked missional objective equals all the words in print, **את כל־דברי**. Since the words are of eternal origin, is sola Vau/And in this writing Kethiv operation no-less involved than Moses the secretary.

Exo 24:4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

Ex 24:4 וַיִּכְתֹּב מֹשֶׁה אֵת כָּל־דִּבְרֵי יְהוָה וַיַּשְׁכֵּם בַּבֹּקֶר וַיִּבֶן מִזְבֵּחַ תַּחַת הָהָר וּשְׁתֵּים עֶשְׂרֵה מַצֵּבָה לִשְׁנֵים עָשָׂר שִׁבְטֵי יִשְׂרָאֵל׃

Here is a test case on the founding of the word in Exo 24:4. Every time the Word would be given, it is a twofold history of revelation and tribulation. The first half covers the revelation of the Word. The second halt covers the tribulation part with Tamar's regime doing the imposed subsidiary operations putting the principal in context. As a typical Bn building block, the "and-building" **ויבן** of such an "altar" **מזבח** would have these two sides, revelation and tribulation. The KJV is both consonant and transparent about the "under"-world. The NKJV and NASB make a cover-up.

Exo 24:7 Moses must also introduce the combination "book" and "covenant". One of the points is T's target, "and read in the audience of the people" **ויקרא באזני העם** Do you see that when Satan's hierarchy and its inquisitors had colonised the Bible and made the people their subjects, the anti-Copernican version, "hearing of the people" has become something totally different, as translated in the NKJV, NASB etc?

Exo 24:7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.

Exo 24:7 וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנֵי הָעָם וַיֹּאמְרוּ כֹּל אֲשֶׁר־דִּבֶּר יְהוָה נַעֲשֶׂה וְנִשְׁמָע׃

How modernist texts like the NKJV, ESV, and NASB have used "hearing" in Exo 24:7 turns the liberating KJV upside down and makes the text sound like theologians after an ended inquisitorial catechesis session ready for the next stage, executing confirmation of the subject member mass. In the descriptive KJV the people are the missional objective. In the prescriptive modernists they have become subjects. Translations are shaped to say what the committees want them to say. You have to apply the pre-1517 mindset of such judicial hearings where the inquisitorial judges would force the hearing of their subject masses, here called the people. This type dubious sentences work as means to deceive and are designed for Satan's hierarchy to enforce such judicial hearings. Subjects under vicar lordship in the last half, begin with subverting the first half.

It was predictable that “protestant” bastards would be aligned with the mindset behind the Douay where such inquisitorial “hearing” come from, a practical example of textual relativism and wickedness turning things upside down. In the KJV it is about a hearing people having ears to hear. In the relativist competitors, their dubious relativism can be used to enforce whatever the pulpit wants the text to say and whatever the magisterium wants as means to extract info from the people. In this context it is a must to understand Exo 21:1 and why people for their own safety must learn to sort out which Moses before giving him a legislative position. With BC text in AD context Exo 24:7 is about a people with a hearing (audible) capacity, but for theologians stuck in legalism and in the past, it could and would be used to continue such legal hearings AD of the people as subjects to the dictatorship of theology.

Exo 24:12 First instance about “table(s)” לוח. This verse must be read in the context of the architectural design of Noah’s Ark with three vertical stories, and Moses’ Tabernacle with a horisontal version of these three heavens. The point with being saved and raptured back to Pison and given the means to be preserved and to avoid backsliding, is implicitly stated here, “and be there” והיה־שם. Whether backsliding is read as fall and descent from Pison and from the third story in Noah’s ark, or as horisontal backsliding from the holiest of holy, Moses is the secretary of all ways it can be done. Read in order and as a processed journey, this verse builds ascent from the first word to the centre, and be there, but will soon backslide and go into descent if the means to stay up there are rejected, as the theologians have done. Verses like this make it even more relevant to repeat what Paul said in Rom 15:4 and 1 Cor 10:11, to study their example and their potential as the early group having barely received the first small portions of redemptive means.

Exo 24:12 And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

Exo 24:12 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עֲלֵה אֵלַי הָהָרָה וֶהְיֵה־שָׁם וְאֶתְּנָה לְךָ אֶת־לֻחֹת הָאֶבֶן וְהַתּוֹרָה וְהַמִּצְוָה אֲשֶׁר כָּתַבְתִּי לְהוֹרֹתָם׃

Exo 24:13 In the Hebrew and KJV is true action triggered with sola Vau/And involved, but that is not the case in the NKJV, NASB, NABRE etc., where action is independent of means of action. The KJV is accurately following the Hebrew. The inaccurate NKJV, NASB, NABRE etc., translate vicar ideas. In the redemptive context scripture was given for, is it also a point in itself that the Word triggers each person individually, but as seen in modernist versions is the corporate view overriding the text and how it is intended to work. Theologians want a leading establishment all must follow. They take the place of the word, which is literally put out of business by their vicar ideas universally agreed by scholarly consensus in modernist translations where sola Vau/And has no role.

Exo 24:13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

Exo 24:13 וַיָּקָם מֹשֶׁה וִיהוֹשֻׁעַ מְשָׁרְתוֹ וַיַּעַל מֹשֶׁה אֶל־הַר הָאֱלֹהִים׃

Exo 4:16 Trinitarian glory requires the real sola Vau/And presence the theologians deny also here. This verse in the NKJV is like Now without And in John 17:5.

Exo 24:16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

Exo 24:16 וַיִּשְׁכֹּן כְּבוֹד־יְהוָה עַל־הַר סִינַי וַיְכַסֵּהוּ הֶעָנָן שֵׁשֶׁת יָמִים וַיִּקְרָא אֶל־מֹשֶׁה בַּיּוֹם הַשְּׁבִיעִי מִתּוֹךְ הֶעָנָן׃

Exo 24:17 The same here. In the NKJV it is like cutting the link between shewbread and eyesight, and as expected in the NABRE, it is unthinkable to translate the 100% phrase about the "children of Israel." This verse is an example how denial of sola scriptura is manifested in print. In the KJV the syntax follows the Hebrew with the intent that the phrase "devouring fire" is intended to have energy and execute that with effect, but in the NABRE the vicar syntax takes the energy out of it and turns it into something seen with no corresponding energy. Read in context of Rom 12:20, do you see that no such energy would be allowed in hierarchical circles since that would be a threat to the ruling establishment upon such a "top" **רֹאשׁ**? After comparing the two verses, Rom 12:20 is no new invention in NT.

Exo 24:17 And the sight of the glory of the LORD *was* like devouring fire on the top of the mount in the eyes of the children of Israel.

Exo 24:17 וּמַרְאֵה כְּבוֹד יְהוָה כְּאֵשׁ אֹכֶלֶת בְּרֹאשׁ הָהָר לְעֵינֵי בְּנֵי יִשְׂרָאֵל׃

Exo 24:18 The whole chapter ends the same way. In the Hebrew and KJV sola Vau/And is the energy carrier that gets Moses up into the mount. First a purposeful comma, then a colon leading to the end with given sola Vau/And means to preserve Moses there. In the NKJV, NIV, MEV, ESV etc., is a period used to separate the last part from the first part it begins with as seen in the KJV. In modernist form it is a series of deistic words with no real meaning. Only a period means full grammatical break into separate sentences. It is also typical that in theological versions it is only a textual and physical consideration behind the translation, "on the mountain". In the anthropological KJV the point is to be therein, live therein, and learn therein, "in the mount" **בהר**, like Noah living "in" his generation in Gen 6:9. The KJV lives in and with the Hebrew kernel. Beth B begins with how Moses "went" **בא** "into the midst" **בתוך** to stay "in the mount" **בהר**. Uprooted lingual terms explain how life is detached from reality in modernist translations.

Exo 24:18 And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

Exo 24:18 וַיָּבֹא מֹשֶׁה בְּתוֹךְ הֶעָנָן וַיַּעַל אֶל־הָהָר וַיְהִי מֹשֶׁה בָּהָר אַרְבָּעִים יוֹם וְאַרְבָּעִים לָיְלָה׃ ף

An extra test in Exo 24:18 before leaving this chapter. If you read first instance “mount” in the KJV in Gen 10:30, do you agree that it is built into the redemptive journey and its lingual solution that the word “mount” is about mounting, or building, the same when Moses gat up there for more redemptive understanding and material for G-d’s building? In other words, do you agree that Y-up and sanctification is to be in a phase of mounting and building? In modernist translations are Gen 10:30 and Exo 24:18 about a physical mountain and no more. There is no building there, sola Vau/And is not permitted to have any role as builder and building material, and Moses is there only for a time period with no formative change, even it is stated later that his face is glorified from that experience. Beth B is the same journey in Gen 10:30 and Exo 24:18. In Luke 2:4 is the path from Nazareth to Bethlehem done for mounting and building reasons. It is one building block in a much greater lingual building. So, for mounting and building reasons, remember Rom 15:4 and 1 Cor 10:11.

Gen 10:30 And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.

Gen 10:30 וַיְהִי מוֹשָׁבָם מִמֵּשָׁא בֹּאֲכָה סְפָרָה הַר הַקֶּדֶם׃

Exo 25:1 More denial of “saying”. The KJV provides a complete translation. Modernists like the NIV, ESV, NABRE etc., are experts on how to fragment the Bible. Remember how the word “saying” works like an archive to be opened to bring the written evidence the modernists do not want preserved as originally recorded. As recorded evidence these words were provided with an eternal saying capacity. Why is it important for modernist text and translation committees to say that only the original autographs are authentic and inerrant when they do not even bother to translate what the Jewish preservation regime have preserved? If it is not important in translated form, these words might just as well be removed from the text they translate from. In the KJV is also this verse a substantive sola Vau/And saying. In the NKJV and NASB it is a timed alternative.

Exo 25:1 And the LORD spake unto Moses, saying,

Exo 25:1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃

Exo 25:2 About the children of Israel, a 100% egalitarian model of man’s free will in the Hebrew and KJV, but if you read the contrasting story in the NABRE, the children of Israel is not found in print, and the whole composition conforms more to the classical story of a hierarchy demanding and extracting what they want. The children of Israel are gone, the free will part is gone, and the remaning part is the hearts exposed and ready to be manipulated, until they prompt the wanted.

Exo 25:2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.

Exo 25:2 דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ־לִי תְּרוּמָה מֵאֵת כָּל־אִישׁ
אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ תִּקְחוּ אֶת־תְּרוּמָתִי׃

Exo 25:3 Next sensibility test concerning Moses and which Ye. If prescriptive, legalist brass was the mindset from start in verse 1, and the sons of Eli in 1 Sam 2 were ready to execute, as modernist versions lead the reader to believe, what kind of tabernacle unity would you expect in the rest of this chapter? In the context of patriarchal Christendom getting rich by taxing already wasted Lacklands, what is the link from verse 2 to verse 3, and from the tabernacle to the ruin in Amos 9? Some of the historical essence behind the whitewashing NABRE is the word "accept", to make the impression that people always would offer freely, while manipulating the text for distance to the brute reality of the 5% establishment historically using the Bible as an instrument to strip people of their wealth. Christendom's Lackland history describes how the greedy episcopate accumulated riches extracted from populations living in poverty. In the KJV is the word "take" integrated with prophetic reality, in the NABRE whitewashed by textual manipulation, "accept". It is fairly plain how these two words contrast transparency and vicar scheming. As one of the loyal ecumenic committees the NIV translates, "receive" from them.

Exo 25:3 And this *is* the offering which ye shall take of them; gold, and silver, and brass,

וְזֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ מֵאִתָּם זָהָב וָכֶסֶף וּנְחֹשֶׁת׃ Exo 25:3

Exo 25:7 First instances of "Ephod" **אפד** and "breastplate" חֹשֶׁן. Repeat Exo 16 with explanations why Jesus is speaking of food and clothing as reconciliation terminology. This verse is no exception in how the canon divides itself by priesthood. Best profiling is KJV/NIV and KJV/NABRE, in/on the ephod, just like beast-marked in/on in Rev 14. Notice the void of reason until the sola Vau-And "set" **מלא** is prophetically fulfilled in man. The Ephod and all the vicar styling of the breach priesthood represent a worthless red-cloth-and-carpet show until all the evils thereof, "in" it and of it, are substantiated.

KJV 25:7 Onyx stones, and stones to be set in the ephod, and in the breastplate.

אַבְנֵי־שֹׁהַם וְאַבְנֵי מִלֻּאִים לָאֵפֹד וְלַחֹשֶׁן׃ Exo 25:7

For more context on Exo 25:7, the 2x Lamed must convert from temporal to eternal. Do you see why the Bible and its inner canon will make no sense until the final tribulation manifests the transition from Heb 1:1 into Heb 1:2 by those living "in" the days spoken of there? Do you agree that for a theologian is "in" these days in Heb 1:2 a time-based element, but for the eisegetical, target priesthood it is about real life therein? Do you see that for the theologians is the Word, limited to the Word in person AD, the reason for doing textual exegesis, but for the target priesthood of readers is the Word in print Y2K, the basis for real-life eisegesis? For those living immersed "in" these days at the end, is both the book of nature and the books of scripture speaking with a unified voice? Back to Exo 25:7, exterior elements "on" the ephod and "on" the breastplate are worthless symbols until the man wearing them is immersed for real value. Thus, "in" in the KJV is for the eisegetical priesthood "in" person, and "for" in the ASV is for a representative and hollow priesthood. No Bible has any other mission than the mindset behind it.

ASV 25:7 onyx stones, and stones to be set, for the ephod, and for the breastplate.

One extra test related to Exo 25:7. Do you see what the first three words in the KJV in Matt 13:46 have to do with regained eisegetical and confessional introspection? Do you see that the ASV also there has no other scope than the exterior and material? In other words, do you see why theology and exegesis never would have any value beyond the textual, and would therefore never be truly missional? This is the dichotomy between the apostolic KJV and the counter-reformatory RV/ASV and the rest of modernists.

Exo 25:8 One of the verses where the KJV deviates from Beth B, "in them" בתוכם, instead saying, "among them". As seen here, this verse can be used to make G-d in any image.

Exo 25:8 And let them make me a sanctuary; that I may dwell among them.

Exo 25:8 וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם׃

Exo 25:9 The blueprint of all history with That all-inclusive centre of gravity, BC/AD. One of the main points is how the bloodlined canon and its Benjamite building block is so heavily invested in the making of this 2x "pattern" תבנית, the "tabernacle" משכן.

Exo 25:9 According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

Exo 25:9 כְּכֹל אֲשֶׁר אֲנִי מַרְאֶה אוֹתְךָ אֵת תַּבְנִית הַמִּשְׁכָּן וְאֵת תַּבְנִית כָּל־כֵּלָיו וְכֵן תַּעֲשׂוּ׃ ס

Exo 25:10 More sola scriptura stuff. One of the prophetic elements in the KJV is the use of the word, "thereof". In three steps are the three measures a suffixed Vau about third person malefactor singular. From first instance "thereof" in Gen 2:17, it is pregnant with something to be, whatever that is. In Exo 25:10 was the ark dimensioned as an embryo awaiting its target priesthood to fulfil dimensions known thereof by sola Vau premises thereof. It is like a gordian knot where all elements depend on each other, like salvation embedded in reformation. But in modernist versions like the NKJV and NASB these are physical dimensions fixed independent of any human involvement, and they are limited to physical measurements only. Do you see that while hammering out these proportions, the same "thereof" in verse 9, is subsidiary justice the educational journey imposed until man is able to properly and in proportions appreciate the principal ending of Rev 21:23? Notice how the NKJV, NASB etc, have cut off the subsidiary, educational part required to meaningfully understand the ending of Rev 21:23. It corresponds to the physical-only measurements in Exo 25:10, and how the theologians prescribe a one-sided atonement, or penal substitution, without the subsidiary education needed to know why.

Exo 25:10 And they shall make an ark *of* shittim wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

Exo 25:10 וְעָשׂוּ אֲרוֹן עֲצֵי שִׁטִּים אַמָּתַיִם וָחֵצִי אָרְכּוֹ וְאַמָּה וָחֵצִי רָחְבּוֹ וְאַמָּה וָחֵצִי קֹמָתוֹ׃

Exo 25:11 In agreement with the first "within" and "without" in Gen 6:14, the first Ark design is repeated in the Tabernacle. The one part made distinct is that the solid element to be made with gold both without (outside) and within (inside) does not apply to things of brass. Things move from gold to brass/iron, from Pison to Euphrates, from Havilah to the absence of homeland around Euphrates according to Nebuchadnezzar's imaged body architecture. Some of the other parts in the tabernacle may be overlaid with gold but are hollow by design, and some are only wooden or made by brass. Wood, brass, and iron represent materials where rott and rust are expected. Gold does not wear away in that sense and belongs to the everlasting end of the material spectrum.

Exo 25:11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

Exo 25:11 וְצִפִּיתָ אֹתוֹ זָהָב טָהוֹר מִבַּיִת וּמִחוּץ תְּצַפֶּנּוּ וְעָשִׂיתָ עָלָיו זֵר זָהָב סָבִיב:

Exo 25:16 The testimony of the Word in person and print. And Thou is the foundation for those that would have the sola Vau/Kai/And testimony of Jesus. Exo 16:34 was the manna chapter where the "testimony" **עדת** first appeared. With second instance here is the written foundation for it provided. As seen from start in Rev 1, verses 2, 9, the Word of G-d and the testimony of Jesus are inseparable. That is the same in Rev 12:17, and in Rev 19:10 before the Word of G-d in Rev 19:13. In Exo 25:16 everything flows from the written source in the holiest of holy. Sola scriptura originates there, and is the same target when the theologians still deny a real reform in Heb 9:10 needed for entrance into the holiest of holy in Heb 9-10.

Exo 25:16 And thou shalt put into the ark the testimony which I shall give thee.

Exo 25:16 וְנָתַתָּ אֶל־הָאָרֹן אֵת הָעֵדֻת אֲשֶׁר אֶתֵּן אֵלֶיךָ:

Exo 25:17 The "mercy seat" **כפרת**, the mosaic version of Noah finding grace, related to the Hebrew root translated "atonement" כֻּפַּר in Exo 29:33. Moses made the written version of the unwritten, first 2000 years. Noah's Ark vs Moses' Ark, informal grace vs G-d's scriptural mercy seat. Do you see why the beginning of this verse makes the connection between absence of confession and (absence) of subsidiary justice? Hebrew details translated in the KJV builds up the written dimension from Moses. The more of the written sola S details about atonement and mercy, the more distinct is sola Vau/And present in the making in the KJV but rejected in the NKJV and NASB (1995). As the KJV stature is growing, the NASB 2020 would reinstate "And" from start also here. In the KJV the singular And Thou is translated according to the Hebrew and the personal way it is done. Modernist committees and their corporate You violate the premises and it serves the fake form of theological and eucharistic Christendom. "And thou shalt make" **ועשית** is a personal command in the Hebrew, gone if the KJV grammar is lost. Counter-reformatory committees work intensely to replace the KJV.

Exo 25:17 And thou shalt make a mercy seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

Exo 25:17 וְעָשִׂיתָ כַּפֹּרֶת זָהָב טָהוֹר אַמָּתַיִם וָחֵצִי אָרְכָּהּ וְאַמָּה וָחֵצִי רָחְבָּהּ׃

Exo 25:18-20 The two "cherubims" כרבים, the guardians of law and gospel. Here is one of the extra words where the purgatorial hammering, "work" עשׂה, is expanded and called "beaten work" מקשׂה תעשׂה . Whether justification by faith is called mishpat משׁפט or "beaten" מקשׂה work is two versions describing the judicial components to be in the holiest of holy. The judicial point is that the "judge" שׁפט and the judicial part in justification corresponds to "hard" קשׂה or cruel bondage in Exo 1:14, 6:9 etc. In this context should it be esay to see how legalism became a judicial form causing the people to suffer under the dictatorship of theology while the theologians elevated themselves to prominence and lived at the expense of Lackland masses. The target priesthood would be educated under the totalitarian and inquisitorial pottery of vicar Christendom the way it is outlined in the brass-iron/clay office of Lamech in Gen 4. These are some of the details called, infallible ignorance. Statutory ignorance is the mother of statutory evil. Scriptural means of deception became means to enslave and synergetically inflict more pain. While hammering out the two cherubims, Moses made them in the image of the biographical law-gospel anthropology they would guard as golden representatives.

Exo 25:18 And thou shalt make two cherubims *of* gold, *of* beaten work shalt thou make them, in the two ends of the mercy seat.

Exo 25:18 וְעָשִׂיתָ שְׁנַיִם כְּרֻבִים זָהָב מִקְשָׁה תַּעֲשֶׂה אֹתָם מִשְּׁנֵי קְצוֹת הַכַּפֹּרֶת׃

Exo 25:21 In steps, the first step was to make a box, called the Ark, where the testimony (or commandments) were laid up. Next step would be to make the cover over the Ark, called the mercy seat. These two parts, commandments and law vs mercy and gospel, make no sense until the meaning of the priesthood of sin and law have brought forth the totalitarian and inquisitorial fruits of what Paul called carnal commandments, explaining the need for a covering mercy seat. Some of the essential verses in NT are Rom 7:8, 11, and Heb 7:16, 9:10. This is how the Bible divides itself by priesthood. Law and legalism would be implemented by the dictatorship of theology and the priesthood of unbelief in no need for the mercy seat. G-d's mercy and sola S jurisdiction is the original mission to be restored for redemptive liberation of the people from the priesthood of unbelief.

Exo 25:21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

Exo 25:21 וְנָתַתָּ אֶת־הַכַּפֹּרֶת עַל־הָאָרֹן מִלְמָעְלָה וְאֶל־הָאָרֹן תִּתֵּן אֶת־הָעֵדֻת אֲשֶׁר אֶתֵּן אֵלֶיךָ׃

Some tests for Exo 25:21. Do you see that things are layered according to the heavens, where the word “above”, between the ark and the mercy seat, serves the same role as the firmament between the first “above” and “under” in Gen 1:7 in the KJV? Next, do you see that the word “upon” (represented by Tamar’s veiled under-world) makes the carnal commandments constitutional for the gospel, following the order of things from Gen 14 to Gen 17? Next, do you see that the last half of this verse in the KJV has no real value before it becomes retrospective knowledge constituted by the first half? Next, do you see that where the KJV is canonical and constitutional according to the heavenly layers, the NKJV, NASB etc., are limited to describe a concrete material design? This is one of the verses where sola S jurisdiction and sola Vau/And are absolute, rejected in the NKJV. As seen in the Hebrew and KJV, is sola Vau/And jurisdiction the only way true mercy will be instituted. In the Hebrew and KJV this is an eternal and forever design. In the NKJV and NASB it is only local storytelling about physical and material things. True mercy is eternal and everlasting and comes from above. Temporal ideologies, theology, and terror come from the under-world, the dimension Paul called carnal.

This verse covers the Hebrew details saying what law and legalism would never be able to achieve. In theory, the compound Hebrew wording about the higher heavenly realm, “from the above” מלמעלה integrates the brass and fire story of “whole burnt” עלה offering. As separate words, from מן to/for ל the above מעלה, the moral in this story is that there is no ascending link between the scaffolding, stairs or “steps” מעלה some want to implement in Exo 20:26 to get into Exo 20:3, and the angels “ascending” עלה on Jacob’s ladder in Gen 28:12. To further stress the point with canonical ascent, there is no Benjamite byway opportunity to bypass “by steps” במעלת, coded as a warning in Exo 20:26. “Not by” in Exo 20:26 converts itself to “but by” in John 14:6.

Exo 25:22 About sola Vau/And communion in the KJV, and about the sola Vau/And-denying dictatorship of theology giving its commands in the NABRE. The KJV repeats “with thee” אתך in Gen 6:18. In the NABRE is everything an open breach where the 5% establishment operates in continuation AD and disregards everything original in the text from the beginning. The KJV follows the Hebrew word order. The NABRE is a reordering manipulator, using textual details to pervert the missional. Just like verse 21, the last half of verse 22 has no value unless the place “from between the two cherubims” has established the judicial law-gospel syllogism.

Exo 25:22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

Exo 25:22 וְנוֹעַדְתִּי לְךָ שָׁם וְדִבַּרְתִּי אִתְּךָ מֵעַל הַכַּפֹּרֶת מִבֵּין שְׁנֵי הַכְּרֻבִים אֲשֶׁר עַל־אֲרֹן הָעֵדֻת אֵת כָּל־אֲשֶׁר אֲצַוֶּה אוֹתְךָ אֶל־בְּנֵי יִשְׂרָאֵל׃ ף

Exo 25:23+ About the table of shewbread. In verse 24 and with things “thereof” in mind, this is first instance “thereto” לוֹ. In Exodus the “crown” זר was initiated with the Ark in verse 11. From here is first instance “thereto” in the KJV a double directional order and reminder of the table of shewbread pointing from the holy place into the holiest of holy. While the KJV is prophetic about G-d’s eternal design, the vicar version cannot be more cemented in the concrete than the non-prophetic materialism of the NABRE.

Exo 25:24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

Exo 25:24 וְצִפִּיתָ אֹתוֹ זָהָב טָהוֹר וְעָשִׂיתָ לּוֹ זֵר זָהָב סָבִיב׃

Exo 25:30 First instance “shewbread” belongs to the section from verse 23. One of the points with atonement and reconciliation, as stated here, is that the written means given to be reconciled, called “shewbread”, or “bread” לחם to “see” פנים, was provided for man to regain the personal insight coming with G-d’s perspective, leading to the next point, that to be reconciled and live “before me all way” לפני תמיד is the perspective of continuity needed to end all the mosaic recycling the theologians have orchestrated by denying the sola S nutrition given to gain that insight. Just like Psa 12:6-7, for people following the sola S recommendation, they would be preserved by words providentially preserved. The Bible makes it so simple that only a theologian can miss the point.

Exo 25:30 And thou shalt set upon the table shewbread before me alway.

Exo 25:30 וְנָתַתָּ עַל־הַשֻּׁלְחָן לֶחֶם פָּנִים לְפָנַי תָּמִיד׃ ף

Now a test case for Exo 25:30. Do you see that when T’s Tabernacle target is repeated in Heb 9:2, it begins with a pro-There, and continues with sola Kai/And details the poor NABRE is not willing to translate more than fragments of. In the KJV is Heb 9:2 about means given for open eyes. In the NABRE it is about blind eucharistic continuation. In the KJV it is what sola S shewbread offers. In the NABRE it is how to exploit the blind. Back to Exo 25:30, do you see that how you read this verse in the anthropological KJV depends on the first two words, but if you read the theological NKJV or NASB, it will never be more than how to organise some material elements upon a physical table?

Exo 25:31 One implicit principle in form and fashion is that singularity belongs to the Lord. His singular turtle-Thou is prepared as a beaten production to be his property. The definite candlestick is his making: His shaft, his branches, his bowls, his knops, his flowers is the same determinist form to become bones to his bone in Eze 37/33, his true sheep in Matt 25:32-33, his branches in John 15:5, his grafted property in Rom 11:1+, and his beloved Benjamite remnant in place in his Rev 2:5, ultimately to be the restored making of his kind created in his own image in Gen 1:27. Unity of expression belongs to those abiding in him to bring forth his fruitful kind in harvest. Critical-text champions not willing to move out of “his” place in Job 37:1 demonstrate the vicar willingness and claimed editorial right to cut off the Lord’s property and to impersonate all relations to scripture and lordship. It is logical since man’s deistic fabrication has no room for G-d’s

trinitarian witness to prove his Johannine authority, his place, and his candlestick. It is important to notice when and why the KJV follows its oversight mission, when and why it stays accurate with the Hebrew grammar, and when and why it deviates for oversight reasons to make a point missing in modernist versions. In the KJV is the candlestick one of the anthropological elements which in modernist versions is lexical and grammatical about an exterior, physical and materialistic fabrication of the object dealt with as "it" instead of "his" here. Since theology has no anthropological-creational dimension, it is reasonable why "it" would appear in the exterior and materialistic form Christendom is known for, uprooted and detached from the true mission of G-d and his Bible. Again, the only way the true candlestick will shine is in the sola Vau/And form the NKJV and NASB deny. This verse repeats justification by faith in the "beaten" form in verse 18. First mishpat **מִשְׁפָּט**, then a "beaten" **מִקְשָׁה** form, and now the "candlestick" **מְנֹרַת**. It was always known that among those living with the threat of being martyrs, the light did always shine with the brightest clarity.

Exo 25:31 And thou shalt make a candlestick *of* pure gold: *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

Exo 25:31 וְעָשִׂיתָ מְנֹרַת זָהָב טָהוֹר מִקְשָׁה תֵּעָשֶׂה הַמְּנוֹרָה יְרֵכָהּ וְקָנָהּ גְּבִיעֶיהָ כַּפְתֹּרֶיהָ וּפְרָחֶיהָ מִמֶּנָּה יִהְיוּ׃

For further evidence of person becoming saved property, an anthropological connection is made between the branches in John 15:2-4-6 and Gen 4:1 in terms of claiming the first "gotten" **קְנִית** property, hammered to become these beaten "branches" **קָנָה** in the redemptive and fruit-bearing work when he builds his kingdom. When all parts become his, the subsidiary, self-fulfilling eisegetical part is that Thou shalt make (it) Your Pison. To crown the last five KJV words in Exo 25:31 is the fulfilled, reversed and multiplied version of John 1:14, that Flesh is becoming Word and multiplies the missional intent with scripture, meaning that the biographical and eisegetical intent were that his people and his priesthood of believers are like him, has become the Word, and resembles his person, his kind in the likeness of Helohim and Welohim modelled for the whole world. This is to end the violent pottery and all the beating and the violent conditions instituted by the priesthood of unbelief, the background for this verse, while waiting for scriptural means to fulfil the missional intent to make Christ of full redemptive effect.

Exo 25:40 Chapter ending. Authentic pattern vs copycat pathology. Like being in the mounting and in the building, this is some of the background for Paul's third heaven. Do you see that the point with apostolic oversight when things are "shewed thee", is that the only valid condition is to "thee in the mount"? In the KJV this is to be "in" a heavenly realm. In the uprooted, exterior NKJV, NASB etc., it is to be "on" a physical mountain.

Exo 25:40 And look that thou make *them* after their pattern, which was shewed thee in the mount.

Exo 25:40 וּרְאֵה וַעֲשֵׂה בְּתַבְנִיתָם אֲשֶׁר־אַתָּה מָרְאֶה בָּהָר׃ ס

Here is a test case for Exo 25:40. If you compare with Matt 17:2, transfiguration is not a matter of physical location, the same in Exo 25:40. Do you see why the NKJV, NASB etc., for lack of conditional proportions in 2 Cor 12:2 do not translate "above" (πρὸ) from start to match the corresponding dimensional ending of that verse, but have instead a self-made invention where the valid contextual meaning of text and mission is lost? Back to Exo 25:40, in the Hebrew and KJV the last half and the first half are canonically matched according to the singular absolutes of that target. Hebrew details say that it is a revelation "from" (out of) מ "seeing" ראה by being "in the" ב "mount" הר. In the modernist competitors it is a theological text and the conditional is therefore irrelevant, and there is no real connection between revelation and how it is conditioned.

Exo 26:1 After a short intro in Exo 25:9, chapter 26 is dedicated to the tabernacle itself and the tent section of it.

Exo 26:1 Moreover thou shalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work shalt thou make them.

Exo 26:1 וְאֶת־הַמִּשְׁכָּן תַּעֲשֶׂה עֶשֶׂר יְרִיעֹת שֵׁשׁ מָשְׁזָר וּתְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי כְּרֻבִים מַעֲשֵׂה חֹשֵׁב תַּעֲשֶׂה אֹתָם׃

Exo 26:6 One of the unifying elements in the Tabernacle is how all things are designed to be held in place and together by coupling hooks or "taches" קרס. With implications for Ezekiel's dead bones in the valley, some might call them marrow or sinews. Do you agree that while the world is banging its head under the second-heaven roof, there must be some connection between the bond-breaking contrary-walkers קרי in Lev 26, things missing in Ezekiel's valley, and the continued ruin in Amos 9:11? Do you agree that all members knit together and to the head in Col 2:19, must be the same connection from Ezekiel's bony valley to the Calvary scull bone? In the KJV everything must fall apart until the 3x sola Vau/And instances are allowed to assist in the coupling the NABRE with manipulative lingual gymnastics tries hard to avoid.

Exo 26:6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

Exo 26:6 וְעָשִׂיתָ חֲמִשִּׁים קַרְסֵי זָהָב וְחִבַּרְתָּ אֶת־הַיְרִיעֹת אִשָּׁה אֶל־אֲחֹתָהּ בַּקְּרָסִים וְהָיָה הַמִּשְׁכָּן אֶחָד׃ ף

Some verses, like Exo 26:6, make the Bible sound like a masonic book of secrets only to be for esoteric eyes of the insiders allowed to know the details unknown by all outside. Here does also the KJV contribute to the cover-up. In NT there are some things Paul would not speak of in particular (cf. Heb 9:5), and some other stuff, like not permitting a woman to teach (cf. 1 Tim 2:12). Christendom's patriarchal antisemitism is not limited to a solution to the Jewish question. As seen here one of the malefactor issues was also how to solve the Woman question. The part the KJV contributes to keep unknown is

how to avoid welcoming the woman party into the brotherhood. The closest some will come to do the job is to translate “one to another”. The part coming together in the one KJV word, “with”, as how to actually do the connections, says plainly, “woman into the (brotherhood)” אִשָּׁה אֶל־אֲחֹתָהּ. Ishsha is the same word and the same vocals used to define the first “woman” אִשָּׁה in Gen 2:23. The part to be invited into is a feminine construct form to be put up against the malefactor “brotherhood” אַחֲוָה to be broken up in Zech 11:14. For mental reasons historically proven, it is obvious that the female party must be involved, first in breaking up the masonic malefactor party keeping things secret and in ruins, and it should be no-less obvious why the female party must be involved to mount and build and make the mental infrastructure when things are done. Malefactor parties would not mediate more than a twilight version saying how to, “and couple the curtains” וחברת את־היריעת (together with) “the taches” בקרסים. Restated with other words, do you see that malefactor rulers keeping things bony and dead in Eze 37 and in ruins in Amos 9, have no corresponding need for any anthropological element in mounting, building, and binding the tabernacle together? With the 3x sola Vau/And in place the KJV will do the mounting anyway, but with these removed by manipulative lingual gymnastics, the esoteric ruin is complete and ready to be exploited by masonic champion like the NABRE also beyond Y2K.

Exo 26:30 Reading verse by verse through Exo 26 is to find that the KJV is faithful to each individual verse beginning with sola Vau/And. In the NKJV and NASB there is no plan for such consistency. The only exceptions appearing in the KJV are, verse 1 where it says “moreover”, and verses 2, 3, 5, 8, 16, 17, where the Hebrew verse does not begin with the conjunctive Vau. One nuanced detail here is that instead of the Hebrew phrase used to describe the planned Benjamite “pattern” תבנית in Exo 25:9, it is now saying, according to the justified order of things, “according to the fashion thereof” כמשפטו. Notice that where modernist versions have only a lexical erect, or “raise up” קמת is the processed necessity, the only way it will be done, a retrospective “rear up” done in the aftermath when the judicial program is finished. The last shall be the first, and the first the last. In some of the early versions (1537, 1560) it said “rere vp”, then “reare vp” (1568, 1611), and after spelling standardisation, “rear up”. In the end it means that most things would have to be redone or at least refreshed. Apostolic oversight explains why multiple OED senses are required not simply to “raise up” but to include OED senses of “rear”: Situated or placed at the back, or, last in time, or, subsequent, and combine that with the verb part, to set upright, since it will not be done in any other way than as a last, hindermost, eschatological step. Modernist versions say only that something is set up. The KJV indicates also in what order it is done according to the mishpat process.

Exo 26:30 And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.

Exo 26:30 וַהֲקֵמֹתָ אֶת־הַמִּשְׁכָּן כְּמִשְׁפָּטוֹ אֲשֶׁר הָרֵאֵיתָ בָּהָר׃ ס

Exo 26:33-34 About things holy holy, or “the most holy place”. Do you agree that the processed order in verse 30 is the same in verse 34? First endless legalism, pottery, and unbelief. Then mercy instituted by the target priesthood of believers according to the fashion laid out as the anthropological Tabernacle, from brass and fire to the most holy.

Exo 26:34 And thou shalt put the mercy seat upon the ark of the testimony in the most holy *place*.

Exo 26:34 וְנָתַתָּ אֶת־הַכַּפֹּרֶת עַל אֲרוֹן הָעֵדֻת בְּקֹדֶשׁ הַקָּדָשִׁים׃

Exo 27:5 Chapter 27 is dedicated to Lamech’s inquisitorial horror centre, the brass altar. Here is the horror of the under, beneath, and nether world coming together in one verse and chapter. For those reading Hebrew it should be clear where Lucifer likes to stay and where the half-way or lukewarm Laodicea is coming from. It should also be clear how anti-Copernican ideas are shaped.

Exo 27:5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

Exo 27:5 וְנָתַתָּה אֹתָהּ תַּחַת כַּרְכֹּב הַמִּזְבֵּחַ מִלְמָטָה וְהָיְתָה הָרֶשֶׁת עַד חֲצִי הַמִּזְבֵּחַ׃

Exo 27:4 A useful intro to verse 5. You may begin with the Lackland fishermen casting their corporate network or “net” רשׁת to catch taxable commodity. This way of making a “grating” מכבר of “net-worked” מעשׂה רשׁת brass נחשׁת is both comparable and synonymous with how the establishment would do in with scaffolding in Exo 20:26. In other words, it is synonymous with Levi’s commandment: Thou shalt not steal.

Exo 27:4 And thou shalt make for it a grate of network *of* brass; and upon the net shalt thou make four brasen rings in the four corners thereof.

Exo 27:4 וְעָשִׂיתָ לוֹ מִכְבָּר מַעֲשֵׂה רֶשֶׁת נְחֹשֶׁת וְעָשִׂיתָ עַל־הָרֶשֶׁת אַרְבַּע טַבְּעֹת נְחֹשֶׁת עַל אַרְבַּע קְצוֹתָיו׃

Exo 27:9 First instance “court” חצר needs to be read as legal and judicial and as a part of this chapter. After being done with the outer court, where the brass altar jurisdiction ruled, the inner court would be reserved for sola S jurisdiction. In extension to Exo 26, and by the end of time, there would be a need for a retrospective, purgatorial “rear up” to separate wheat from tares, and remove all the filthy stuff the theologians had dragged beyond the washpot and into the inner court that was meant for pure sola S jurisdiction.

Exo 27:9 And thou shalt make the court of the tabernacle: for the south side southward *there shall be* hangings for the court *of* fine twined linen of an hundred cubits long for one side:

Exo 27:9 וְעָשִׂיתָ אֵת חֲצַר הַמִּשְׁכָּן לִפְאַת נֶגֶב־תֵּימָנָה קְלָעִים לֶחָצֵר שֵׁשׁ מָשְׁזָר מֵאָה בָאַמָּה אֹרֶךְ לַפֵּאָה הָאֶחָת׃

Exo 27:20 About purgatory. One of many verses indicating why the Hebrew and KJV is anthropological and needs to be so in order to provide a meaningful presentation of the subsidiary and educational justice theology makes no sense of and will say is only about exterior and physical details. The KJV is substantive in terms of meaning. Theology and modernism outsource this type biographical details. Do you see that when descriptive reality is lost, the outcome is a prescriptive, legalistic horror of theological dictatorship? Do you see that in order for the Bible to be liberating and reformative, its diagnostic and descriptive dimension must be restored? Do you see why it was needed to establish sola S jurisdiction AD to outlaw all the Levitical rights in continuation and make it clear that Christendom's inquisitorial horror regime has no basis in the true Bible? All the way is Bn exposed to endless brute, bit and bridle pottery.

Exo 27:20 And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.

Exo 27:20 וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד׃

Exo 27:21 The total court, or courtyard, was about all parts of the Tabernacle. Now it is split in two. In verse 20 is the outer court where vicar and temporal jurisdiction is ruler and where Lamech's inquisitorial horror regime would operate. The two words "statute" חקת and "for ever" עולם do not appear in any other verse in Exo 27, but are reserved for the inner court beyond the Baptist washpot, where eternal sola S jurisdiction is the final ruler. The only odd part is the word "on the behalf", having only one instance in the five books of Moses as translated in the KJV. Notice what this oddity has to do with Lamed and Levi as temporal guardians of the phrase, "unto their generations" לדרתם.

This verse covers the historical paradigm between the washpot and the most holy, until humanity is done with the last tribulation and the theologians, freely or by force, finally have accepted the premises for how to move beyond John 16 and Heb 9.

Exo 27:21 In the tabernacle of the congregation without the vail, which *is* before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: *it shall be* a statute for ever unto their generations on the behalf of the children of Israel.

Exo 27:21 בְּאֹהֶל מוֹעֵד מִחוּץ לַפָּרֹכֶת אֲשֶׁר עַל־הָעֵדֻת יַעֲרֹךְ אֹתוֹ אַהֲרֹן וּבָנָיו מֵעֶרֶב עַד־בֹּקֶר לִפְנֵי יְהוָה חֻקַּת עוֹלָם לְדֹרֹתָם מֵאֵת בְּנֵי יִשְׂרָאֵל׃ ס

One last remark about Exo 27 is that this is K, the paradigmatic swamp the world needs to get out of. It repeats Exo 7 before the breakout of the redemptive plague sequence, awaiting Exo 14 and the Jubile in Exo 15. It is the indicent 1 Cor 7 half way to a decent 1 Cor 14, and it is the purgatorial swamp the redemptive missionaries in Rev 7 would live in while preparing for the mission out of Rev 14.

Exo 28:1 Aaron's Levitical ministry office is introduced in this chapter. The first three instances of "office" in the KJV are Gen 41:13, Exo 1:16, Exo 28:1. The three words, priest, ministry, and office, appear together. At this point it is not yet called an office of antichrist because it is an integrated part of the mosaic institution to hold this office until the messianic atonement is finished. Whoever ministers this type need for reconciliation in the breach, is a messianic vicar and therefore an antichrist. Pope and Magisterium and the 5% episcopal building they still represent would continue this unreconciled operation in the breach but without having the legal dispensation to do it. The word "antichrist" did not show up in OT because there was no reason until Christ had closed down the Levitical dimension by the words, it is finished. Theological Christendom and its ritual practice is the greatest fraud of all history. After closing the Levitical office dimension, after the four gospels, has NT no such priestly dominion. The high priest's office in Acts are also temporal in the transitional period, 30-70AD. Bishops in Timothy and Titus are no priests and do not come from the priestly ranks, but the theological fraud is how their vicar positions were fabricated by perverting the letters of Paul and turning Timothy and Titus into a continued Levitical office for theologians using it as an occupational career instead of the serving independent overseer function it was intended to have. Instead of serving the need for egalitarian preservation, did first brat among brats manipulate the Pauline epistles to build a hierarchy of religious ruling structures, and use the scriptural energy synergetically to reinforce the Romanist Caesar's pagan pontifical empire ended in Christ. Episcopal, patriarchal, and theological Christendom is mostly the fallen man's religion, which is the background for understanding history, the apostate apocalypse and its ending with the threat of the ultimate pontifical paganism called Lackland 2.0. How the succession of original sin, selfishness, nepotist traditions etc., would be done is built into the first words in the KJV here. After Moses, Aaron, and Joshua were gone would it manifest a deistic order where the trinity never was present in office.

Exo 28:1 And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

Exo 28:1 וְאַתָּה הַקְרֵב אֵלֶיךָ אֶת־אַהֲרֹן אָחִיךָ וְאֶת־בָּנָיו אִתּוֹ מִתּוֹךְ
בְּנֵי יִשְׂרָאֵל לְכַהֲנוֹ־לִי אַהֲרֹן נָדָב וַאֲבִיהוּא אֶלְעָזָר וְאִיתָמָר בְּנֵי

A short test on how things would develop. Do you agree that also in continuation AD would "take unto thee" קרב אליך be used and abused as a vicar ministry "right" to override the message of "contrary-walking" קרי rebellion in Lev 26? Bn would never take "no" for an answer. Entitlement even in its most perverse form would overrule and silence all reformative protest.

As seen in this verse, would the office set up to bring forth law and sin come with this explicit indication that it also would lead to simony and nepotism as proven by papal perversion of biblical principles. Generational recycling breaking the principle instituted in Gen 2:24 would outside the church prove the conditions of episcopal infantilism and the practice of the ruling religious mafia operating inside. Notice also here that Levitical

continuation AD by episcopal Christendom is the reason for this “may be” making the same “may be” in John 3:17 even more hopeless within the temporal framework. There would surely be an office, but it would soon after the death of Moses and Joshua serve another (gospel) agenda. In order to break the generational and essentially priestly curse cycle, would the whole office have to be closed down. First brat among brats did make themselves chief Bible-perverting elaborators of why it would become an absolute need to close down this evil, law-and-sin-bringing administration.

According to the Hebrew details, this verse builds an organic structure around the office of antichrist. It might perform as long as the moral incentive to do so was intact, but that would not last long. While waiting for G-d with us, this is Aaron and his ministerial office family with us, and given a divine right (of kings and priests) to rule. The most dubious part is the phrase saying, that he may “for/to (me)” לִ minister in the priest’s office” כהנו “to me” לִי. Lamed, Lamech, Lucifer and the temporal incentive to make it something it was (not) intended to be, is built into it. In extension to the temporal evil man needs to be redeemed from, is Lackland 2.0 the ultimate pontifical extension.

After splitting Exo 28:1 into a first half and a second half, you should find that the first half indicates why this would become a hierarchy, taken out of and away from the body as first stated in Gen 2:21 where the vicar, instead-of room was prepared for antichrist, the office of Niphil Basar Almighty. In the last half you find the complementary part to be proven by theological Christendom doing its part of dividing the Bible by priesthood. As indicated in the last half, has both priesthoods a protective role. Whatever priesthood had the Bible in their hands, would never have any other mission than to protect its own priesthood dimension. The theologians would primarily protect their own pulpits. Most church goers have heard preachers say that they serve G-d. It is their mantra. You will rarely hear that serving the people in any way is integrated with the same mantra. This is how the last half in Exo 28:1 would reinforce the organic 5% tendency coming with the first half. Roman Catholicism perfected the priesthood setup as a structure designed also to prove the 5% point that the only concern and the only mission was to protect and preserve the priestly hierarchy where no other group than the ruling, priestly-theological establishment was included in the model. In this dimension is theology and modernist translations limited to G-d and pulpit actors serving their self-made pulpit god. The KJV provides for the target priesthood, where the substantive first sola Vau/And also in this verse is required, but changed to a timed alternative in the NKJV, NASB etc. Modernist “protestant” committees contribute to this self-centred, rebelling and reset-reformatory belly mission where time and tradition would overrule sola scriptura.

Some more tests to do in Exo 28:1. Notice how the papist NABRE abuses Moses and the mosaic dimension, makes it merge with the Maslowian power pyramid, and rewrites the story, where the NABRE phrase, “brought to you” becomes a papal audience organised around Flesh Almighty. Anything about people and the papal, is an organic orchestration with the vicar self at the centre, and the masses or those attending, or summoned, for the audience are surrounding the organising papal self as the organic point of attention. This is how antichrist and the anti-Copernican build a vicar cosmos. The point with the vicar

priesthood is never the given service to close the breach between G-d and man, but such perverted priestly positions became a self-elevating goal in itself. First brat among brats would preside over the devil's business. As seen also here, no translation (of the Bible) has any other mission than the mindset behind it. One of the points is how transgression of the law reflects translation of the Bible. True sola Vau/And was never the agenda in papist ideology. After reading the phrase, "brought to you", and in the context of Codex Satanicus and its Dung hill mission, where scripture is a redirected modernist agenda intending to bring glory to antichrist, the pontifical vicar of Christ, the final step is the next NABRE phrase in Exo 28:1, no-less papal, property-oriented and possessive than the king of Sodom in Gen 14:21. A typical element when the first Levitical priesthood is called and instituted in Exo 28, in papist and NABRE form, is that all Romanist priests must begin their priestly service with bowing down in obedience to the Pope and swear their allegiance to him, instead of Christ, as outlined in the NABRE here: Brought into the papal sphere, that they may be his priests, in contrast to the original. For the same Lackland reason as in Exo 25:3, it it somehow reasonable why the landgrabbing papist establishment behind the NABRE also in Exo 28:1 want to avoid the word "take", full of historical stigma, but presents the vicar story as positions brought to them, like a thief considering himself entitled to enjoy his spoil.

Exo 28:1 And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

Exo 28:1 וְאַתָּה הַקְרֵב אֵלֶיךָ אֶת־אַהֲרֹן אָחִיךָ וְאֶת־בָּנָיו אִתּוֹ מִתּוֹךְ
בְּנֵי יִשְׂרָאֵל לְכַהֲנוֹ־לִי אַהֲרֹן נָדָב וַאֲבִיהוּא אֶלְעָזָר וְאִיתָמָר בְּנֵי
אַהֲרֹן׃

Next test question concerns Bn-i-Mn. Do you see how the self-centred NKJV, NASB, ESV, NABRE etc., claim the priestly office which in the KJV is only a visiting guest position? Do you see the classical problem of trespassing Christendom's primitive order is known for and insensitive to in its brute mindset? Do you see why the primitive texts the modernist committees publish belong to the same brute mindset that is blind to the continued ruin in Amos 9, and blind to the delicate precision of text and mission in the authorized KJV? The way the KJV translates the part on the priest's office, is from the eternal where it is clear that it is something borrowed for a temporal period, but in the NKJV, NASB etc., the wording is rephrased to make it possessive and everlasting for the vicars grabbing it for themselves while preserving deism and keeping the second person of the trinity out of his office. Do you see that the way the Bible divides itself by priesthood is two ways of translation, what it actually says, and how the theologians did manipulate it to say something else. The long lexical sense covers the shorter Hebrew text, "that he may minister unto me in the priest's office" לכהנו־לי. BC text in AD context, in the KJV, means that there is no other person than "me in the priest's office". Do you see that if the transfigured "thee in the mount" in Exo 25:40, 26:30, 27:8, have been manipulated, then would "me in the priest's office" be trespassed accordingly.

Exo 28:2 It cannot be clearer stated that sola Vau/And is the reason for NT statements on food made clothing. In the papist NABRE this is about sacramental vestments for an invalid continuation AD.

Exo 28:2 And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

Exo 28:2 וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת׃

Exo 28:3 Next test case. Do you see that the consecrating dimension of the garments in the anthropological KJV is lost and has no such value in the theological NKJV? Do you see that the mutilated beginning of this verse in the NKJV corresponds to the changed comma position where the garments are strictly ritual and no longer associated with any sanctified dimension where sola Vau/And food nurtures clothing? Do you agree that the things that "may be" at the end depends on the consecration classical Christendom did cast off in order to serve antichrist and the gloriously clothed red-carpet priesthood that became trespassing occupants in G-d's visiting guest office? The same great ministerial maybe is continued in verse 4.

Exo 28:3 And thou shalt speak unto all *that are* wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

Exo 28:3 וְאַתָּה תְּדַבֵּר אֶל־כָּל־חַכְמֵי־לֵב אֲשֶׁר מִלֵּאתִיו רוּחַ חָכְמָה
וְעָשׂוּ אֶת־בִּגְדֵי אַהֲרֹן לְקַדְּשׁוֹ לְכַהֲנוֹ־לִי׃

Exo 28:4 Making it more explicit that sola Vau/And in the Hebrew and KJV is denied his position in the NKJV as an involved maker of detailed clothing. The number of Vau instances in the Hebrew and the corresponding ordering of And in the KJV is an exact match, but not the same in the NKJV, where the words themselves have no meaning.

Exo 28:4 And these *are* the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

Exo 28:4 וְאֵלֶּה הַבְּגָדִים אֲשֶׁר יַעֲשׂוּ חֹשֶׁן וְאֵפוֹד וּמְעִיל וְכְתֹנֶת
תַּשְׁבֵּץ מִצְנֶפֶת וְאַבְנֵט וְעָשׂוּ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ וּלְבָנָיו
לְכַהֲנוֹ־לִי׃

Exo 28:5 Another case where the papist NABRE tries to avoid the landgrabbing stigma associated with the word "take" קח and instead approximates by a paraphrasing "use".

Exo 28:5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

Exo 28:5 וְהֵם יִקְחוּ אֶת־הַזָּהָב וְאֶת־הַתְּכֵלֶת וְאֶת־הָאַרְגָּמָן
וְאֶת־תּוֹלַעַת הַשָּׁנִי וְאֶת־הַשֵּׁשׁ׃ ף

Exo 28:9 Next "take" קח related to material value in the Hebrew and KJV, the context where the NABRE typically will avoid the Lackland stigma following the word "take". While preparing agenda 2030 and the greatest taking ever, will the papist establishment behind texts like the NABRE not publish translations which describe reality. Instead of saying, "And thou shalt take" ולקחת (second person masculine singular), the vicar story is a paraphrase, how to "Get" two onyx stones.

Exo 28:9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel:

Exo 28:9 וְלָקַחְתָּ אֶת־שְׁתֵּי אַבְנֵי־שֹׁהַם וּפִתַּחְתָּ עֲלֵיהֶם שְׁמוֹת בְּנֵי יִשְׂרָאֵל׃

Exo 28:13 Gold begins as a reference to awareness and preserved truth and peace around Pison. Do you see any reason why such adorning "ouches" משבצת should be a parallel "ouch" to suffer the pain of observation after a permission is given? In the OED are two senses equally important. First an early "ouch" in the 1500s which covers adorning with precious stones. Then a later "ouch" more relevant for the Benjamite 1700s, as a painful outcry. For a high priest overseeing his people's wilderness tribulation must both sides be equally relevant. It is the same with all the precious stones in Aaron's breastplate. Uprooted from "in" to "on" his breastplate, they are comparable to Pro 11:22.

Exo 28:13 And thou shalt make ouches *of* gold;

Exo 28:13 וְעָשִׂיתָ מִשְׁבְּצֹת זָהָב׃

Exo 28:15 Verse 13 was background for the breastplate. Do you see that the whole point with the golden quality of functional awareness behind a gloriously adorned breastplate is how the work "cunning" in the KJV is a reference to other verses like Jer 31:34 and Heb 8:11? Do you see that uprooting from truth and reality leads to such exterior words and things "artistically" done in the NKJV? Do you see that the word "with" used in the primarily mental KJV has no corresponding function and is therefore removed from the text in the non-anthropological and non-mental NKJV? If you repeat how the KJV uses "with" in Exo 28:1, 3, 6, its primarily mental faculty must reappear on the mental scene in verse 15, saying, "with work cunning" מעשה חשב.

Exo 28:15 And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen, shalt thou make it.

Exo 28:15 וְעָשִׂיתָ חֹשֶׁן מִשְׁפָּט מַעֲשֵׂה חֹשֵׁב כְּמַעֲשֵׂה אֵפֹד תַּעֲשֶׂנּוּ זָהָב תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מָשְׁזָר תַּעֲשֶׂה אֹתוֹ׃

For more context on Exo 28:15, this is Nebuchadnessar's silver breast and how to unify Gen 2 and Mal 2 with man's capital self. Aaron and Adam share the silver breastplate located there since it is the area of free will and reason to study what life should be

about. There was not much more than total deterministic depravity BC, but AD came with the free-will opportunity after the temple veil was rent in twain to be more willing and having the opportunity to do better. But as Christendom's Levitical continuation has proven so well, did man's desperately wicked heart not want to do any better.

Exo 28:30 First instance Urim and Thummim. Exo 28+ came with two grouped ministry halves. The first half begins in verse 1 with the priest's ministry office. The other half is about Urim and Thummim. It was proven by Christendom's Levitical continuation AD that power corrupts, and absolute power corrupts absolutely. The last part must correctly be restated the other way around, that the absolutely corrupt claims absolute jurisdiction. No other party in this longer succession has proven itself more absolutely corrupt than Pope and Magisterium. It is necessary to be aware why the true office and the real Urim and Thummim reflect the potentially true office in Lev 10:10, which says explicitly what pure Urim and filthy Thummim is about, and why these elements were grouped with the priest's instituted office in Exo 28. Lady D's aftercare is about exercising that office of Urim and Thummim in the context where it is relevant as specified in Leviticus. Lev 8:8 and Lev 10:10 belong together for historically proven reasons. In Exo 28:30 is Urim and Thummim stated in definite form with the object-marked objective, saying, "the Urim and the Thummim" אֶת־הָאוּרִים וְאֶת־הַתֻּמִּים. In the recorded life stories of Noah and Abraham (Gen 6:9, 17:1), Thammim was about being "perfect" תָּמִים. In lady D's office is Thummim about preserving that target objective. From start here it is argued what sola Vau/And reform was about as minimum requirement. Long before the 1500s, it became a necessity to liberate the masses from the priestly terror regime proving the nature of theological and patriarchal Christendom as the fallen man's religion, or simply, organised episcopal infantilism, also proving how the Bible divides itself by priesthood, protecting the target priesthood of readers, or self-protection of the selfish and corrupt. As a twofold, self-reflexive mirror of the Bible dividing itself by priesthood, is Rev 17 the historically disuniting contrast mirroring the target priesthood of unity in John 17.

Exo 28:30 And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

Exo 28:30 וְנָתַתָּ אֶל־חֹשֶׁן הַמִּשְׁפָּט אֶת־הָאוּרִים וְאֶת־הַתֻּמִּים וְהָיוּ עַל
־לֵב אַהֲרֹן בְּבֹאוֹ לִפְנֵי יְהוָה וְנָשָׂא אַהֲרֹן אֶת־מִשְׁפַּט בְּנֵי־יִשְׂרָאֵל
עַל־לִבּוֹ לִפְנֵי יְהוָה תָּמִיד: ס

Here is the test case for Exo 28:30. If you read from start in the KJV, it is confessional reasoning based on Urim and Thummim. If you read the papist NABRE, it combines the denial of sola Vau/And with episcopal infantilism and infallible ignorance. It would be proven historically that whatever could go wrong, would go wrong. Papal infallibility is the most explicit denial of the fact that Levitical religion, also in continuation AD, was denial of the proven fact that this priestly institution would bring forth law, time, and sin,

and become the root of organised national ruin. Episcopal Christendom became man's stronghold where antichrist, the vicar of Christ, made Christ of no redemptive effect. In the Levitical Israel it was a lawful, or legitimate, ruin based on legal rights coming with the priestly ministry office. In the case of Christendom it is an unlawful dispensation, having no ministry rights, because all such temporal rights were ended in Christ. Thus, history of episcopal Christendom is the rebellious story of absolute corruption in a great variety, bringing forth a legalistic Lackland of law and sin all over the landscape. This is the most relevant reformative basis for the final example of Urim and Thummim found in Neh 7:65 where it reflects Nehemiah's reformative clean-up in his day, the same need in the 1500s AD, universally founded by the messianic rescue mission of Christ sent to save the world from self in general and from priests and pulpits in particular. One more typical part in Exo 28:30 is that Urim and Thummim are primarily about mental matters of heart to be "upon the heart" עַל־לֵב of Aaron, not an exterior cover "over" the heart as seen in the NKJV and NASB, and it is typical that the sola Vau/And Advocate with Aaron is denied in the stand-alone Aaron in the NKJV.

Exo 28:31 The "robe" מְעִיל, more of Christendom's pompous episcopal theatre. This is one of the funny parts since it is so closely related to "trespass" מָעַל (cf. Eze 14:13, 17:20). As predicted, episcopal Christendom did use Aaron and the Levitical OT as the basis for becoming the instituted office of organised trespassing, stealing from G-d and the people, and generally living at the people's expense.

Exo 28:31 And thou shalt make the robe of the ephod all *of* blue.

Exo 28:31 וְעָשִׂיתָ אֶת־מְעִיל הָאֵפוֹד כְּלִיל תְּכֵלֶת׃

Exo 28:36 Beware of by-products and side effects. Do you agree that the part in capital letters cover the most ugly parts of religion in a way describing something so disgusting that only its mother (church) could love it?

Exo 28:36 And thou shalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD.

Exo 28:36 וְעָשִׂיתָ צִיץ זָהָב טָהוֹר וּפִתַּחְתָּ עָלָיו פִּתּוּחֵי חֹתָם קֹדֶשׁ לַיהוָה׃

Exo 28:43 Last verse in a chapter is often a springboard to the next.

Exo 28:43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy *place*; that they bear not iniquity, and die: *it shall be* a statute for ever unto him and his seed after him.

Exo 28:43 וְהָיוּ עַל־אַהֲרֹן וְעַל־בָּנָיו בְּבֹאָם אֶל־אֹהֶל מוֹעֵד אוֹ בְּגִשְׁתָּם אֶל־הַמִּזְבֵּחַ לְשָׁרֵת בַּקֹּדֶשׁ וְלֹא־יִשְׂאוּ עָוֹן וָמֵתוּ חֻקַּת עוֹלָם לוֹ וּלְזַרְעוֹ אַחֲרָיו׃ ס

For more context on Exo 28:43, do you see that in addition to a legal BC dispensation in OT would this verse be an omen of things coming with the anachronistic ideology trying to rearrange the tabernacle design and push paganism from the outer court beyond the Baptist washpot and into the inner court? Do you see why the modernists never wanted the reformative KJV smell of 100% ownership in the inner court, called the "tabernacle of the congregation" אהל מוֹעד, and therefore changed it to "tabernacle of meeting" as a 5% structure under theological administration as seen in the NKJV, NASB etc? Do you see that the intended "assembly" מוֹעד is about the anatomy when the dead bones are coming together, but when the theologians have converted it into a 5% meeting it is a set of dead bones, about serpent anatomy, and continued bodily ruin in Amos 9?

Exo 29:1 More of "and this" וזה and "the thing in itself" הדבר and more modernist whitewashing. Sin, salvation, and sanctification are three angles on the same. Even those that never have read the Bible will soon pick up how things work, and the fact that the two words, "salvation" and "sanctification", have no meaning independent of sin. If you take out how "this" malefactor dimension relates to "the thing in itself", the rest of this verse has no meaning, as whitewashed by translation in the NKJV. In the KJV this verse opens with an expanded version of Gen 3:13. What "thou shalt do" in the future needs its connection to the past. A messianic version of this verse can have no more value than the elements built into what Moses is asked to do unto them: And this is the thing that. In the apostolic KJV are all elements present. In the copycat NKJV and NASB it is a fragmented version. For theologians and modernist readers only the part after the KJV colon is associated with anything of actual meaning. The part before that is only empty introductory words which in themselves hold no substantive value. Do you see how this exactly reproduces how the theologians would accept the Word in person and what was done by the Lamb after the colon, but the Word in print and the rest of this verse have no real meaning. Theologians fragment the Bible accordingly. The corresponding colon in the NKJV and NASB is there only for textual and grammatical reasons. In the KJV it is there for missional reasons, connecting all parts of it. Do you see where the idea came from that only general concepts would be preserved, and the text fabricators saying that the words themselves were not preserved in any distinct form with a distinct meaning? Reading fragmented translations like the NKJV and NASB, you have examples of it and what it led to from the word in person to the fragmented word in print.

Exo 29:1 And this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,

Exo 29:1 וְזֶה הַדָּבָר אֲשֶׁר־תַּעֲשֶׂה לָהֶם לְקַדֵּשׁ אֹתָם לְכַהֵן לִי לְקַח
פַּר אֶחָד בֶּן־בָּקָר וְאֵילִם שְׁנַיִם תְּמִימִם׃

Exo 29:4 Do you see that anachronisms, or other ways of saying that the Tabernacle as the blueprint of history has been rearranged, says how all the filthy extra the theologians dragged beyond the Baptist washpot and into the inner court, reflecs that the purgatorial part to be ended in the washpot was extended and is still unfinished.

Exo 29:4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

Exo 29:4 וְאֶת־אַהֲרֹן וְאֶת־בָּנָיו תַּקְרִיב אֶל־פֶּתַח אֹהֶל מוֹעֵד וְרָחַצְתָּ אֹתָם בַּמָּיִם׃

Exo 29:11 How the tabernacle model and the historical blueprint would gravitate around BC/AD at the door and the washpot before entering the holy place. “By the door” in NT reappears in verses like John 10:7. It is founded by sola Vau/And means, in the NKJV rejecting this explicit representation of real-presence blood in print.

Exo 29:11 And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the congregation.

Exo 29:11 וְשָׁחַטְתָּ אֶת־הַפָּר לִפְנֵי יְהוָה פֶּתַח אֹהֶל מוֹעֵד׃

For more context on Exo 29:11, it is important to see through the editorial scheming of the theological mafia. History gravitates around BC/AD at the door and Baptist washpot, as the only way into the holy place. This is how Esau’s birthright might be fulfilled and how Abraham’s homeland promise would be fulfilled by blood, but the absurdity is how theologians and priests insisted that the masses must confess “their” sins, while denying the ownership model, the tabernacle of the congregation. In the KJV is the first half the premise for the last half, and the last half depends on a confessed first half, mutilated in modernist translations turning it into an invalid 5% meeting under theological control.

Here is the test case for Exo 29:11. Do you see why “before the LORD” corresponds to the Tabernacle door position, the revived Reuben appearing between Asher and Issachar, and why BC/AD commissioned John the Baptist to be ready for the great revival Jesus addressed to Nicodemus in John 3? Do you see that the period from 30-70AD confirmed the lost opportunity in Issachar’s commandment, not to take the Lord’s name in vain, as part of the reason behind Heb 11 and Ephesus in Rev 2?

Exo 29:28 How the Hebrew and the KJV involve the children of Israel in the statutory arrangement. For a free world such statutes must come from them. The KJV follows the Hebrew word order in making the children the originator of this statute, but theologians did not want that, as seen in the NKJV. In the Hebrew and KJV the forever part is about the children of Israel. In the NKJV the forever part is about a legal ordinance. It was first indicated in Exo 27:21 and it follows the reformed AD ownership, called the “tabernacle of the congregation”. As ordained in the Hebrew text, for AD translation in the KJV, if the children of Israel should no longer be in their capacity to renew this statute, there is no reason that it should be continued independent of them. That part is what the NKJV tries to come around as perpetual statutory legalism independent of the people’s will, by manipulating the Hebrew word order. In matters like this, you should ask yourself where Levitical Christendom came from. There is no true mandate for it, and it makes it even worse that the NKJV promotes such perpetual statutory legalism after rejecting two out of three sola Vau/And instances in this verse. Notice that in the same way the ownership model, “the tabernacle of the congregation”, has been manipulated to be a 5% place of meeting, is the NKJV doing the same here in a different context. Everything related to

the people's birthright and Abraham's homeland promise are vested in the ownership model called, the tabernacle of the congregation. This is what the theological evildoers are messing with to make room for themselves and their evil plans. What was ended in Chriat, the theologians are not willing to accept. Again, the KJV provides for the target priesthood and their tabernacle and homeland ownership. The NKJV and the modernist crowd provide for themselves and are not willing to let go of a distant past.

Exo 29:28 And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it *is* an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, *even* their heave offering unto the LORD.

Exo 29:28 וְהָיָה לְאַהֲרֹן וּלְבָנָיו לְחָק־עוֹלָם מֵאֵת בְּנֵי יִשְׂרָאֵל
כִּי תְרוּמָה הוּא וּתְרוּמָה יִהְיֶה מֵאֵת בְּנֵי־יִשְׂרָאֵל מִזִּבְחֵי שַׁלְמֵיהֶם
תְּרוּמָתָם לַיהוָה׃

Exo 29:29 Second step about the priestly order of original sin and inherited rights. This verse continues the role of consecrating garments in Exo 28:2-4.

Exo 29:29 And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.

Exo 29:29 וּבִגְדֵי הַקֹּדֶשׁ אֲשֶׁר לְאַהֲרֹן יִהְיוּ לְבָנָיו אַחֲרָיו לְמָשְׁחָה
בָהֶם וּלְמַלֵּא־בָם אֶת־יָדָם׃

Exo 29:30 Third step about the priestly order of original sin, and now more clearly how antichrist, the vicar of Christ, later would become a trespassing property occupant in the room called "in his stead" beyond OT/BC after rejecting the change of priesthood. This is the vicar priesthood coming into the room of flesh instead thereof in Gen 2, the place of Niphil Basar and Tamar's underworld **תחת** terror and mafia regime, explaining that the reign of antichrist, the vicar of Christ, is the same as Levitical continuation. Absence of holiness and wholeness caused the host to be a vacancy to be filled with vicar spirits. There was no reason to believe that Aaronite singularity should be a long-lasting reign. The vicar of Christ, antichrist, the priest in his stead, would in time make himself known by the fruit of Tamar's infallible error, terror and mafia methods. NT offers nothing new other that more explicitly elaborating the coded potential for priestly pimps in OT. To be that explicit "priest in his stead" is not found in any other passage. Be aware of That bloodlined target and That benchmark in Matt 24:24. It is important to be aware that the "antichrist" model in NT is a deception model which, if accepted in the room of Christ, would be a substitute destroying the truth. It is the fake model explaining Christendom and what the last 2000 years have been about all the way but to be intensified in the end.

Exo 29:30 *And* that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy *place*.

Exo 29:30 שִׁבְעַת יָמִים יִלְבָּשָׁם הַכֹּהֵן תַּחְתָּיו מִבָּנָיו אֲשֶׁר יָבֹא
אֶל־אֹהֶל מוֹעֵד לְשָׁרֵת בַּקֹּדֶשׁ׃

Here is the test case for Exo 29:30 and Levitical continuation. If you read this verse in the context of Lev 26, John 16, Heb 9 etc., do you see that continued contrary walk, the roadblocking conditions and the anachronistic rearrangement coming with them AD, is a condition that never would take the assembly into the most holy. Repeat Exo 26:33. A two-step unveiling was foretold, which explains the period from the first tabernacle veil at the door by the Baptist washpot, which is the first temple veil rent in twain AD, then moving through the holy place toward the apocalyptic unveiling required to do the next, reformed step Y2K, into the most holy, beyond John 16 and Heb 9.

Now an extra test on deception by textual illusion. Notice why the anthropological KJV puts "you between" in Exo 26:33, where the theological NKJV converts that into a vicar and representative "divider for you". The point is how means of deception orchestrate illusion. Do you see that the KJV in Exo 26:33 provides for and anticipates a populated holy place, but in the NKJV it is an unpopulated area? Do you see how the unpopulated, technical division of rooms in the NKJV in Exo 26:33, corresponds to 2000 more years of terror, horror, and priestly mafia in Exo 29:30? Textual illusion, or mental cover-up, is relevant to get into how the Bible is meant to work in the Berean brain when word is added to word while the reader syntactically moves through a sentence. The KJV text populates the place. The NKJV unpopulates it. What does a change in syntax intend for the mental man to pick up? It works partly the same way as Exo 28:1, "to minister unto me in the priest's office". Who is in that office? Is it "me" AD (cf. Heb 8:1) or a vicar priest BC? It makes it easy to decode how the Bible divides itself by priesthood.

Exo 29:31 Here are the consequences of verses 28-30, purgatory and Levitical pottery beginning with slaughtering the "ram" in the preceding verses, Exo 29:15-27. In the KJV is "his flesh" linked to the anthropological dimension about his candlestick and his kind. In the NKJV is "its flesh" something theology and theologians are distanced from.

Exo 29:31 And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

Exo 29:31 וְאֵת֙ אֵ֣יל הַמִּלֻּאִ֔ים תִּקַּ֖ח וּבִשַּׁלְתָּ֣ אֶת־בְּשָׂר֑וֹ בְּמָקֹ֖ם קָדֹֽשׁ׃

For more context on grammar in Exo 29:31, some have accused the KJV for falsely to say "his" about candlestick details in Exo 25:31, where the last half is a series of third person feminine singular suffixes, translated "his" in the KJV. Here is the other side of that story, where the KJV says "his flesh" בְּשָׂרוֹ about third person masculine singular, where other versions say "its flesh". Defenders of modernist translations will typically use grammar against the KJV where the KJV deviates for OT/NT oversight reasons, like Exo 25:31, but they will avoid other verses, like Exo 29:31, where they themselves deviate from the Hebrew grammar for no other than stylistic reasons. In this verse both the "ram" **אֵיל** and "his flesh" בְּשָׂרוֹ are masculine singular.

Exo 29:32 And Aaron. Means of entrance made many parable stories on communion, what would come with NT/AD, more specifically what to expect from the priesthood of believers after all the years of systematic denial by the priesthood of unbelief.

Exo 29:32 And Aaron and his sons shall eat the flesh of the ram, and the bread that *is* in the basket, *by* the door of the tabernacle of the congregation.

Exo 29:32 וְאָכַל אַהֲרֹן וּבָנָיו אֶת־בְּשַׂר הָאַיִל וְאֶת־הַלֶּחֶם אֲשֶׁר בַּסָּל פֶּתַח אֹהֶל מוֹעֵד׃

Exo 29:33 First instance “atonement” in the KJV, verse 32 made more clear. It cannot be stated more explicitly that where-with in the KJV is a reference both to the place and the person, Golgotha. While the modernists argue in favour of their lexical choice, is the combined “wherewith . .” **אשר כפר** it was made, simply picking up the two parts the word is built from to define place and person in agreement with the bloodlined Hebrew details. The start position for the sola S reader of this text AD, after the printing press, is that Christ is the same W in person and print, Wherewith the atonement was made. First a sum of money **כֹּפֶר** in Exo 21:30, then the reconciling atonement **כֻּפַּר** in Exo 29:33, and ultimately the book **סֵפֶר** about it with and for all the sola S generations in need.

Exo 29:33 And they shall eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: but a stranger shall not eat *thereof*, because they *are* holy.

Exo 29:33 וְאָכְלוּ אֹתָם אֲשֶׁר כֻּפַּר בָּהֶם לְמַלֵּא אֶת־יָדָם לְקַדֵּשׁ אֹתָם וְזָר לֹא־יֹאכַל כִּי־קֹדֶשׁ הֵם׃

One more detail to observe about authorized KJV oversight. Modernist committees are not willing to give The atonement definite value, and next, be also aware how syntactic confusion is built into the modernist versions by the selective WHICH switch as seen in the NASB, NABRE etc. The KJV uses the selective WHICH switch when it is needed and appropriate, but must avoid it in defining and definitive cases like this, also using its apostolic oversight to define, The atonement, indefinite in the Hebrew text. Why is this type pluralist options published in a world growing increasingly apostate and syncretic? Comparable to a need to know which Moses, “which atonement” is the NASB referring to? Multiple modernists do the same. This example makes the profiled case for the KJV and for the need of definite apostolic authority to stand fast against textual and missional relativism. Both the Lordship and the atoning act of Jesus Christ is clouded by hopeless syntax and equivalence which no longer give definite meaning. Vicar syntax may work in a theological mindset, where there is no connection between the Word in person and the Word in print, but this is a form of lingual soup which causes confusion for Berean brains in the target priesthood of believers.

KJV/XXX profiling reveals that the distinct KJV atonement is contrasted by a pluralist wilderness of atoning options. Again it is necessary to understand what kind of textual soil the Berean brain needs to find in order to sort out the intended purpose. How can modernist translations make harmony in matters of salvation when all definition is lost in a wilderness of textual pluralism? This verse is an example how bastard translations

pervert the English syntax designed to perfectly match the Hebrew (and Greek). Blurry syntax means that the sinners no longer have one saviour. Pluralism and syncretism are substituted for atonement singularity. It is relevant to repeat, which land or which thou. What direction does the WHICH switch follow in the text of modernist translations? Be aware why the modernist text fabricators argue for a free-flowing text with no specific preservation in order to deceive their readers and uproot them from the true reformation syntax and equivalence. By doing this the text fabricators are destroying the Berean soil required for discernment. When all definite distinctions are gone, discernment has no means to work with and the Berean purpose is indeed perverted. For a discerner, the text is read word by word and adding word by word to build a meaningful sentence structure from start. It goes well from start until coming to the atonement wording, which for the Berean brain must produce an unsolvable confusion in modernist translations, imposing a selective WHICH switch where no such switch should be found. It may work well with a superficial stream of indefinite words produced by the scholastics but must become an instant irritation for Berean brains building a logical word-for-word discernment series. Functional hermeneutics requires that the syntax and semantics shaping each individual word and phrase agree with the overall story and context shaping verses and chapters. In other words, The atonement and Which atonement cannot agree. Modernist translations produce a destructive internal tension in the text felt by the Berean brain because word-for-word syntax and semantics are in conflict with the hermeneutical requirements. The only way the modernists can avoid the confusion and the internal tension is to produce a free-flowing text where all distinct elements are taken out and the Berean brain is put to sleep. Only a deceived, syncretic pluralist can accept the textual wilderness of opinions and options found in the modern grammar game. The solution after KJV/XXX profiling of Exo 29:33 is maybe a shared responsibility. You should do it as a test case: Modern pluralists working in the shadow of KJV things to come in Exo 29:33 are occupied with the numbers of persons lined up before their sacrificial priest keeping track of WHICH atonement and WHICH person until the KJV brings THE definite atonement end to this temporal numbering madness. To make a modernist translation work, you must unlearn how first instance “which” in Gen 1:7 in the KJV conditions the Berean brain for reading the twofold Bible with mental switching between things that belong under and the truth above, but after uprooting there is no need for unlearning because modernist translations present only a mixed soup of it anyway.

Exo 29:46 Chapter ending with That defining solution. This repeats earlier verses where That anthropological and executive rescue operation in the middle section in the KJV, is uprooted to a theological Who in the NKJV, where the executive energy part is gone, no longer about what G-d is doing but who he is. What can the value of the first part be if the readers no longer can identify who the true G-d is by that which he does?

Exo 29:46 And they shall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.

Exo 29:46 וְיָדְעוּ כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם אֲשֶׁר הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם לְשָׁכְנִי בְתוֹכָם אֲנִי יְהוָה אֱלֹהֵיהֶם׃ ף

Exo 30:1 This verse repeats the anthropological creation of self outlined with Noah and the ark. While he was making the ark, the ark was making him. For a total perspective, this is some of the more amusing parts about the Bible's overall mission. Is it to make something of acacia שִׁטִּים wood עֲצֵי, as the NKJV, NASB etc., say by manipulating the Hebrew syntax, or is it that thou shalt make it, by following the Hebrew syntax as the KJV does? Is this table anthropological means, or is it the theological end product? While the KJV preserves its apostolic perspective and remains abstract, principal, and universal, the modernists make themselves concrete materialists.

Exo 30:1 And thou shalt make an altar to burn incense upon: *of* shittim wood shalt thou make it.

Exo 30:1 וְעָשִׂיתָ מִזְבֵּחַ מִקְטַר קְטֹרֶת עֲצֵי שִׁטִּים תַּעֲשֶׂה אֹתוֹ׃

Some extra checks to do in Exo 30:1. Do you see that theologians and modernists are so full of materialistic ideas that there is no more room for anthropology and persons in the story than in the unpopulated holy place in Exo 26:33 in the NKJV? Do you see how the most hardcore theological mindset manifests itself, that the Bible is about G-d revealing himself, and absolutely none of it is about persons like Moses and what he did. He must be crowded out with the details and with the mindset cementing its concrete ideology. In other words, and while the dictatorship of theology does its primitive pottery, do you see how literally the modernists confirm what Jesus had in mind when he said that what ye did to me (in person and print), ye did it to the least? How inquisitorial theologians dealt with scripture, would they deal with people. They would boss around with lexical details with no regard for the persons involved as done here in modernist translations. It should be clear why and how the prophetic horizon and T's target at the end in the KJV, is lost and replaced with the concrete and materialistic mindset in modernist versions.

Exo 31:2 First instance of the phrase, "called by name", קרא בשם. Bezaleel בצלאל is partly a בן building block, partly Godkind מין, in Gen 1:26-27 how man was created "in the image" בצלם of G-d, and the whole verse outlines how Beth B is a pilgrimage towards named identity, There שם. While Bezaleel would build the Tabernacle, it would build him.

Exo 31:2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

Ex 31:2 רְאֵה קָרָאתִי בְשֵׁם בְּצַלְאֵל בֶּן־אוּרִי בֶן־חוּר לְמַטֵּה יְהוּדָה׃

Exo 31:3 What sola Vau/And means "with" redemptive trinitarian nutrition, wherewith the atonement was made in Exo 29:33. Notice how it follows Beth B as a premise.

Exo 31:3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

Exo 31:3 וָאֲמַלֵּא אֹתוֹ רוּחַ אֱלֹהִים בְּחָכְמָה וּבִתְבוּנָה וּבְדַעַת וּבְכָל־מְלָאכָה׃

As seen also in Exo 31:3, have the counter-reformatory NKJV and NASB no interest in sola Vau/And, but strips of the half of these four instances since no modernist word has any distinct value.

Exo 31:4 Next step. As stated at the end of Exo 29, the point of "cunning" חשׁב come with knowing G-d, in contrast to the exterior, deistic artistry the NKJV and NASB have made of it. Again the NKJV has no interest in sola Vau/And.

Exo 31:4 To devise cunning works, to work in gold, and in silver, and in brass,

Exo 31:4 לַחְשֹׁב מַחֲשָׁבֹת לַעֲשׂוֹת בַּזָּהָב וּבַכֶּסֶף וּבַנְּחֹשֶׁת׃

Exo 31:6 Why the "tent" אהל may be called Aholiab's אהליאב building.

Exo 31:6 And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee;

Exo 31:6 וַאֲנִי הִנֵּה נָתַתִּי אִתּוֹ אֵת אָהֳלִיאָב בֶּן־אֲחִיסָמָךְ לְמַטֵּה
־דָן וּבְלֵב כָּל־חֲכַם־לֵב נָתַתִּי חָכְמָה וְעָשׂוּ אֵת כָּל־אֲשֶׁר צִוִּיתִךָ׃

A test case for Exo 31:6. As seen in 1 Sam 2:8, the Bible's kingdom mission is to lift up the beggar from the dunghill, but if you profile Exo 31:6, the NKJV and NABRE are of those that want to use the Bible to strengthen the already surviving fittest. The NKJV and NABRE fabricate translations intended to serve the guild.

Exo 31:7 Next step. Do you see what "furniture" כלי has to do with the dead bones in Ezekiel's valley, and how that is renewed with verse 6 where the NKJV and NABRE did a just-in-time refresh of the foundation for what agenda 2030 needs to do with all the "useless" people, that historically did have no other value than serving as a taxable mass and platform for the episcopate? Furnitures or a "vessel" כְּלִי like this might be named Caleb כָּלֵב, or called a worthless "dog" כֶּלֶב, but seen from the redeemed perspective of G-d's body architecture, they are biased particulars of the same. It is no new idea that the "worthless" elements of the assembly would be given no other role than to serve as a stylistic effect on the robed theatre scene of the episcopate, or as a number of bodies to make up a populated scene around a papal procession.

Exo 31:7 The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that *is* thereupon, and all the furniture of the tabernacle,

Exo 31:7 אֵת אֹהֶל מוֹעֵד וְאֶת־הָאָרֹן לָעֵדֻת וְאֶת־הַכַּפֹּרֶת אֲשֶׁר עָלָיו
וְאֵת כָּל־כְּלֵי הָאֹהֶל׃

Exo 31:9 If you understood what was said and changed in verses 6-7, you should also understand why verse 9 is a renewed and populated pointer to lex holocausti. Instead of calling the worthless, furniture, maybe it should be called disposable fiery furnaceture .

Exo 31:9 And the altar of burnt offering with all his furniture, and the laver and his foot,

Exo 31:9 וְאֶת־מִזְבַּח הָעֹלָה וְאֶת־כָּל־כֵּלָיו וְאֶת־הַכִּיּוֹר וְאֶת־כַּנּוֹ׃

Exo 31:18 The "two tables" שני לחת. Moses is coming out of the transfigured sphere, "thee in the mount", where the essence was revealed. Notice why the KJV needs to stay so close to the Hebrew word order to translate the point that the oral law in communion is an explicit pointer to the two tables given also as a written confirmation of what had been mediated in communion (with "thee in the mount"). In the Hebrew and KJV is the oral and the written explicitly tied together. Beginning with Moses, the oral tradition would have to last at least until the masoretes had completed the written vocal system. By messing with the Hebrew syntax, the NKJV, NASB, NABRE, etc., destroy the point with communion and the explicit connection from the oral to the written beginning there as two forms of communicating the same words. In the modernists this could have been any private party ending with giving some written orders not mentioned while having tea with G-d. In the KJV is punctuation used explicitly to communicate that point. In the modernists is punctuation textual cosmetics of no value after destroying the true syntax. Verses like this manifest that there is nothing KJV about the NKJV, and it exposes the accuracy hoax about the inaccurate NASB. It was still the same in the RV/ASV and also in the RSV, but from the 1970s came the reordering of the words.

Exo 31:18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

Exo 31:18 וַיִּתֵּן אֶל־מֹשֶׁה כְּכַלֹּתוֹ לְדַבֵּר אִתּוֹ בְּהַר סִינַי שְׁנֵי לֻחֹת הָעֵדֻת לֻחֹת אֶבֶן כְּתֻבִים בְּאֶצְבַּע אֱלֹהִים׃

Exo 32:1 Put in context, and while waiting for a delaying Moses, the KJV mediate the meaning of self-gathering, how they "gathered themselves together" קהל. By apostolic oversight the KJV provides relevant contextual info of things the lexical modernists do not find in the Hebrew text, as seen in the NKJV, NASB etc. Aaron and I did it my way.

Exo 32:1 And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

Exo 32:1 וַיַּרְא הָעָם כִּי־בֹשֵׁשׁ מֹשֶׁה לָרֶדֶת מִן־הָהָר וַיִּקָּהֵל הָעָם עַל־אַהֲרֹן וַיֹּאמְרוּ אֵלָיו קוּם עֲשֵׂה־לָנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לְפָנֵינוּ כִּי־זֶה מֹשֶׁה הָאִישׁ אֲשֶׁר הֶעֱלָנוּ מֵאֶרֶץ מִצְרַיִם לֹא יָדַעְנוּ מֶה־הָיָה לוֹ׃

Exo 32:2 Notice why there is a missing patriarchal (Pharez) root in this orphan ending?

Exo 32:2 And Aaron said unto them, Break off the golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

Exo 32:2 וַיֹּאמֶר אֲלֵהֶם אַהֲרֹן פָּרְקוּ נִזְמֵי הַזָּהָב אֲשֶׁר בְּאָזְנֵי נְשֵׁיכֶם בְּנֵיכֶם וּבְנֹתֵיכֶם וְהָבִיאוּ אֵלָי׃

Exo 32:3 More orphan conditions and absent fathering. This is what a theologian would call the people's common sins. To the end of OT/BC and to the end of NT/AD it is the dominion of original sin where the fathers would orchestrate and facilitate the people's misery while projecting and blaming the people for the sins of the establishment. As a prototype Lackland maker, Aaron models how Christendom's episcopate would strip the people of their wealth, in a condition where gold no longer represent awareness, hearing ears and seeing eyes. Pharez פָּרֶץ the deal-breaker and breach-maker first appearing in Gen 38 is the same here, called to "break off" פָּרְקוּ in verses 2-3, a comparable organic orchestration around a vicar Pe at the centre. With Pharez as prototype in person, Aaron and his establishment represent the structural form of all the organic and organisational drama orchestrated and facilitate around such an apostate centre. It is the standard model for how to understand standard deviation throughout history, and it has much in common with how to separate persons from material wealth in Gen 14:21.

Exo 32:3 And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron.

Exo 32:3 וַיִּתְפָּרְקוּ כָל־הָעָם אֶת־נִזְמֵי הַזָּהָב אֲשֶׁר בְּאָזְנֵיהֶם וַיָּבִיאוּ אֶל־אַהֲרֹן׃

Exo 32:4 Do you see why the papist NABRE committee in this case would be pleased to find that even the KJV does not translate this great "taking" קח literally, but mediates this great occasion of exploited ignorance as a freely given gift?

Exo 32:4 And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

Exo 32:4 וַיִּקַּח מִיָּדָם וַיָּצַר אֹתוֹ בַּחֶרֶט וַיַּעֲשֵׂהוּ עֵגֶל מַסֵּכָה וַיֹּאמְרוּ אֵלֶּה אֱלֹהֶיךָ יִשְׂרָאֵל אֲשֶׁר הֶעֱלוּךָ מֵאֶרֶץ מִצְרָיִם׃

Remember that while Noah made the ark, the ark made him. Do you see that "*them*" and "it" have a by-product of pottery where people would conform to their golden imagery? In whatever form, man must become a product of his own worship. Next test is about H seeking preeminence. Do you see that in this organic audience of H, where he receives "*them*", it repeats the devil's soul business in Gen 14:21? Do you see that this would go on all the way to holocaust where the first and last reception of "*them*" in Auschwitz, would be one last check point to extract the remaining gold after receiving "*them*" for extermination. Give me the person and "receive" (take) the goods to thyself.

Exo 32:5 It should be no surprise that the Bn building block is present as the preeminent brass brutaliser of the Bible. Bn vs Pn is controlled by Lamed's vicar lordship

Exo 32:5 And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To morrow *is* a feast to the LORD.

Exo 32:5 וַיַּרְא אַהֲרֹן וַיִּבֶן מִזְבֵּחַ לְפָנָיו וַיִּקְרָא אַהֲרֹן וַיֹּאמַר חַג לַיהוָה מָחָר׃

Exo 32:6 About sacrilege. While waiting for a functional Lev 8:8, 10:10, this is the lost ability to separate the clean from the unclean, and the holy from the profane. Do you see why the uprooted end of this verse in the KJV corresponds to the use of "on" from start?

Exo 32:6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

Exo 32:6 וַיַּשְׁכִּימוּ מִמָּחֳרָת וַיַּעֲלוּ עֹלֹת וַיַּגִּשׁוּ שְׁלָמִים וַיֵּשֶׁב הָעָם לֶאֱכֹל וְשָׁתוֹ וַיָּקֻמוּ לְצַחֵק׃ ף

Exo 32:7 Repeating the self-made "themselves" beginning in verse 1. Do you see that to have a clear picture of this missional pro, for thy people, the KJV uses extra punctuation to bring that distinct message, in contrast to the muddy waters in the NKJV where words have no meaning? This verse is a translated version of the causal and missional Hebrew "for" **כי**. The apostolic KJV reorders the details to avoid the AD implication that might say, "For have corrupted thy people" **כי שחת עמך**. If the Calvinist ESV was true to their ideology of divine decree, they would follow the Hebrew word order and not agree with the KJV. Do you see that if the Calvinist ESV was consistent according to their double predestination, about a twofold future, not man's origin of destiny, they would translate verse 7 according to the Hebrew text, and they would not have "themselves" in verse 1 as the origin of the outcome called "themselves" in verse 7. If they were really committed to their divine decree, they would avoid "themselves " in both instances. Do you see that the KJV, with BC text in AD context, is consistent according to the moral depravity paradigm after the first veil rent in twain, but the NKJV and its muddy waters represent a text prescribing more or less total depravity also in continuation AD.

Exo 32:7 And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves*:

Exo 32:7 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֶךְ־רֵד כִּי שִׁחֵת עַמְּךָ אֲשֶׁר הֶעֱלִיתָ מֵאֶרֶץ מִצְרָיִם׃

Exo 32:8 This verse and chapter is background for a reevaluation of Issachar's journey through Gen 49:15. Do you see that in the same sense as things beginning with tributary worship and ending in total servitude at the end of Gen 49:15 in the KJV, must sacrifice in Exo 32:8 end with a corresponding total self-sacrifice if allowed to continue, not like the modernist Gen 49:15 going straight into forced labour with no introductory steps? In

the KJV is the first point in Gen 49:15 that the worship part called “tribute” begins with being pleased with such a good rest. Issachar’s first perspective is that the tribute at the end is equally harmonius as the first part, before leading to the processed finish where tribute means slavery. Lam 1:1 builds this bridge between Gen 49:15 and Exo 32:8. The anthropological KJV is apostolic and missional and says how real life works. Theology and modernism have a textual and lexical scope. Multiple OED senses used in the days of the KJV making cover the whole spectrum from worship to working “tribute”.

Exo 32:8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

Exo 32:8 סָרוּ מַהֵר מִן־הַדֶּרֶךְ אֲשֶׁר צִוִּיתִם עָשׂוּ לָהֶם עֵגֶל מַסֵּכָה
וַיִּשְׁתַּחֲווּ־לוֹ וַיִּזְבְּחוּ־לוֹ וַיֹּאמְרוּ אֵלֶּה אֱלֹהֶיךָ יִשְׂרָאֵל אֲשֶׁר הֶעֱלוּךָ
מֵאֶרֶץ מִצְרָיִם׃

Exo 32:9 First instance “stiffnecked”, a people עם of hard קשׁה necks ערף. In this context it is important to remember the earlier verses about hammering and pottery and how subsidiary “beaten work” מקשׁה points to justification by faith משׁפט. It would take some robust necks to prepare for all the finishing mission work awaiting its Jewish missionaries in the end. They would be just as steadfast and stiffnecked as required to do the rigid preservation of the Hebrew and Aramaic text kept perfect at all times and close to zero scribal transmission errors after 3500 years.

Exo 32:9 And the LORD said unto Moses, I have seen this people, and, behold, it *is* a stiffnecked people:

Exo 32:9 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה רָאִיתִי אֶת־הָעָם הַזֶּה וְהִנֵּה
עַם־קְשֵׁה־עֹרֶף הוּא׃

Exo 32:10-14 With Moses as the secretary of the Torah and the first writing minister of reconciliation came the element of appeasement. Not even here are modernists like the NKJV and NASB willing to give sola Vau/And its proper place as means for peace.

Exo 32:14 And the LORD repented of the evil which he thought to do unto his people.

Exo 32:14 וַיִּנָּחֶם יְהוָה עַל־הָרָעָה אֲשֶׁר דִּבֶּר לַעֲשׂוֹת לְעַמּוֹ׃ ף

Exo 32:16 Sola Vau/And even more absolutely required as translated in the KJV, but absolutely rejected in the papist NABRE.

Exo 32:16 And the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

Exo 32:16 וְהַלֻּחֹת מַעֲשֵׂה אֱלֹהִים הֵמָּה וְהַמִּכְתָּב מִכְתַּב אֱלֹהִים
הוּא חָרוּת עַל־הַלֻּחֹת׃

Exo 32:19 What would be expected when Moses descended from the above down to the underworld at the end of this verse.

Exo 32:19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

Exo 32:19 וַיְהִי כַּאֲשֶׁר קָרַב אֶל־הַמַּחֲנֶה וַיַּרְא אֶת־הָעֵגֶל וּמְחֹלֹת
וַיִּחַר־אַף מֹשֶׁה וַיַּשְׁלֵךְ (מִיָּדוֹ) [מִיָּדָיו] אֶת־הַל�ֻּחֹת וַיְשַׁבֵּר אֹתָם
תַּחַת הָהָר׃

Exo 32:21 How also the later prophets and Jesus, and the reformers in the 1500s, would go after the establishment as benefiting orchestrators and facilitators of corruption. They had no reason to go after the people, as the corrupt establishment and their inquisitors had done. Notice how the NABRE downplays the establishment role and tries to transfer the issue at least party to be a common sin of the people. The NABRE committee did make a literal composition for Aaron to be able to pust them before him so that "them" are the first party to enter sin.

Exo 32:21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

Exo 32:21 וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן מֶה־עָשָׂה לְךָ הָעָם הַזֶּה כִּי־הֵבֵאתָ
עָלָיו חֲטָאָה גְדֹלָה׃

Exo 32:22-24 In agreement with the twofold Bible, apologetics take two forms. Paul's version in Acts 22-26 is confessional and transparent and is done in defense of the truth. In Aaron's case is apologetics about self-defense, defending the establishment, and how to best project reality away from self and onto the people as a scapegoat.

Exo 32:22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they *are set* on mischief.

Exo 32:22 וַיֹּאמֶר אַהֲרֹן אַל־יִחַר אַף אֲדֹנִי אַתָּה יָדַעְתָּ אֶת־הָעָם כִּי
בְרָע הוּא׃

Exo 32:26 An intro to the mystery of iniquity. It looks like sola Vau/And does not want to be a partaking Advocate in this?

Exo 32:26 Then Moses stood in the gate of the camp, and said, Who *is* on the LORD'S side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.

Exo 32:26 וַיִּעֲמֹד מֹשֶׁה בְּשַׁעַר הַמַּחֲנֶה וַיֹּאמֶר מִי לַיהוָה אֵלָי וַיֵּאָסְפוּ
אֵלָיו כָּל־בְּנֵי לֵוִי׃

Exo 32:27 After the death of the firstborn in Egypt in Exo 12, this smells more like a foretaste of the second death.

Exo 32:27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

Exo 12:29 וַיְהִי בַּחֲצִי הַלַּיְלָה וַיהוָה הִכָּה כָל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מִבְּכֹר פַּרְעֹה הַיֹּשֵׁב עַל־כִּסְאוֹ עַד בְּכוֹר הַשְּׁבִי אֲשֶׁר בְּבֵית הַבּוֹר וְכֹל בְּכוֹר בְּהֵמָה׃

Exo 32:28 A dispensational division is needed. With Moses as reconciling appeaser did G-d change his position but that was not reflected in the unrepentant party of Levites on the ground. Here originates the Levitical slaughterhouse in continuation AD. Since G-d did never change and the word did never change, do you agree that this verse says what would be the consequence of a mismatch in interpretation and representation?

Exo 32:28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

Exo 32:28 וַיַּעֲשׂוּ בְנֵי־לֵוִי כִּדְבַר מֹשֶׁה וַיִּפֹּל מִן־הָעָם בַּיּוֹם הַהוּא כִּשְׁלֹשֶׁת אַלְפֵי אִישׁ׃

Exo 32:31 More mystery. If this was the real Moses, there was no reason to fly in the face of Aaron in verse 21. Reading this chapter is a schizophrenic experience in mission, motive, and mystery from verse 21 to the total change a few verses later. It makes sense that the mosaic dimension must cover all sides for the need of a messianic remedy, but it gives Moses some stain. Here is he no-less self-protective than Aaron in verse 22-24.

Exo 32:31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

אָנָּא חָטָא הָעָם הַזֶּה חֲטָאָה גְדֹלָה וַיַּעֲשׂוּ לָהֶם אֱלֹהֵי זָהָב׃

Exo 32:31 וַיָּשָׁב מֹשֶׁה אֶל־יְהוָה וַיֹּאמַר

Exo 32:33 More of the silly editorial changes done in the NKJV. The KJV follows the Hebrew text, “him will I blot out” **אמחנו** (first person verb with third person suffix) “of my book” **מספרי** (preposition + noun with first person suffix). How the KJV does the translation fits the context. It is a matter of who will be blotted out since Moses is no alternative cure as offered in verse 32.

Exo 32:33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

Exo 32:33 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה מִי אֲשֶׁר חָטָא־לִי אֶמְחֶנּוּ מִסִּפְרִי׃

Exo 33:1 Next Y-up imperative, “depart” לֵךְ. The overall direction in the longer run is always in the paradigmatic direction of the rapture, upwards, while waiting for the sola S solution to be accepted and replacing what brass and fire could never do as means of ascent עלה, and always in a context “out of this” or “hence” מזה. In the KJV it is from a conditional state of affairs. In the NKJV, NASB etc., it is from a geographical “here”. At the end it is about Abraham’s faith dna. In the NKJV, NASB etc., it is about physical descendants. Modernist uprooting from the primarily mental canon manifests itself all the way in bastard bibles, and again you can see that the papist NABRE’s relation to the word “saying” לאמר at the end is just as random and unwanted as proper preservation and transmission of NT manuscripts through history. It is a literal mess. How the KJV stands with apostolic authority as protector of providence against the copycats, builds its case book by book. It is simply a matter of sola S equivalence word for word.

Exo 33:1 And the LORD said unto Moses, Depart, *and* go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

Exo 33:1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵךְ עֲלֵה מִזֶּה אַתָּה וְהָעָם אֲשֶׁר
הֶעֱלִיתָ מֵאֶרֶץ מִצְרַיִם אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק
וּלְיַעֲקֹב לֵאמֹר לְזַרְעֲךָ אֶתְּנֶנָּה׃

Here is the test case and the issue to reconsider at the door into Satan’s Lackland 2.0. Do you see what Codex Satanicus and the removal of this archived “saying” as evidence of transmission have to do with antichrist’s need to destroy these last 1+7 KJV words? Where is the recorded and archived bill of thy mother’s divorce, saying . . ? Theologians work systematically to destroy the true Bible and undermine the people’s inheritance, and they need to do so to maintain their positions and protect the devil’s soul business. You cannot understand agenda 2030 and Lackland 2.0 independent of Codex Satanicus.

Exo 33:2 If verse 1 was only about physical descendants, then would also these tribes be nothing but physical persons, the story of the Bible would not be primarily mental, and verse 2 would have nothing to do with removing paganism. Ye shall be pagan, for I am pagan. With the manuscripts in secular and academic hands, willing to pervert them, it was inevitable that modernist translations would be uprooted and have no other mission and dimension than the exterior, physical, and material, and the Dung hill text would be a deistic book for physical descendants.

Exo 33:2 And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

Exo 33:2 וְשָׁלַחְתִּי לְפָנֶיךָ מַלְאָךְ וְגֵרַשְׁתִּי אֶת־הַכְּנַעֲנִי הָאֱמֹרִי וְהַחִתִּי
וְהַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי׃

Exo 33:3 Each verse has a case to build from the first to the last word. Also here is the KJV following how this mission begins from start and how it is maintained in the ending, but in the NKJV, where the wording is rearranged, the end product is not matching the opening. Do you see that in agreement with the conflict at the end of verse 1, is the Codex Satanicus mindset of the NKJV ending verse 3 as a homeland hope-killer? In the KJV this verse ends with T's target, being and living therein, "thee in the way" בדרך. In the NKJV it is a textual and exterior "on" the way uprooted from Beth B therein. The KJV protects and preserves T's target pregnancy. The NKJV is a primitive brutaliser of things done in order and with distinct meaning and purpose in the Hebrew and KJV.

Exo 33:3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou *art* a stiffnecked people: lest I consume thee in the way.

Exo 33:3 אֶל־אֶ֗רֶץ זָבַת֙ חָלָ֣ב וּדְבָ֔שׁ כִּ֥י לֹ֖א אֶֽעֱלֶ֣ה בְקִרְבְּךָ֑ כִּ֣י עַם־קְשֵׁה־עֹ֔רֶף אַתָּ֖ה פֶּן־אֲכֶלְךָ֥ בַּדָּֽרֶךְ׃

Exo 33:4 Back to a reasonable "on" in the KJV. It works just like the twofold WHICH switching in the KJV, having no corresponding switching in modernist versions. This is one of the whitewashed verses in the NKJV, NASB etc., since they as far as possible want to avoid "evil" in the text. Be aware of the combination of words in the Hebrew and KJV, "these evil tidings" הדבר רע הזה combining what this that thou hast done with the thing in itself as canonical basis for hypostatic real presence in the inner canon the Hebrew and KJV mediate, lost in the modernist, deistic translations. After removing the confessional part of the equation, there is no room for hypostatic truth and unity.

Exo 33:4 And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

Exo 33:4 וַיִּשְׁמַ֤ע הָעָם֙ אֶת־הַדָּבָ֣ר הָרָ֔ע הַזֶּ֖ה וַיִּתְאַבָּ֑לוּ וְלֹא־שָׁ֥תוּ אִ֛ישׁ עֶדְיִ֖ו עָלָֽיו׃

Exo 33:6 Do you agree that after mutilating verse 4, is verse 6 in modernist form a vicar story also confirming how the theological establishment tried to relieve נצל themselves of the ornamental weight only a primarily mental sola Vau/And reality can bring?

Exo 33:6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

Exo 33:6 וַיִּתְנַצְּל֥וּ בְנֵֽי־יִשְׂרָאֵ֖ל אֶת־עֶדְיָ֑ם מֵהַ֖ר חוֹרֵֽב׃

Here is the test case for Exo 33:6, and another reference to Pro 11:22. Do you agree that the people's (golden) sense of "ornamental" עדים reality reflects a particular history of yellowish ugliness after the testimony עדה of Jesus is gone? Do you see how this verse reflects the first self-protective "themselves" in need of a cover in Gen 3:7? Do you see that by denying sola Vau/And reality, the theologians deny that Horeb (Sinai) was the first (scriptural) ornament maker. Sola S reality evaluates quality and authenticity. In the

RV/ASV the story was converted from ornamental sola S reality beginning with Moses and Horeb, as translated in the KJV, in the RV/ASV changed to a time-based version. Horeb was a time- and game-changer, but that is only a surface version of a much longer story waiting for Pentecost. The KJV translates BC text in its AD context. The ASV is a BC-only story. Remember that the Comforter would come to glorify, or ornamentify the Word, when Logos transcends to its higher Rhema realm. As seen in the Hebrew and KJV, the twofold Bi-ble begins by Horeb (Sinai). Faith or unbelief divides everything from or "out of" מ the mount הר Horeb חורב. The KJV is substantive in translation. The modernists are uprooted and time-based.

RV/ASV 33:6 And the children of Israel stripped themselves of their ornaments from mount Horeb onward.

Exo 33:8 Sola Vau/And responsibility begins here. Every man must be his own bishop. Notice that the NKJV, as one of the counter-reformatory mercenaries, does not like the specifying punctuation done to stress the point of personal responsibility and safety seen by reading the KJV. While the KJV provides AD oversight, the NKJV is pushing the readers back into the past and into dysfunctional passivity as seen also in the NABRE, which also removes the sola Vau/And part providing the means to watch. In verse 10 is the same personal awareness and responsibility repeated by punctuation in the KJV.

Exo 33:8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man *at* his tent door, and looked after Moses, until he was gone into the tabernacle.

Exo 33:8 וְהָיָה כְּצֵאת מֹשֶׁה אֶל־הָאֹהֶל יָקוּמוּ כָל־הָעָם וְנִצְּבוּ אִישׁ פֶּתַח אָהֳלוֹ וְהִבִּיטוּ אַחֲרֵי מֹשֶׁה עַד־בֹּאוֹ הָאֹהֱלָה׃

Exo 33:11 Next step about the glorifying ornament maker beginning with Horeb (Sinai). This verse makes itself an example of word stacking, word upon word until bloodlined reality is established, face to face, as" פנים אל־פנים כאשר. Do you agree that this particular form of friendship with G-d, "his friend" רעהו specifies the root of all ruling headache to overcome in order to fulfil Rev 3:21? Again is the sola Vau/And Advocate ruled out as a contributor and participant in communion from start in the NKJV, NASB, NABRE etc. Do you see that in the modernist NKJV, NASB etc., this verse ends with a potential departure from a physical tabernacle, but in the Hebrew and KJV it says where sola S synergy would begin to go wrong, long before Matt 24:1 was confirmed?

Exo 33:11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

Exo 33:11 וְדִבֶּר יְהוָה אֶל־מֹשֶׁה פָּנִים אֶל־פָּנִים כַּאֲשֶׁר יְדַבֵּר אִישׁ אֶל־רֵעֵהוּ וְשָׁב אֶל־הַמַּחֲנֶה וּמְשָׁרְתוֹ יְהוֹשֻׁעַ בִּן־נוּן נַעַר לֹא יָמִישׁ מִתּוֹךְ הָאֹהֶל׃ ס

For extra context on the Hebrew details at the end of Exo 33:11, notice how the phrase is done, saying, “not departed from/out of the tabernacle” לֹא יָמִישׁ מִתּוֹךְ הָאֹהֶל. When the theologians began to restructure everything, anachronise the tabernacle design, and make an anti-Copernican centre of gravity, it goes back to the first rearrangement of things “in the midst” בְּתוֹךְ of the garden in Gen 2:9, with the book of life originally at the centre, and the book of knowledge anywhere and everywhere in the periphery, would be equated and swapped. With these extra details in place it should be easier to decode the meaning of a coming synergetic deviation and driven drift away from the centre, the holy place Joshua had found his stable residence. You should be able to see that “out of the tabernacle” in the KJV is a source of something, not only a place for something. As history did prove, with the Bible in the wrong hands, did sola S synergy become a driver where the church eventually would empty itself. The Bible has no more relevance than it reflects what actually took place and what actually should be corrected.

Exo 33:12 More about named identity. Modernist grammar hides how named identity and target singularity were necessary parts of the reformation, to end all the abnormal corporate structuring the theologians want. “I know thee by name” יְדַעְתִּיךָ בְשֵׁם. It is individual, personal, and belongs to the canonical Beth B wherein the paradigmatic K is destined for future fulfilling. In the paraphrased substitute the NABRE committee has fabricated is named identity unwanted and removed from the text. It cannot be called a translation because it so directly avoids the most explicit details. It should be clear why none of the most distinct details in the Bible can be dealt with as an idiom where the translators may resort to idiomatic translation.

Exo 33:12 And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

Exo 33:12 וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה רְאֵה אַתָּה אֹמֵר אֵלַי הַעַל אֶת־הָעָם הַזֶּה וְאַתָּה לֹא הוֹדַעְתַּנִי אֵת אֲשֶׁר־תִּשְׁלַח עִמִּי וְאַתָּה אָמַרְתָּ יְדַעְתִּיךָ בְשֵׁם וְגַם־מָצָאתָ חֵן בְּעֵינָי׃

Exo 33:13 Closer to the grace department where Exo 33/13 aligns the details with D/G in Num 34/13 and Deu 33/13. Notice N and why grace must reflect the nature of mercy and the reward of whoredom.

Exo 33:13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation *is* thy people.

Exo 33:13 וְעַתָּה אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ הוֹדִעֵנִי נָא אֶת־דְּרָכֶךָ וְאֵדָעֲךָ לְמַעַן אֶמְצָא־חֵן בְּעֵינֶיךָ וּרְאֵה כִּי עַמְּךָ הַגּוֹי הַזֶּה׃

Exo 33:14 The same paradigmatic end of things the theologians have rebelled against all the way and still are rebelling against with their manipulative ideas about scripture.

Verse 1 is the grammatical imperative, verse 14 is the target paradigm, and both verses begin with the Vau consequtive keeping track of things coming to pass throughout the redemptive program. To find grace is to find the "rest" הנחת that began with Noah נח and as seen here, sola Vau/And is the only way it will be found. The temporal Lamed stands in the way of the eternal Lamed. The KJV bypassed give (to) ל thee ך in order to get into Heb 1:2. As expected, the papist NABRE committee would approve the "to" part and party in print but none of the 2x "and" instances.

Exo 33:14 And he said, My presence shall go *with thee*, and I will give thee rest.

Exo 33:14 וַיֹּאמַר פָּנַי יֵלֵכוּ וַהֲנִחֹתִי לָךְ׃

Exo 33:15 Do you see why real trinitarian presence did never coexist with Niphil Basar Almighty in any form and would not arrive until the presence of a serving No-Man? In the KJV it repeats what this that thou hast done and the primarily mental "hence" מזה at the end, in the NKJV, NASB etc., changed to a geographical "from here".

E 33:15 And he said unto him, If thy presence go not *with me*, carry us not up hence.

Exo 33:15 וַיֹּאמֶר אֵלָיו אִם־אֵין פָּנֶיךָ הֹלְכִים אַל־תַּעֲלֵנוּ מִזֶּה׃

Do you see why the millennial if-entrance test is equated with change of priesthood, the end of Satan's red-carpet establishment, and the end of vicar patriarchs and possessive property wars? Do you see that Exo 33:15 includes a shadow picture of a path where the Levitical staircase in Exo 20:26 does not work anyway? Do you see why all labouring mothers must muster all strength in the last tribulation to bring forth and solve the issue of patriarchal busybodies standing in the way?

Exo 33:16 Grace vs real presence. "For wherein shall it be known" ובמה יודע has no other solution than the sola Vau/And means provided for the Benjamite bride. The KJV mediated the inner "wherein" solution, explaining why rerooting is the only way. The NKJV and NASB are uprooted "how then" alternatives where nothing is lived and real.

Exo 33:16 For wherein shall it be known here that I and thy people have found grace in thy sight? *is it* not in that thou goest with us? so shall we be separated, I and thy people, from all the people that *are* upon the face of the earth.

Exo 33:16 וּבַמֶּה יִוָּדַע אֵפוֹא כִּי־מָצָאתִי חֵן בְּעֵינֶיךָ אֲנִי וְעַמֶּךָ הֲלוֹא בְלֶכְתְּךָ עִמָּנוּ וְנִפְלִינוּ אֲנִי וְעַמְּךָ מִכֹּל־הָעָם אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה׃ ף

Exo 33:18 What T's target singularity is about.

Exo 33:18 And he said, I beseech thee, shew me thy glory.

Exo 33:18 וַיֹּאמַר הַרְאֵנִי נָא אֶת־כְּבֹדֶךָ׃

Exo 34:1 Do you see that a selective WHICH switch is helpful at the end here to be able to distinguish between breaking of commandments and breaking of physical tables? Do you agree that after removing sola Vau/And from start, there is no point with a selective switch at the end anyway, also since the inner "in" has been uprooted to a modernist "on" before arriving there?

KJV 34:1 And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables, which thou brakest.

Exo 34:1 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה פְּסָל־לְךָ שְׁנֵי־לֻחֹת אֲבָנִים כָּרִאשֹׁנִים וְכָתַבְתִּי עַל־הַלֻּחֹת אֶת־הַדְּבָרִים אֲשֶׁר הָיוּ עַל־הַלֻּחֹת הָרִאשֹׁנִים אֲשֶׁר שִׁבַּרְתָּ׃

For specific Hebrew details on Exo 34:1, do you see that fall from the upper Y-up realm where "in the tables" **על־הלחת** came from by default descends to "on" as seen in the modernist NKJV, NASB etc., following the RV/ASV? Is the first "upon *these* tables" in the KJV how apostolic authority is mocking today's pigheaded modernists, more or less the same way the masoretes knew they would have to make a vocal system to avoid that all the nuanced details should be lost? Do you agree that the rapture is required to solve the problem related to the difference in expression?

ASV 34:1 And Jehovah said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon the tables the words that were on the first tables, which thou brakest.

Exo 34:2 About authenticity, transparency, and T's target singularity, the revere side of the story in Exo 33:18. Again it is an inner landscape "in the top" **על־ראש** where the modernist alternative must be "on" or something else.

Exo 34:2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.

Exo 34:2 וֶהְיֵה נָכוֹן לַבֹּקֶר וְעָלִיתָ בַבֹּקֶר אֶל־הַר סִינַי וְנִצַּבְתָּ לִי שָׁם עַל־רֹאשׁ הָהָר׃

Exo 34:4 Reset and the first tabula rasa.

Exo 34:4 And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

Exo 34:4 וַיִּפְסֹל שְׁנֵי־לֻחֹת אֲבָנִים כָּרִאשֹׁנִים וַיַּשְׁכֵּם מֹשֶׁה בַבֹּקֶר וַיַּעַל אֶל־הַר סִינַי כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ וַיִּקַּח בְּיָדוֹ שְׁנֵי לֻחֹת אֲבָנִים׃

Exo 34:7 First instance “means” in the KJV, repeating Exo 20:4-6 and set in the second heaven and in the reformative context the redemptive “means” belong to. In details in says, “and will by no means clear *the guilty*” ונקה לא ינקה. Before that part it is about the details of the robed trespassing establishment (in Exo 32), a combination of words, first about “and transgression and sin” ופשע וחטאה then about the “iniquity of the fathers” עון אבות. Moses would begin the making of the redemptive “means” reappearing as “means” to deceive in 2 Thes 2:3, and “means” to reform in Heb 9:15.

Exo 34:7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*.

Ex 34:7 נֹצֵר חֶסֶד לָאֲלָפִים נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה וְנַקֵּה לֹא יְנַקֶּה
פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים וְעַל־בְּנֵי בָנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים׃

Exo 34:27 Just like the schizophrenic reading of Exo 32, must this verse incorporate a vicar reality which connects the self-man Moses to the ambitious Maslow. The rest of world history would elaborate why it is like that. Man’s story is mostly a vicar narrative saying that I did it my way. It is proven literally that the whole Bible made a variety of interpretation and representation. For Moses this is the first Deuteronomy. As seen in the NKJV, sola Vau/And is rejected in favour of a timed alternative, and the modernist NKJV has no grammatical equivalent to the singular “Write (to/for) thou” כתב־לך. After showing up with his Tabula rasa in verse 1, verse 27 looks like a carte blanche.

Exo 34:27 And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

Exo 34:27 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה כְּתָב־לְךָ אֶת־הַדְּבָרִים הָאֵלֶּה כִּי
עַל־פִּי הַדְּבָרִים הָאֵלֶּה כָּרַתִּי אִתְּךָ בְּרִית וְאֶת־יִשְׂרָאֵל׃

Exo 34:28 Now it is official: The ten commandments, and the sola Vau/And Advocate is there to testify for authenticity. In the NKJV and NASB it is a stand-alone text version in his surviving-fittest strength.

Exo 34:28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

Exo 34:28 וַיְהִי־שָׁם עִם־יְהוָה אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא
אָכַל וּמַיִם לֹא שָׁתָה וַיִּכְתֹּב עַל־הַלֻּחֹת אֵת דִּבְרֵי הַבְּרִית עֲשֶׂרֶת
הַדְּבָרִים׃

Exo 34:29-34 Moses shining face come with two sides. On one side it is background for the glorified Rom 8:30. On the reverse side it is background for the leprosy catalogue in Lev 13 and the tests Moses had to do on leprosy and ruling headache in Exo 4.

Exo 34:30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

Exo 34:30 וַיַּ֤רְא אַהֲרֹן֙ וְכָל־בְּנֵ֣י יִשְׂרָאֵ֔ל אֶת־מֹשֶׁ֖ה וְהִנֵּ֣ה קָרַ֣ן עוֹר
פָּנָ֑יו וַיִּירְא֖וּ מִגֶּ֥שֶׁת אֵלָֽיו׃

Here is the test case for Exo 34:30. Every man must be his own bishop. Do you see that the second sola Vau/And in this case repeats the punctuated “and looked after Moses” in Exo 33:8?

Exo 34:32 In the KJV is this two-step model of fellowship with Moses designed for all to be with him “in mount Sinai” to do the same. Cause “them” to move into and occupy the word “commandment”. “Him in mount” recommends “them in commandment”. It is 2x “in” in the KJV, but a double uprooted vicariate in the NKJV. It was written for the learning and admonition of later readers to avoid uprooting by the coming apostate flood in Laodicea. Moses reaches well beyond the final tribulation. To speak of those that keep the commandments made no difference before they would be therein and live therein in the bond of commandment in Rev 12:17, 14:12, 22:14. The priesthood of believers is no more real than its target group is interested in the Bible. For the priesthood of unbelief, denying sola scriptura and using the Bible as a ruling instrument, it suits them well that the average church goer has an equally limited and lukewarm interest in scripture.

Exo 34:32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

Exo 34:32 וְאַחֲרֵי־כֵ֣ן נִגְּשׁ֔וּ כָּל־בְּנֵ֖י יִשְׂרָאֵ֑ל וַיְצַוֵּ֗ם אֵ֚ת כָּל־אֲשֶׁ֣ר דִּבֶּ֔ר
יְהוָ֥ה אִתּ֖וֹ בְּהַ֥ר סִינָֽי׃

Exo 35:1 Sola Vau/And and what Issachar’s commandment is about, and what “in vain” refers to in John 15:5, 1 Cor 15:2, and in First Thessa. This version of “should do” is in Issachar version “what ought to be done”. In the KJV this is a free-will continuation AD. In the NKJV, NASB etc., this verse ends with the dictatorship of theology. “These are the words that hath commanded the LORD” אלה הדברים אשר־צוה יהוה. Then “that should do them ye” לעשת אתם, where Lucifer and Lamed want to control whether the translation of the verb, “to do” should be BC or AD.

Exo 35:1 And Moses gathered all the congregation of the children of Israel together, and said unto them, These *are* the words which the LORD hath commanded, that *ye* should do them.

Exo 35:1 וַיַּקְהֵ֣ל מֹשֶׁ֔ה אֶת־כָּל־עֲדַ֖ת בְּנֵ֣י יִשְׂרָאֵ֑ל וַיֹּ֣אמֶר אֲלֵהֶ֗ם אֵ֚לֶּה
הַדְּבָרִ֔ים אֲשֶׁר־צִוָּ֥ה יְהוָ֖ה לַעֲשֹׂ֥ת אֹתָֽם׃

Vicar troubles begin from start. It is ok for a theologian to say “congregation” עדת as long as it is not about the people’s “tabernacle of the congregation” אהל מועד. The

commanding dictatorship of theology at the end of Exo 35:1 does partly reveal itself and its selective use of words from start.

Exo 35:4 At this point should "this" זה malefactor and "the thing (in itself)" הדבר be known, since this is what Issachar's competence on time is about. Since this is a matter of critical importance, it should be obvious why this recorded and archived "saying" is not found in the whitewashing, papist NABRE. Also in this case the NABRE committee prefers a church-state-integrated "community" where the children of Israel would never be invited. Textual details are used to manipulate the missional according to the political ideology of Roman Catholicism going against the true Bible.

Exo 35:4 And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the LORD commanded, saying,

Exo 35:4 וַיֹּאמֶר מֹשֶׁה אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר־צִוָּה יְהוָה לֵאמֹר׃

Here is the test case for Exo 35:4 and Issachar. Do you see that the stuff partly hidden behind "this" malefactor and the "thing in itself" are the reasons for this extra "saying" at the end referring to a form of human action that speaks much louder than words? Do you agree that when the establishment remove the "saying" in this verse and in general, they close the book of nature at the end of Matt 27:51 and Luke 19:40? Do you see that "this . . . saying" covers the self-unveiling essence which made Revelation a historical book, with the whitewashing response called preterism, and why all these things are the reason for Issachar's competence being Kairos-moment competence? In other words, do you see that "this" malefactor thing in itself makes the essential part of historical sola S blueprinting as hypostatic blueprinting? The point is that real hypostatic presence in the canon does not come alive to the reader without its confessional foundation historically blueprinted as sola S. Do you see that the twofold meaning of "this" essence explains the equally twofold meaning of the word, "re-mission" (appearing first in Matt 26:28)? Do you agree that "this" malefactor and its hypostatic essence in verse 4 depend on man's free-will decision based on the knowledge of what ought to be done in verse 1?

Exo 35:5 Next example of the most critical essence which prompts the Lackland 2.0 establishment behind the NABRE to avoid the word "take" קח. While on the move back into pre-1517 conditions, "the tabernacle of the congregation" is banned, and phrases like "the children of Israel" are outlawed. The only reason the theological establishment and the dictatorship of theology need the masses, is for revenue, but they manipulate the textual details to make it look like a freely received form of material wealth.

Exo 35:5 Take ye from among you an offering unto the LORD: whosoever *is* of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,

Exo 35:5 קְחוּ מֵאִתְּכֶם תְּרוּמָה לַיהוָה כֹּל נְדִיב לִבּוֹ יְבִיאָהּ אֵת תְּרוּמַת יְהוָה זָהָב וָכֶסֶף וּנְחֹשֶׁת׃

Exo 35:11 As already seen with the candlestick and other details, it belongs to the denial of the tabernacle ownership model to change the grammatical “his” to “its”. Here is the whole series of suffixes a third person masculine singular. As a matter of property to be possessed by him, all belongs to him, but, as already stated, what the theologians did to the Bible, they would do to the people. The tabernacle of the congregation reflects the ownership of him and them at rest in the homeland. In the Lackland and Wasteland the theologians made for themselves, is the combined possessive property of the Lord and his people denied by the dictatorship of theology. It is enough to know where this type changes come from, and in what conditions they appear. The Hebrew and the KJV was a provision made for the people. The theologians provide for themselves as history has proven far beyond doubt. Counter-reform and editorial modernism are the same. They would accept the third person singular form, “his tent” אהלו in Gen 13:3, but not in a context where Abraham’s mission is multiplied and populated. Translations drained of all trinitarian identity, are deistic fabrications made by a culture in total identity crisis. Remember the NIV preface. In modernist minds there is no real connection between the lingual and the missional, and the Bible has no role in lingual and cultural preservation, which means that the modernists are not only blind, but they cannot use their translated texts to decode their own social and cultural deviation. A question must be asked: What is the missional role of the Bible when it cannot be used to identify the gospel kingdom and the lingual, cultural, and social deviation from what the Bible speaks of? Do you see the utter absurdity of theologians insisting that the Bible is about G-d revealing himself, but denying his character and ownership to his tabernacle details? Theology is insanity on steroids, proving itself in layers of absurd textual details.

Exo 35:11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets,

Exo 35:11 אֶת־הַמִּשְׁכָּן אֶת־אָהֳלוֹ וְאֶת־מִכְסֵהוּ אֶת־קְרָסָיו וְאֶת־קְרָשָׁיו
אֶת־בְּרִיחוֹ אֶת־עַמֻּדָיו וְאֶת־אַדְנָיו׃

Here is a test case for Exo 35:11. Do you see how the dictatorship of theology doing its editorial work and claiming the capacity and authority to restore the autographs, means that the outcome of such a disaster is a changed historical blueprint where the modernists push the people into a blueprinted wasteland? Denying the providential blueprint, would inevitably build the present conditions the Bible foretold would be the apostate outcome by the end of history. In whatever form, Godmade or in a Dung form of men, it became the directing and proof-making blueprint of whatever is.

Exo 35:12 Next step. Do you see where vicar jurisdiction, the dictatorship of theology, come from after removing his ownership model in the tabernacle of the congregation? Do you agree that the redemptive objective is self-nurtured sola Vau/And unveiling?

Exo 35:12 The ark, and the staves thereof, *with* the mercy seat, and the vail of the covering,

Exo 35:12 אֶת־הָאָרֹן וְאֶת־בַּדָּיו אֶת־הַכַּפֹּרֶת וְאֵת פָּרֹכֶת הַמָּסָךְ׃

Exo 35:14 How the KJV uses apostolic oversight on the identity issue. Now it is a series of feminine third person singular where the KJV says “his”, and the modernists have a neutered “its”. Be aware that the Bible says that Ye are the light of the world, not that “it” is the light of the world as the aborting ideology of the theologians prescribes. If “it” was true, the light would have to be shifted to the last half of Matt 5:14 and coming out of a not necessarily populated city. They could just put a physical lampstand there and leave it. For a crosscheck, notice that the NABRE committee did not want to translate sola Vau/And in Psa 119:105, partly the same here. For multiple modernists it repeats itself to the final denial of “And there” as the everlasting enlightener in Rev 22:5.

Exo 35:14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,

Exo 35:14 וְאֶת־מְנֹרַת הַמָּאוֹר וְאֶת־כֵּלֶיהָ וְאֶת־נֵרֹתֶיהָ וְאֵת שֶׁמֶן הַמָּאוֹר׃

Exo 35:19 How deception is orchestrated. In the papist NABRE this is about ritualism, or “vestments”, in continuation AD. Vicar jurisdiction, or justice in robes, belongs to the great theatre of deception. The Hebrew word here translated “cloths” בְּגְדֵי or singular “garment” or “raiment” בֶּגֶד is the same root (and vocal) when something treacherous is done. It begins with using “raiment” בִּגְדֵ to mask a false identity in Gen 27:15, is used about the dubious hollowness in Gen 38:14, 19, and is later used to describe the wicked “transgressors” בֹּגְדֵי in Psa 59:5, and to deal very “treacherously” בִּגְדִי in Jer 12:1. The point is that this twofold nature corresponds to the twofold re-mission of sin, which explains how the “holy” קֹדֶשׁ and the “prostitute/sodomite” קָדֵשׁ are reverse sides of each other and facing each other in Kadesh קֶדֶשׁ. This adds to “this” malefactor and the “thing in itself” in verse 4, as the two sides of real hypostatic presence in confessional re-mission of sin. Salvation does partly indicate that man is sanctified by sin. It should be clear what apocalyptic unveiling has to do with apostate conditions steadily harder to keep hidden as a whitewashed historical reality, and what kind of self-confrontation this leads to when things considered “holy” between the two veils, no longer remain so holy when moving into the most holy beyond the second veil. While banging the heads into the second-heaven roof, things beyond and above are unknown, but this division makes it clearer why it is possible to hinder reformation in Heb 9 as long as conditions are kept under the roof in the contrary-walking confines of Lev 26. The carnal does not handle transparency very well. It should therefore be clear why all this robed stuff used to cloth the hollow and carnal may be called holy, but never most holy.

Exo 35:19 The cloths of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

Exo 35:19 אֶת־בִּגְדֵי הַשְּׂרָד לְשָׂרֵת בַּקֹּדֶשׁ אֶת־בִּגְדֵי הַקֹּדֶשׁ לְאַהֲרֹן הַכֹּהֵן וְאֶת־בִּגְדֵי בָנָיו לְכַהֵן׃

Exo 35:21 The potential problem in person to verify here is the name Nadab. This verse outlines the historically proven point and problem that man's free will, in this case stated as "willing" נדב with a third person feminine suffix ָה is that man's free will explicitly is the free will to reform and do as they did willingly in this verse. With the priestly office instituted in Exo 28 came the named problem called Nadab to be what it leads to in Lev 10, later manifested as free will to reform or to rebell and counter-refrom in the 1500s AD. In the papist NABRE is free will and "willing" no part of the wording in this reformative context where it is explicitly relevant. Until the temple veil is rent in twain, the extremes are free will vs blind determinism, by evidence like the NABRE also extended from AD to the reformation, and potentially beyond Y2K, and from the 1500s also supported by Calvinism's morally depraved ideology as a stronghold rejecting the change from total to moral depravity by the temple veil rent in twain. Like the forever rebellious Nebat, guys like Nadab belong to the party where also vowing Nazarites and apocalyptic Nicolatians operate. Also here is sola Vau/And not permitted to have any convicting role in the NKJV. In the NASB it is a grudging 2020 restoration, "And they came", present in the 1977 edition, absent in the 1995 edition, and restored in 2020. N and Nadab make it hard to distinguish between free-will gifts and self-willed ambition.

Exo 35:21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, *and* they brought the LORD'S offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

Exo 35:21 וַיָּבֹאוּ כָּל־אִישׁ אֲשֶׁר־נְשָׂאוֹ לִבּוֹ וְכֹל אֲשֶׁר נָדְבָה רוּחוֹ
אֹתוֹ הֵבִיאוּ אֶת־תְּרוּמַת יְהוָה לִמְלֶאכֶת אֹהֶל מוֹעֵד וּלְכָל־עֲבֹדָתוֹ
וּלְבִגְדֵי הַקֹּדֶשׁ׃

Here is the test case for Exo 35:21. Do you agree that non-canonical modernists would never share that compelling drive of the Hebrew and KJV, saying, "and every one" וכל "whom made willing" אשר נדבה "the spirit" רוּחוֹ. As indicated here, persons like Nadab would need the same convicting power as Naphtali as the contributing narrator to Asher's blood-lined reality. Read in order, any heart might be stirred, but the only way to make truly willing action come with the sola Vau/And-driven canon. In this comma-separated order, the one weak spot in this verse is the one phrase without sola Vau/And support. In steps, no action takes place before sola Vau/And kicks in. The only place the papist NABRE accepts the use of sola Vau/And synergy is for the making of pompous priestly clothing of the hierarchy. In many cases like this, the mission-only indicator is that the text does not make full sense unless you know where it is coming from. For the eisegetical priesthood reading the Bible retrospectively and epistemologically, the point is not text in textual context, but text in missional context.

Exo 35:26 Next Beth B example why the canon is essential, here "in wisdom" בחכם. One point to decode is that the women would be the first party to realise that something must be done with the malefactor. Where the KJV says "heart" is a meeting point made

between the "heart" לב and the troubling בן building block. What in another context is about things done "to Bn" לבן could be a matter of N's free willing heart. Next step is to look into how and why they were stirred up. To have a reasonably habitable homeland would the missional object that stirred "them in wisdom" אתנה בחכמה be guided by two (directional) feminine endings ָה suffixed to each word. If they could serve solving the malefactor issue, they could have a much more optimistic homeland future, knowing that the sola Vau/And Advocate would be onboard with that idea. In the NKJV, NASB, NABRE etc., there is no such inner sphere "in" there where Beth B can be exercised. In this case does Beth B contribute to divide canonical wisdom from above from the non-canonical wisdom from the underworld. In steps, the first change in the RV/ASV was limited to a change from "in wisdom" to "with wisdom". In the RSV was sola Vau/And stripped off and "in/with wisdom" was changed to, "with ability", later to be a "skill" in several versions, in steps uprooted and moving away from the KJV and the true canon.

Exo 35:26 And all the women whose heart stirred them up in wisdom spun goats' *hair*.

Exo 35:26 וְכָל־הַנָּשִׁים אֲשֶׁר נָשָׂא לִבָּן אֹתָנָה בְּחָכְמָה טָווּ אֶת־הָעִזִּים׃

Exo 35:29 More about the dictatorship of theology and how the apostolic KJV exercises its role as providential protector of the reformation. This verse is a reordered version in the KJV. The Hebrew begins with "every man and woman" כל־איש ואשה, and it ends with "brought the children of israel . . ." הביאו בני־ישראל. The point is that the KJV is a champion of the egalitarian sola scriptura and translation of BC text in AD context as provided for in the Hebrew, but the NKJV makes an extra reordering of the text, against the providential Hebrew syntax, to have Moses taken out of the redemptive equation and giving him a hierarchical position above the people and not as a working partaker with the people in their work. The NKJV proves what it means to be a counter-reformer and mercenary working to destroy G-d's mission. This is how some of the most aggressive modernists demonstrate their arrogance against the will of G-d. It is the same in the NABRE. Most committees align themselves with the hierarchical story against the Hebrew details, saying, "which the LORD had commanded to be made by the hand of Moses" אשר צוה יהוה לעשות ביד־משה. They reject the Hebrew syntax.

Exo 35:29 The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

Exo 35:29 כָּל־אִישׁ וְאִשָּׁה אֲשֶׁר נָדַב לִבָּם אֹתָם לְהָבִיא לְכָל־הַמְּלָאכָה אֲשֶׁר צִוָּה יְהוָה לַעֲשׂוֹת בְּיַד־מֹשֶׁה הֵבִיאוּ בְנֵי־יִשְׂרָאֵל נְדָבָה לַיהוָה׃ ף

For more context on Exo 35:29 this is exactly what Jesus warned them of in Matt 25:40. How the theologians and their dictatorship of theology would deal with the Bible, would they deal with the people. The problem is not so much that they relocate Moses, but that they put themselves above the explicit Word of G-d. This is literally how the theological hierarchy of Satan came into business by messing with the textual details to change the missional Bible according to Gen 3:1. For these guys it is irrelevant what the Bible says. The only relevant reading is how it can be used to get what we want. Theologians want a hierarchically structured society with themselves on top. All modernist translations are counter-reformatory translations done to reflect that. This is Pharez vs the prophets. The point with the ministry of reconciliation Moses is a part of is to shut down the hierarchy and close the breach the theologians are working to keep open for room for themselves.

Exo 35:31 More of the absurd editorial changes in the NKJV. This type stupid changes were done for no other reason than the need to produce a number of changes sufficient for copyright reasons. The KJV follows the Hebrew words with the two sola Vau/And instances the NKJV relocated one of. Do you see that while the canon is processed must Beth B first have to struggle with these two elements before coming to the retrospective "and in knowledge" **ובדעת** where all ups and downs are revealed? The NKJV jumps to the conclusion before it is possible to do so. Do you see the difference when the Hebrew and KJV work out the first part of this pottery, called "workmanship", in contrast to the theological NKJV where there is no predestined purgatorial past for the prepared work to step into when it is done? In other words, the processed order of things the NKJV is messing with in verse 31 is how the name Bezaleel came to be in verse 30.

Exo 35:31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

Exo 35:31 וַיְמַלֵּא אֹתוֹ רוּחַ אֱלֹהִים בְּחָכְמָה בִּתְבוּנָה וּבְדַעַת וּבְכָל־מְלָאכָה׃

Exo 35:32 More of the same. There is no real competence in Bezaleel until he can say, been there-in, and done that there-in. Also this is dumb text in the NKJV. The NKJV is an occasion seeker going right for the gold without first having done the filthy brass part therein. Real cunning means that alpha and omega are the same from beginning to end in this verse. And as typical, the NKJV has no more need for the sola Vau/And part than for the biographical brass swamp it must begin with.

Exo 35:32 And to devise curious works, to work in gold, and in silver, and in brass,

Exo 35:32 וְלַחְשֹׁב מַחֲשָׁבֹת לַעֲשֹׂת בַּזָּהָב וּבַכֶּסֶף וּבַנְּחֹשֶׁת׃

Here is the test case for Exo 35:32. First, remember that the three stories in Noah's ark are the vertical design of the heavens, and the Tabernacle is the horisontal version, from the brass altar into the golden and most holy Pison. Do you see why the KJV punctuates these three levels, but the NKJV is an anachronistic swamp where everything is lumped together in a mixed syncretic soup?

Exo 36:1 Here begins the second layer laid on top of the the manna chapter, Exo 16. From here must one eye be on how to break through the second-heaven roof in Lev 26, and one eye on Mal 3:18, “for the service of the sanctuary”. Lucifer and Lamed must be forced to comply, “according to all that” **לכל אשר**, for entrance into Heb 1:2.

Exo 36:1 Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.

Exo 36:1 וְעָשָׂה בְצַלְאֵל וְאָהֳלִיאָב וְכֹל אִישׁ חֲכַם־לֵב אֲשֶׁר נָתַן יְהוָה חָכְמָה וּתְבוּנָה בָּהֵמָּה לָדַעַת לַעֲשֹׂת אֶת־כָּל־מְלֶאכֶת עֲבֹדַת הַקֹּדֶשׁ לְכֹל אֲשֶׁר־צִוָּה יְהוָה:

Exo 36:4 According to Beth B, the canon is the basis for singling out each person for his job as an individual and personal contributor to the whole, in the end for each person to be the same in person and print, “And came . . every man” **ויבאו איש־איש**

Exo 36:4 And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

Exo 36:4 וַיָּבֹאוּ כָּל־הַחֲכָמִים הָעֹשִׂים אֵת כָּל־מְלֶאכֶת הַקֹּדֶשׁ אִישׁ־אִישׁ מִמְּלַאכְתּוֹ אֲשֶׁר־הֵמָּה עֹשִׂים:

Exo 36:5 Next step, abundance, or the guild protecting its positions?

Exo 36:5 And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make.

Exo 36:5 וַיֹּאמְרוּ אֶל־מֹשֶׁה לֵאמֹר מַרְבִּים הָעָם לְהָבִיא מִדֵּי הָעֲבֹדָה לַמְּלָאכָה אֲשֶׁר־צִוָּה יְהוָה לַעֲשֹׂת אֹתָהּ:

Exo 36:6 If verses 4-5 was about protecting a 5% guild, do you see any potential link from here to 2 Thes 2:7? The roadblock installed here is translated “restrained” **כלא**. In Num 11:28 is it called to “forbid them” **כְּלָאֵם** (with plural suffix). In Psa 40:9 it says “not refrained” **לֹא אֶכְלָא**. In Jer 37:4 it is about being confined or put into the “prison” **כְּלִיא**, and in Jer 52:31-33 about being brought out of the “prison” **כְּלִיא**

Exo 36:6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

Exo 36:6 וַיְצַו מֹשֶׁה וַיַּעֲבִירוּ קוֹל בַּמַּחֲנֶה לֵאמֹר אִישׁ וְאִשָּׁה אַל־יַעֲשׂוּ־עוֹד מְלָאכָה לִתְרוּמַת הַקֹּדֶשׁ וַיִּכָּלֵא הָעָם מֵהָבִיא:

Here is the test case for Exo 36:6. This is literally road-blocking, restraint, and recycling to be repeated according to the generational model in Exo 20:4-6 is a part of the greater preservation plan pointing towards the seventh millennium and beyond. Do you see that while one half of the twofold picture in Psa 40:11 says "not withhold" לֹא־תִכְלָא does the other half speak of the preserving element mediating a specific, paradigmatic form of "thy lovingkindness" חַסְדְּךָ and how things are continually תָּמִיד preserved נָצַר.

In Exo 20:6 it is translated "mercy" חֶסֶד. On this background it should be easier to read the details in 2 Thes 2:7, and how predestination means a much longer story about this regime imposed for confinement and preservation beyond the end of time. It is how the Bible speaks of evil pro good, law and sin before and until the gospel of salvation, and what is expected when all the written means they did not have in the early days finally reach the target priesthood. A fulfilled 2 Thes 2:7 must remove also the road-blocking guild and the priesthood of unbelief partly involved in Exo 36:6. As an early embryo is Exo 36:6 expecting what would come and how the medieval church model would be. A timely question regarding the ending of Exo 36:6: What shall we do with all the useless people? It is a 5% mindset making issues that would need a final solution.

Psa 40:11 Withhold not thou thy tender mercies from me, O LORD: let thy loving-kindness and thy truth continually preserve me.

Psa 40:12 אַתָּה יְהוָה לֹא־תִכְלָא רַחֲמֶיךָ מִמֶּנִּי חַסְדְּךָ וַאֲמִתְּךָ תָּמִיד יִצְּרוּנִי׃

One extra test for Exo 36:4-6. If you repeat the robed deception in Exo 35:19, and read that together with Exo 36:4-6 and Jer 52:33, do you agree that what the papist NABRE guild wants to call "vestments" בְּגָדֵי should be referred to as the uniforms of the prison guards unwilling to let the people and guys like Jehoiachin go out of "prison" כְּלֶא?

Jer 52:33 And changed his prison garments: and he did continually eat bread before him all the days of his life.

Jer 52:33 וְשַׁנָּה אֵת בִּגְדֵי כִלְאוֹ וְאָכַל לֶחֶם לְפָנָיו תָּמִיד כָּל־יְמֵי חַיָּו׃

Exo 36:7 First instance about sufficiency דַּי. Be aware how quantity and proportions in this verse make a second layer over manna in Exo 16, and next, how universal "stuff" beginning with the mental in the KJV is turned into physical materialism in the NKJV, NASB etc. If you go back to first instance "stuff" in Gen 31:37, what is the point with discernment if the only biblical dimension is physical and material?

Exo 36:7 For the stuff they had was sufficient for all the work to make it, and too much.

Exo 36:7 וְהַמְּלָאכָה הָיְתָה דַיָּם לְכָל־הַמְּלָאכָה לַעֲשׂוֹת אֹתָהּ וְהוֹתֵר׃ ס

Here is the test case for Exo 36:7. Do you see that when the restraining evildoers have put their restrictive hands on things and have limited the abundance that would be more than sufficient to bless all, it means that this evil establishment has provided the needed background to understand how the coded shorthand, דים leads to the full-text version in Matt 6:34, which says, sufficient unto the day is the evil thereof? Do you see that the main problem for all 5% establishments all the way through history was the element here called "and too much" והותר, actually the sola Vau/And "remnant" יתר. They and the turtle dove תור staying with them would always represent the untolerable that would have to be cut off and silenced as too much. What is optional in the text here in the early days would blow up with full synergy later, especially in the final tribulation.

Next step in Exo 36:7 is how this verse and the restricting 5% establishment point to the diminished blessing and therefore the lost ability די in Lev 5:7. This will be dealt with more later as Daleth's role in discernment in the Aramaic language, but for now is this explicitly tied to how the contrary-walking establishment would destroy the conditions for the more than sufficient abundance coming with the Lord's blessing.

Exo 36:10 Verse by verse from here must all this unifying and sola Vau/And-supported coupling חבר be read as a categorical contrast to all the contrary-walking composition and ruin coming later.

Exo 36:10 And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.

Exo 36:10 וַיְחַבֵּר אֶת־חֲמֵשׁ הַיְרִיעֹת אַחַת אֶל־אֶחָת וְחָמֵשׁ יְרִיעֹת חִבַּר אַחַת אֶל־אֶחָת׃

Exo 36:18 When it comes to the need for unity, "he" is not the problem, but "it". In the modernist versions this is still only about physical materialism. If only legalist brass is the foundation, this is a severely restricted "might be" one, especially in the modernists not permitting any sola Vau/And involvement as seen in the NABRE. The KJV stays substantive. The NABRE has a numbered alternative.

Exo 36:18 And he made fifty taches *of* brass to couple the tent together, that it might be one.

Exo 36:18 וַיַּעַשׂ קַרְסֵי נְחֹשֶׁת חֲמִשִּׁים לְחַבֵּר אֶת־הָאֹהֶל לִהְיֹת אֶחָד׃

Exo 37:1 The KJV continues the transliterated form, "shittim" שטים wood. Since this chapter serves as a link between Exo 17 and John 17, one of the important elements of the biographical Bible with the same in person and in print, is how Aaron אַהֲרֹן as the first (high) priest is made in the image of the "ark" אָרֹן (holem vowel), or אֲרוֹן (with a vowel letter).

Exo 37:1 And Bezaleel made the ark *of* shittim wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

Exo 37:1 וַיַּעַשׂ בְּצַלְאֵל אֶת־הָאָרֹן עֲצֵי שִׁטִּים אַמָּתַיִם וָחֵצִי אָרְכּוֹ וְאַמָּה וָחֵצִי רָחְבּוֹ וְאַמָּה וָחֵצִי קֹמָתוֹ׃

Exo 37:2 One of the verses where sola Vau/And not only is nutrition in general but how it brings protection. With the Lord in residence in the host it means a golden protective overlay. Even in this verse is the NKJV not willing to translate this essential position of sola Vau/And reality. For the modernists the words have no meaning beyond the lexical and can therefore be removed without loss of value. This golden chapter is no sharper and no more real than Amalek did assist to make it. The crown of life is found here. It should make sense that Amalek would have to be discomfited before the Comforter can have real meaning in John 17. Exo 17:13 is the reverse side of Phil 4:13.

Exo 37:2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

Exo 37:2 וַיְצַפֵּהוּ זָהָב טָהוֹר מִבַּיִת וּמִחוּץ וַיַּעַשׂ לוֹ זֵר זָהָב סָבִיב׃

Exo 17:13 And Joshua discomfited Amalek and his people with the edge of the sword.

Exo 17:13 וַיַּחֲלֹשׁ יְהוֹשֻׁעַ אֶת־עֲמָלֵק וְאֶת־עַמּוֹ לְפִי־חָרֶב׃ ף

Exo 38:1 The paired 2+2 chapters 18-19 and 38-39 speak of purgatorial predestination. This is the relevant section for the sacrifical "whole burnt offering" עלה and the brass "altar" מזבח. It is explicitly comparable how the "judge" שפט relates to justification by faith משפט, and how purgatorial "sacrifice" זבח relates to the "altar" מזבח, and why this under the second-heaven roof became a meeting point for confinement where Jezebel אִיזֶבֶל and Zebulun זְבֻלוּן represent the two respective parties at war.

Exo 38:1 And he made the altar of burnt offering *of* shittim wood: five cubits *was* the length thereof, and five cubits the breadth thereof; *it was* foursquare; and three cubits the height thereof.

Exo 38:1 וַיַּעַשׂ אֶת־מִזְבַּח הָעֹלָה עֲצֵי שִׁטִּים חָמֵשׁ אַמּוֹת אָרְכּוֹ וְחָמֵשׁ־אַמּוֹת רָחְבּוֹ רָבוּעַ וְשָׁלֹשׁ אַמּוֹת קֹמָתוֹ׃

Exo 38:4 A triple portion of brass, fire and horror in needed here in Tamar's underworld. It is imposed for purgatorial reasons.

Exo 38:4 And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it.

Exo 38:4 וַיַּעַשׂ לַמִּזְבֵּחַ מִכְבָּר מַעֲשֵׂה רֶשֶׁת נְחֹשֶׁת תַּחַת כַּרְכֻּבּוֹ מִלְמַטָּה עַד־חֶצְיוֹ׃

Exo 38:7 Repeating the "hollow" נְבוּב nature of brass and legalism in Exo 27:8. Do you see what these "hollow boards" נבוב לחת have to do with what first was called "tables of stone" לֻחֹת הָאֶבֶן , what Ezekiel would refer to as a need for heart surgery, and what Paul called stone-hearted or "carnal" commandments? The world needs a last tribulation and reminder to learn what the nature of mental hollowness has to do with truth becoming error, and error becoming truth. Legalism, the tyranny of relativism, and the dictatorship of theology are the same story. Self-made is brass-made.

Exo 38:7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

Exo 38:7 וַיָּבֵא אֶת־הַבַּדִּים בַּטַּבָּעֹת עַל צַלְעֹת הַמִּזְבֵּחַ לָשֵׂאת אֹתוֹ בָּהֶם נְבוּב לֻחֹת עָשָׂה אֹתוֹ׃ ס

Exo 38:8 The "laver" כִּיּוֹר or washpot, and the Baptist dimension. Do you see that full purgatorial immersion and subsidiary justice are required for John and Jesus together, in the same sense as the sola Vau/And "washpot" כִּיּוֹר depends on the "atonement" כֻּפַּר. In other words, do you agree that Pison and its saved golden area are outside reach until fire and brass have done its subsidiary (educational) part of purgatory. Purgatory was the first step in how things BC/OT led to AD/NT. How purgatory became an afterlife idea, belongs to the extra-biblical fabrications coming with the theological cover-up.

Exo 38:8 And he made the laver *of* brass, and the foot of it *of* brass, of the lookingglasses of *the women* assembling, which assembled *at* the door of the tabernacle of the congregation.

Exo 38:8 וַיַּעַשׂ אֶת הַכִּיּוֹר נְחֹשֶׁת וְאֶת כַּנּוֹ נְחֹשֶׁת בְּמַרְאֹת הַצֹּבְאֹת אֲשֶׁר צָבְאוּ פֶּתַח אֹהֶל מוֹעֵד׃ ס

Here is the test case for Exo 38:8. How do you read the phrase, the "laver of brass"? Is "brass" physical building material, or is it a restricted dimension the laver is confined to and must stay within? Do you see that baptismal infantilism belongs to the anachronistic redesign where true atonement is divorced from the real brass altar and laver?

Exo 38:21 Do you agree that with the full canon in place in the anthropological Hebrew and KJV, is this "sum" required for an equally meaningful "sum" in Heb 8:1? In the KJV it is a redemptive sum. In the NKJV it is about material inventory.

Exo 38:21 This is the sum of the tabernacle, *even* of the tabernacle of testimony, as it was counted, according to the commandment of Moses, *for* the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

Exo 38:21 אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פֻּקַּד עַל־פִּי מֹשֶׁה עֲבֹדַת הַלְוִיִּם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן׃

Exo 38:22 In the Hebrew and KJV is Bezaleel working co-designer with sola Vau/And. In the NKJV is Bezaleel a self-made man. For the modernists it made no difference that Jesus said that without sola Vau/And ye can do nothing.

Exo 38:22 And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

Exo 38:22 וּבְצַלְאֵ֞ל בֶּן־אוּרִ֣י בֶן־חוּר֮ לְמַטֵּה֒ יְהוּדָ֗ה עָשָׂ֛ה אֵ֥ת כָּל־אֲשֶׁר־צִוָּ֥ה יְהוָ֖ה אֶת־מֹשֶֽׁה׃

Exo 38:23 The rest of it. Verses 22-23 read together makes it clearer that sola Vau/And in the NKJV has only a textual and grammatical function they can dispose of as a word of no significant value. The KJV translates the details. The NKJV is a fragmented story.

Exo 38:23 And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

Exo 38:23 וְאִתּוֹ֙ אָהֳלִיאָ֔ב בֶּן־אֲחִיסָמָךְ֙ לְמַטֵּה־דָ֔ן חָרָ֥שׁ וְחֹשֵׁ֖ב וְרֹקֵ֑ם בַּתְּכֵ֣לֶת וּבָאַרְגָּמָ֗ן וּבְתוֹלַ֙עַת֙ הַשָּׁנִ֔י וּבַשֵּׁ֖שׁ ס

Exo 38:24 In the primarily mental Hebrew and KJV the golden realm is occupational. In the NKJV it is material value only. From first instance in Gen 2:11 to the last instance in Rev 21:21 it is about having and restoring Pison's true sense of mission and purpose on earth. For man created in the image of a creator, the "occupational" עשׂ dimension is to become a true man and maker in G-d's mission on earth, not a keeper of inventory.

Exo 38:24 All the gold that was occupied for the work in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

Exo 38:24 כָּל־הַזָּהָ֞ב הֶעָשׂ֣וּי ׀ לַמְלָאכָה֮ בְּכֹל֒ מְלֶ֣אכֶת הַקֹּ֗דֶשׁ וַיְהִי֙ זְהַ֣ב הַתְּנוּפָ֔ה תֵּשַׁ֥ע וְעֶשְׂרִ֖ים כִּכָּ֑ר וּשְׁבַ֤ע מֵאוֹת֙ וּשְׁלֹשִׁ֣ים שֶׁ֔קֶל בְּשֶׁ֖קֶל הַקֹּֽדֶשׁ׃

Exo 39:43 All good. Full sola Vau/And oversight in the Hebrew and KJV.

Exo 39:43 And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them.

Exo 39:43 וַיַּ֤רְא מֹשֶׁה֙ אֶת־כָּל־הַמְּלָאכָ֔ה וְהִנֵּ֥ה עָשׂ֖וּ אֹתָ֑הּ כַּאֲשֶׁ֣ר צִוָּ֔ה יְהוָ֖ה כֵּ֣ן עָשׂ֑וּ וַיְבָ֥רֶךְ אֹתָ֖ם מֹשֶֽׁה׃ ף

Exo 19:25 So Moses went down unto the people, and spake unto them.

Exo 19:25 וַיֵּ֥רֶד מֹשֶׁ֖ה אֶל־הָעָ֑ם וַיֹּ֖אמֶר אֲלֵהֶ֥ם׃ ס

Exo 40:1 Also this crowning chapter begins with a lost “saying” in the NIV, NABRE etc. Instead of “spake” דבר and “saying” אמר, the modernist alternative is a shorter mixture, “said to Moses”, combining the two Hebrew words. By following the Hebrew syntax, the KJV preserves the archived dimension of the saying word. That saying word is the basis for the scriptural transmission the theologians have dealt so carelessly with. KJV/XXX profiling provides evidence of jot and title accuracy in the KJV, and unveils the work of careless hirelings ruling the committes behind the competing versions.

Exo 40:1 And the LORD spake unto Moses, saying,

Exo 40:1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃

Exo 40:2 The war goes on. In the true text it is about the tabernacle of the congregation. What the theologians want is a 5% area of meeting ruled by the dictatorship of theology where the people have no ownership, as seen in the NKJV, NASB etc. From Exo 39:32 it is more explicitly stated that the rule follows the tent part of it. It was first about the tabernacle of the congregation, but as things did progress and the tent was finished, it is called the tabernacle of the tent of the congregation. Now the war is intensified and it is directly specified that the issue is ownership of and by the “tent” אהל section. For the people and by the people, have a biblical root the theologians are messing with since they do not like it. Now ready for the final tribulation, it is clearer what priesthood war is about, and how the theologians manipulate the translated story to get what they want. Theologians will also favour a corporate You over T’s singular target. It suits the vicar ideology well that the modernist lingual masquerade has no corresponding grammar to be specific on the phrase, “shalt thou set up” תקים (second person masculine singular). In this case the KJV does also say “on” the first day, since it is a matter of calendar time. The modernists would say “on” anyway regardless of context.

Exo 40:2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.

Exo 40:2 בְּיוֹם־הַחֹדֶשׁ הָרִאשׁוֹן בְּאֶחָד לַחֹדֶשׁ תָּקִים אֶת־מִשְׁכַּן אֹהֶל מוֹעֵד׃

Exo 40:3 Through the chapter it is an almost unbroken sola Vau/And succession in the Hebrew and KJV. The NKJV, NASB, NABRE, etc., have no plan and no interest in any such succession and transmission of text and mission. The KJV reflects how the textual Bible mirrors the intended missional Bible. In the anthropological and prophetically fulfilled Bible it is a prophecy about “And thou . . therein”. In the theological NKJV, NASB etc., it is no more than to put a physical ark into a specified location. The unified goal of entrance into the most holy is the same in Exo 40:3 and Heb 10:19.

Exo 40:3 And thou shalt put therein the ark of the testimony, and cover the ark with the vail.

Exo 40:3 וְשַׂמְתָּ שָּׁם אֵת אֲרוֹן הָעֵדוּת וְסַכֹּתָ עַל־הָאָרֹן אֶת־הַפָּרֹכֶת׃

Here is a contextual test case for how the modernists destroy verses like Exo 40:3 and Heb 10:19. Do you see that in the KJV in Heb 10:19 is "boldness" worthless without the first two words it depends on, having Christ? In the NKJV, where no word has distinct meaning, it is about self-made, ambitious boldness independent of having Christ. The NKJV sees no more need for having Christ in Heb 10:19 than for having sola Vau/And in Exo 40:3. It is two versions of the same sola S-denying story. Do you see that in the counter-reformatory movement mercenaries like the NKJV belong to, where Benjamite having and holding is abolished as the Bible's fulfilling basis, will bastard translations like the NKJV have no other prophetic horizon than continued pimps and prostitution? KJV/XXX profiling reveals that having Christ vs having boldness is how means of deception work to fool the reader. False assurance is a way of confidence in self. Even in this case the KJV represents the apostolic absolute. The NKJV represents the spirit of time, deceived and full of confidence on the apocalyptic brink of disaster.

Exo 40:4 A canonical link to Tit 1:5. Why is this verse so pregnant with vain substitutes that never were intended to be set in order? Why do 5% breach administrators want the organisational power to "arrange" things as the NKJV, NASB and ESV say? Do you see that the KJV "set in order" is a command given which eliminates itself when that would be done, in contrast to the never-ending "arranging" 5% the theologians made to protect wanted positions? Do you see that "arrange" represents an outsourcing ideology which never intends to end its own breach activity? This is how a distinct order with a definite end became relativist disorder with no end. In this context it is important to remember the retrospective nature of fulfilled prophecy pointing back to what the Bible actually said, and in that context, that no Bible has any other mission than the mindset behind it. Thus, theologians would always want a ruling and arranging priesthood, standing in the way and hindering the true mission of the Bible. If the modernists were consistent, they would have to convert Jesus in Acts 1:1 to a teacher and organisational arranger.

Exo 40:4 And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.

Exo 40:4 וְהֵבֵאתָ אֶת־הַשֻּׁלְחָן וְעָרַכְתָּ אֶת־עֶרְכּוֹ וְהֵבֵאתָ אֶת־הַמְּנֹרָה
וְהַעֲלֵיתָ אֶת־נֵרֹתֶיהָ׃

Here is the test case for Exo 40:4, revealing how the Hebrew text is designed with a trap where the modernists are taken in their own craftiness. Notice that the KJV punctuates this verse into four parts. Do you see why the theological establishment sees no need for disagreement with the KJV on the more glorious parts 3-4, but want to outsource the not so glorious parts where labour of less significance is found? The point is how the Bible divides itself by priesthood, and how the NKJV and some other modernists want to bring in their own organisational arrangement committee after removing sola Vau/And and the egalitarian dimension of direct acting and reading.

Exo 40:5 Do you agree that the words "hanging of the door" out of entrance necessity must point to Gal 3:13, John 10:7, 9, Rev 3:8 etc? Sola S is the only way of opening?

Exo 40:5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

Exo 40:5 וְנָתַתָּה אֶת־מִזְבַּח הַזָּהָב לִקְטֹרֶת לִפְנֵי אֲרוֹן הָעֵדֻת וְשַׂמְתָּ אֵת־מָסַךְ הַפֶּתַח לַמִּשְׁכָּן׃

For more context on “hanging” in Exo 40:5, repeat first instance in Exo 26:36. Do you agree that whether it says “make an hanging” or “provide a Lamb” are synonymous for the only way the entrance door is opened? Do you see that the lingual whitewashing the modernists do is involved in removing offensive words like “hanging” in Exo 26:36 and 40:5 in the NKJV, NASB etc? Notice how non-canoncial fabrications distort the ability of scripture to interpret scripture.

One more contextual detail for the Hebrew “hanging” מסך is essential. Do you see that the redemptive dimension fulfilled by revival and restored sense of reality when the vail is rent in twain, means that redemption is an eye-opening help given for self-help to end Issachar’s tributary מס slavery in Gen 49:15. Redemption by ascent is a paradigmatic K watershed where man’s if-entrance from labour into rest is mediated.

One final detail is that when the Hebrew and KJV speaks of the “hanging” of the door, it is about veiled reality and directional prophecy pointing “to the tabernacle” למשכן, but speaking of the brass altar in verse 6 it is before the door “of the tabernacle” משכן. It is built into the subsidiary program that the devil’s business works “to” ל and “fro” מ the “tabernacle” שכן.

Exo 40:6 Here would the anachronistic ideology soon drag the legalistic brass and fire beyond the washpot, and the tent would never become an anthropological product of the congregation. The great abomination of desolation would manifest itself as theologians interpreting the text as if no such rearranged design would be possible. It would soon be a necessity for the slaughterhouse ministers to fabricate the cover-up that purgatory is something to take place beyond this life.

Exo 40:6 And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.

Exo 40:6 וְנָתַתָּה אֶת מִזְבַּח הָעֹלָה לִפְנֵי פֶּתַח מִשְׁכַּן אֹהֶל־מוֹעֵד׃

One final test question for Exo 40:5-6. Do you see what the opening of the “door of the tabernacle” פתח משכן has to do with the key located on the inside in Rev 3:20? Next, do you agree that regained introspection, revived insight, and self-unveiling would be a necessity in the partly self-fulfilling dimension of the prophetic Bible? Do you see that the solution the theologians still deny is the cooperative sola Vau/And, which explains why theological Christendom always was stuck in its own medieval mud. G-d’s target priesthood is expected to do what the theological establishment always tried to hinder.

Exo 40:7 This verse works out the gravitational BC/AD. The Baptist laver is made of brass but is filled with brass-free water. True order of things makes the Baptist washpot the end of brass. No such legalist item will have any rightful place inside the tabernacle and beyond that Baptist centre of gravity. Anachronistic ideology equals infantilism. Be aware of being, that water therein is the same reconciled dimension "therein" in verse 3. The beginning of this restored Pison means that the testimony of Jesus is revived after being immersed into this new life and lifestyle. Verse 7 is the next example of denying the priesthood intent regarding the tabernacle of the congregation. Rejected change of priesthood is in this case how the theologians insist on continued regular attendance in a ritual meeting under 5% administration. The tent of the congregation, in modernist form changed to tabernacle of meeting, is another way of anachronistic redesign. Laodicea's establishment refuses the providential design made in Philadelphia. Canonical uprooting and outsourcing for 5% continuation are essentially the same rebellion against the truth. Theologians and their 5% mindset cannot accept the tent to be a product of the people.

Exo 40:7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

E 40:7 וְנָתַתָּ אֶת־הַכִּיֹּר בֵּין־אֹהֶל מוֹעֵד וּבֵין הַמִּזְבֵּחַ וְנָתַתָּ שָׁם מָיִם׃

Here is the test case for Exo 40:7. Out of necessity the quality of the metal involved to produce the laver makes it a one-time watershed event by the entrance into the tent. Do you see that this brass basin, called a "laver" in the KJV, makes these immersing verses in Exodus the root of the two NT verses, Matt 11:13 and Luke 16:16?

Exo 40:8 G-d's "court" חצר and ABOUT-mission, next foretaste of Eze 40-48. From the "court" is introduced in Exo 27:9, it is necessary to integrate multiple OED senses and read the tabernacle enclosure as a judicial area where G-d's missional "round about" סביב is exercised. From first instance in Gen 23:17 is "about" in the anthropological KJV a reasoning word. In the NKJV, NASB etc., no such reasoning can be found and it is only about borders surrounding a geographical area of no specific intent.

Exo 40:8 And thou shalt set up the court round about, and hang up the hanging at the court gate.

Exo 40:8 וְשַׂמְתָּ אֶת־הֶחָצֵר סָבִיב וְנָתַתָּ אֶת־מָסַךְ שַׁעַר הֶחָצֵר׃

Here is the test case for Exo 40:8 and Gen 23:17. Do you see that sola Vau/And in this verse addresses the target priesthood with a judicial need to become watchmen on the wall? Do you see that while snoring modernist establishments are staggering around in blindness, is society invaded with injustice in all areas and at all administrative levels?

Exo 40:10 Repeating the "most holy" in Exo 26:33. Remember the point with a layered and storied design of all things in Noah's ark, in the Tabernacle, and in scripture. In the abstract, universal, and principal KJV, is the word "*place*" in Exo 26:33 italics. It may be used to express that the holy as a *place*, but the greater level of ascent into the most holy, the more distinct level of definitive abstraction for the universal and principal, and

the clearer move away from *places* and greographical ideas seen in modernist versions like the NIV, stuck in the double geographical in Exo 26:33. The word "*place*" makes a meeting point where location and other non-physical entities meet. In the theological versions, where the veil is limited to physical material, there is no reason to expect any dimensional separation of the most holy from the holy *place*. In the KJV the phrase after the colon in Exo 26:33 makes room for the head-banging area between the first and the third heaven, where it locates the purgatorial "you between" in need of Benjamite Beth-weaning? In Exo 40:10 the most holy future has no more meaning than the not so holy past.

Exo 40:10 And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.

Exo 40:10 וּמָשַׁחְתָּ אֶת־מִזְבַּח הָעֹלָה וְאֶת־כָּל־כֵּלָיו וְקִדַּשְׁתָּ
אֶת־הַמִּזְבֵּחַ וְהָיָה הַמִּזְבֵּחַ קֹדֶשׁ קָדָשִׁים׃

For more combined English-Hebrew details on Exo 26:33 for background on Exo 40:10, the theologians read and translate the textual details according to their Levitical minds. The KJV punctuates Exo 26:33 into three portions where it begins with the operation in Tamar's tachat underworld.

Exo 26:33 And thou shalt hang up the vail under the taches, . . .

Exo 26:33 וְנָתַתָּה אֶת־הַפָּרֹכֶת תַּחַת הַקְּרָסִים . . .

It continues with an OT parallel on how to translate the reader into the kingdom of the gospel in Col 1:13. In the anthropological Hebrew amd KJV the story in the middle section is about bringing man into the most holy. In the NKJV, NASB etc., it is limited to bringing a physical ark into a physical place called the most holy.

Exo 26:33 . ., that thou mayest bring in thither within the vail the ark of the testimony:

. . . וְהֵבֵאתָ שָּׁמָּה מִבֵּית לַפָּרֹכֶת אֵת אֲרוֹן הָעֵדוּת . . .

After the colon it continues with reflecting all being "under" in the first part, potentially ascending above and into the gospel kingdom, and describing a twilight zone called the second heaven where "you between" experiences the purgatorial confinement between the holy and the most holy (cf. Lev 26/9). In the KJV it is about "unto you between" לכם בין. In theological versions like the NKJV, NASB etc., it is a vicar story about something done "for you" but no real purgatorial context.

Exo 26:33 . . . : and the vail shall divide unto you between the holy *place* and the most holy.

. . . וְהִבְדִּילָה הַפָּרֹכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקָּדָשִׁים׃

Here is the test case for Exo 40:10. Do you agree that after repeated profiling, the word "sanctify" in the KJV has just as much in common with holiness as "consecrate" in the NKJV and NASB has in common with the exterior corporate ritualism the theologians prefer, not necessarily having anything to do with holiness. Again, notice that the NKJV

belongs to the group of counter-reformatory mercenaries removing “sanctify”, instead translating “consecrate” after removing sola Vau/And as the means and only way true holiness possibly would manifest. Total profiling reveals that the sola S-denying NKJV prefers consecration of the corporate and exterior while dropping sola Vau/And both from start and at the end.

Exo 40:15 Repeats Bn-i-Mn and trespassing in the priest’s office. The KJV says “their anointing” but not “their office”, in the NKJV turned into a stolen property. This is how the translated text is coloured by the text manipulators that never would bring the people out of Babylon. Notice the textual and missional trap. As soon as the priest’s office was turned into Niphil Basar’s personal property and trespassing was instituted, the meaning of everlasting in this verse would be converted to temporal. As Bn-i-Mn guests on earth, the priest’s office and his vineyard would be dealt with as a possession not of their own. Christendom’s 5% Lackland prove the possessive mindset of enslaving landgrabbers. In the KJV the only authentic “priest’s office” is eternal, and all such offices are borrowed by vicars of Christ, the one true office holder. In the NKJV they do not want any such cut-off but to preserve the temporal as an eternal possession. The actual cut-off is when “their (plural) generations” become the one singular generation of Christ in Matt 1:1. In the NABRE is the ending manipulated and says, “all future generations” instead of the actual text, “throughout their generations” לדרתם (third person masculine plural).

Exo 40:15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

Exo 40:15 וּמָשַׁחְתָּ אֹתָם כַּאֲשֶׁר מָשַׁחְתָּ אֶת־אֲבִיהֶם וְכִהֲנוּ לִי וְהָיְתָה לִהְיֹת לָהֶם מָשְׁחָתָם לְכְהֻנַּת עוֹלָם לְדֹרֹתָם׃

Now the test case for Exo 40:15. In the Hebrew and KJV is anointing and predestination two perspectives from start pointing to the BC/AD changeover at the end. In the papist NABRE no such reality exists, and the translated, vicar story is something outside the canonical path of the Bible. Sola Vau/And reality is explicitly involved in predestination and anointing from start, and equally involved in the corresponding generational cut-off at the end. The NABRE violates both the beginning and the end of this verse. They need to pervert the text and mission of the Bible in order to find support of their vain ideas. In denial of sola scriptura, the first half in the NABRE is aligned with the fabrication of so-called apostolic succession.

Exo 40:16 Evidence why theology and modernism have no functional canon where BC and AD are related, and OT and NT reflect each other. For the KJV to integrate both the subsidiary and the principal, it is important to preserve the word order from start, saying, “Thus did Moses” ויעש משה since the point is not only what Moses did but how Thus did him. In the uprooted NKJV, NASB etc, the wording is reordered and the meaning of canonical pottery is gone. It is the same at the end. Whatever he did, that would also do him, repeating Noah in Gen 6:22. The NKJV, NASB, NABRE etc., mediate a fragment.

Exo 40:16 Thus did Moses: according to all that the LORD commanded him, so did he.

Exo 40:16 וַיַּעַשׂ מֹשֶׁה כְּכֹל אֲשֶׁר צִוָּה יְהוָה אֹתוֹ כֵּן עָשָׂה׃ ס

Exo 40:24 Next conundrum. The candlestick has no other place than in the (mental) tent of the 100% congregation and is certainly not found in 5% meetings arranged by Niphil Basar and his pulpit administration. In the KJV is the candlestick about the trinity filling this chapter with his glory. The physical lampstand the materialistic NKJV speaks of has no such potential, no prophetic horizon, and no anthropological dimension. To make it even more impossible, the Comforter John speak of in John 14-16 will not arrive on any other basis than the sola Vau-And foundation the NKJV and NASB systematically work to eliminate even in this chapter where the glory of G-d is fully trinitarian and fulfilled according to sola scriptura. G-d's glory and the conjunctive AND marriage contract in the KJV is contrasted by billing divorce consultants like the NKJV and NASB. Notice how the candlestick is located to monitor the sola S table of shewbread in verses 22-24.

Exo 40:24 And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

Exo 40:24 וַיָּשֶׂם אֶת־הַמְּנֹרָה בְּאֹהֶל מוֹעֵד נֹכַח הַשֻּׁלְחָן עַל יֶרֶךְ
הַמִּשְׁכָּן נֶגְבָּה׃

Exo 40:25 In the extension to verses 22-24, this verse repeats the first layer in Exo 20:3. A systematically perverted Bible is designed to serve vicar lordship in Exo 40/20. That is the house of darkness possessed by the episcopal evildoers occupying the sphere in First Timothy.

Exo 40:25 And he lighted the lamps before the LORD; as the LORD commanded Moses.

Exo 40:25 וַיַּעַל הַנֵּרֹת לִפְנֵי יְהוָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃ ס

Exo 40:35 Moses is not permitted in the house of trinitarian glory for the same reason as Jesus did not coexist with the Comforter, making it crystal clear that the flesh-free sola S mission means to liberate the world from all Nephilim and deistic Niphil Basar actors, where Satan's red-carpet priesthood is the most prominent party. Exo 40:35 outlines the changeover from a mosaic order to the trinity's messianic congregation. Notice how the modernists try to avoid the property ownership issue clearly translated in the first half in the KJV. Now in two layers, first toward the written Word in Exo 20, then the fulfilled second layer in Exo 40. The written Word in Exo 20 is constitutional for the trinitarian glory filling the tabernacle in Exo 40.

Exo 40:35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

Exo 40:35 וְלֹא־יָכֹל מֹשֶׁה לָבוֹא אֶל־אֹהֶל מוֹעֵד כִּי־שָׁכַן עָלָיו הֶעָנָן
וּכְבוֹד יְהוָה מָלֵא אֶת־הַמִּשְׁכָּן׃

A Mosaic Book Overview

Genesis is about predestination, the origin of destiny, G-d's mission plan, the fathers of faith, and what to expect in Rev 20. The other four books of Moses are filled with details to describe how society works, or not works, according to the lettered L-D-R model. In Exodus and Deuteronomy it is about P's people, D. It begins with Joseph and P's people in Exo 1, and continues with Moses and P's people, and Joshua and P's people moving into the people's inheritance after the death of Moses. Leviticus is sufficiently detailed with stuff later to be called L's "church". Numbers is sufficiently filled with ambitious rulers and headache to describe R's establishment of numbering and taxation. Therefore this principal division of books to understand where separation of powers and separation of the state from the church came from. From Genesis are the books designed for G-d's target priesthood with Noah, Abraham, Joseph, Moses, and Joshua serving an egalitarian society built by the inner canon. But the truth about G-d's mission would be challenged by later L-N establishments working in joint effort as priests and ruling kings. Prophets like Jeremiah would go against these vicar structures in the same way Abraham became a problem for the callous rulers in Gen 14. Therefore the L-D-R book division where the twofold Bible builds tension into the war between the two priesthoods, also seen when the theologians refuse G-d's egalitarian plan for his people having homeland ownership, called the tent of the tabernacle of the congregation. The way the modernists manipulate the text of the Bible manifests the war against G-d and his people in continuation AD. Theological Christendom and its episcopal succession with ruling structures of original sin is the uprooted version of the Bible, pointing from Gen 14 to Rev 17. Thus, original sin explains the structural ruling grips and the most prominent form of heresy, which is the episcopal hierarchy of Satan. Popery is archheresy and cosmological archheadache. A hierarch and his lackland under vicar lordship is a heresiarch per se because he hinders the true Lord from entering into his homeland rest. If Pharaoh's Egypt was a historical coincidence, then the people should neither suffer 40 extra years of ruling headache in the wilderness, there would be no universal organic link from Pharaoh to the pontifical Rome, and no reason for Christ and Caesar to model the twofold Bible. War over G-d's plan for his people's homeland and gospel kingdom became a war with pontifical Roman emperors. Original sin and L-N ruling structures are systematic from Gen 2 to Rev 20.

L	D	R
Leviticus	Exo/Deu	Numbers

This will be more elaborated later, but the basics to understand is the dynamics when D is squeezed between the individual Left (church) and the collective Right (government). Left is about person. Right is only a system to be filled with certain persons nominated from the Left. As history has proven, most clearly AD by papal despots on top of puppet states in the so-called Holy Roman Empire, a free world would have to install protective measures to hinder the totalitarian Left from getting access to the Right side system for structural control with society. Lamed, Lamech, Lucifer, antichrist, the vicar of Christ etc., are all potential totalitarian troublemakers coming as individuals from the Left. That is the same with all despots in person nurtured by Christendom. Any really totalitarian system through history would be identified by its personal despot seated as ruler on top

of the power pyramid. The more clearly totalitarian ideology and ruling structure, the more prominent would the top predator stand out as a representative despotic mindset in person known as the controlling chief on top of the power pyramid. You can verify the historical L-N nature of things, by example the Nazi structure and comparable structures with a corresponding despotic top predator, measured by the pontifical standard of Rome and its magisterium as the role model all despotic power pyramids follow. No more than two world views exist. It is free, bordered, small-scale homelands of egalitarian people, or masses living under the hierarchy of imperial despotism. Left and Right in the Bible is not political. L is human nature in person. R is its enriched representative extract. In a Lackland matter it is simply to follow the money extracted by numbering and taxation.

In the midst of this purgatorial squeeze, are Daleth and Delta the reason why lady D and Darwin best describe D's evolutionary journey, eventually growing into a level of sense and being ready to stand up to the predestined responsibility expected from G-d's target priesthood. D is predestined for revival, reformation and liberation collectively from the structural L-R squeeze caused by episcopal infantilism. A defective Bible, where Christ by vicar ideology is reduced to have no redemptive effect, is manifested when L has no liberating strength to free D from the repressive grips of R. Satan's episcopal hierarchy made the anti-Copernican upside-down where R's structural grips of original sin were reinforced instead of being eliminated. World history has no more prominent and longer lasting form of ruling despotism than the pontifical system with the Pope seated on top as overseer of the devil's enslaving business. Through the rest of the Bible and history, nothing new would take place that was not accounted for when Deuteronomy modelled how Daleth, the people, were brought to the first Baptist brink and ready for full sola S immersion and homeland entrance. Satan's primary area of operation would be the Left and Lucifer's church for indirect control with D by controlling R. Therefore are the real powers ruling behind the scene of Satan's agenda 2030 never seen. The visible actors on stage are only puppets that can be disposed when they have fulfilled their role. Proxies on the Right cannot be understood without knowing the ruling Left actors in the shadow. In Leviticus and Numbers the point to understand is the paired L-R establishments and forces that historically perverted the text and mission of the Bible and turned Homeland into Lackland with their substitute gospel agenda. Thus, the Bible would not be a book of true redemptive value until it landed in the hands of its target priesthood. History and its temporal paradigm is for the most a story of unbelief and Bible manipulation. A short intro to the L-D-R model may begin with the characteristic Daleth, the people in person in Exo 1. Lamed and the Left begin with the priesthood of Levitical religion in Lev 1. Resh and its ruling headache begin with the heads of the tribes in Num 1. To rescue the people from a perpetual wilderness must the Bible reach its target priesthood for them to collectively reform society and thereby solve the structural L-R problems related to the Levitical influence in matters of numbering and taxation. It is called Lackland because it is a Luciferian Left side lordship issue. It became a Wasteland because the theologians would never respect the written will and Word of G-d. The twofold Bible and how G and Genesis relate to the other books of Moses, reappear in Gal 5 where the twofold fruit spectrum of flesh and spirit is found. This is how the Bible divides itself by priesthood.

Leviticus

Lev 1:1 What kind of response would you expect here when the target priesthood all the way is out of reach? If you read how the KJV translates this communicative tabernacle in the context of John 17:21, notice how utterly absurd the vicar story is after denial of a populated tabernacle in unity, and after removing how a united people in John 17:21 and here is a congregational message in its own right? Comparable to Exo 20:1, a theologian may accept a connection between "LORD" and "saying" (in translated texts where both words are still present), but no connection between "congregation" and "saying". Why are counter-reformatory apologists so concerned with unity and John 17 when they have perverted the Bible's message about it in other portions of scripture? If you compare this verse with 1 Tim 2:5, do you see how the ruling pimps and the vicar establishment have occupied the mediator position the Word reserved for the congregational body of Christ? By BC text in AD context in general, and how the KJV translates portions like this, you should find why Heb 10:1 speaks of a shadow of things to come, protected by the KJV's apostolic oversight, but rejected by competing committees today. The word "having" in Heb 10:1 is not limited to figurative speech, but speaks of things present in the text seen by how the apostolic KJV translates verses like Lev 1:1, but in modernist translations, especially in the papist NABRE, is sola Vau/And denied and the 100% tabernacle of the congregation is converted into a 5% tent of meeting. From first verse in Leviticus is the KJV translating BC text in AD context, pointing to the ambassador role of the body of Christ, which is the target priesthood the theologians edit out of sight with their perverse ideas. Compare the KJV with the NKJV and NASB, and you have enough evidence to see Ezekiel's bony valley and how the modernists guillotined everything and kicked the member mass out of their own tent. The KJV locates the whole body in the tabernacle in Lev 1:1, in agreement with Heb 10:1. The uprooted NKJV and NASB have room only for a speaking head and scull bone. The KJV reads like an open invitation coming out of the tabernacle planned to be filled with its congregational members. In modernist form there is no such prophetic horizon. It is a dried-up, dead and uninviting flatland.

Lev 1:1 And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

Lev 1:1 וַיִּקְרָ֣א אֶל־מֹשֶׁ֔ה וַיְדַבֵּ֥ר יְהוָ֖ה אֵלָ֑יו מֵאֹ֣הֶל מוֹעֵ֔ד לֵאמֹֽר׃

Now a test case for Lev 1:1. Notice the Hebrew wording coming "out of the tabernacle of the congregation" מאהל מועד based on two singular absolutes. Do you see how the tyranny of relativism and the corresponding relativist dictatorship of theology mess with the values which can be definitive only by the target priesthood and member mass called to give the tabernacle its definitive meaning? Theologians mess with things they have no business to mess with, turning it into an indefinite meeting.

Lev 1:2 One of the ways theological establishments manipulated the intended mission of scripture and enforced vicar ideas with binding effect by playing the conscience of the member mass. "Offering" קרבן is transliterated "corban" in Mark 7:11. Bn would be one of the victims. The contrary walkers in Lev 26 would be the ruling perpetrators.

Lev 1:2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

Lev 1:2 דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יַקְרִיב מִכֶּם קָרְבָּן לַיהוָה מִן־הַבְּהֵמָה מִן־הַבָּקָר וּמִן־הַצֹּאן תַּקְרִיבוּ אֶת־קָרְבַּנְכֶם׃

For more context on Lev 1:2, this verse is helpful to decode the coalitions of impostors and occasion seekers showing up today in great numbers because of the expected Kairos moment to be exploited by entrance into the seventh millennium. One of the deceptive points and risky elements is that the children bringing their sacrifice builds this meeting point between those bringing it, or "coming near", קרב and the contrary-walkers קרי ready to exploit them under the second-heaven roof. It makes this a potential scene of exploitation and deception as foretold in Matt 24. It belongs to the L-N elements of the vicar hierarchy to come associated with Leviticus and Numbers as a 5% challenge to the egalitarian mission of Moses and the people in Exodus and Deuteronomy. Notice that this is how numbering for the purpose of taxation is orchestrated as phrased here in the Hebrew, saying, "bring from/of you an offering" יקריב מכם קרבן. Do you see why the redemptive add-on introducing it says, for so G-d loved the world that he . . כי as background for imperial numbering and taxation in Luke 2? There is nothing new by Y2K that was not a part of AD reality. Agenda 2030 and all the occasion seekers around it are multiplied in number compared to the pontifical days in Luke 2. Verses like this would be written with anticipation of impatient priestly exploiters like the abusive sons of Eli in 1 Sam 2, where Bn would suffer from the sins of the sons of Belial, proving the case that for those with a vicar agenda it is irrelevant what the text says. The only point of relevance is how we can use it to get what we want, proven by Christendom's priestly pimps ruling the despotic conditions in the days of Europe's Lackland pimpriarchate.

Lev 1:3 First instance about "burnt sacrifice" עלה in Leviticus is a useful piece of info about the layered heavens, descent and ascent, the hierarchy of Satan, and the fact that vocalisation does not change any founding element. How Levitical scaffolding was built in Exo 20:26 to reach the heavenly dominion in Exo 20:3 was nothing new. The same ambition was formulated in Babel in Gen 11:4, a useful part to decode the universal lex holocausti and ascent by brass and fire as OT background to understand the NT rapture. Adam's fallen nature and the conditional pieces of fig "leaves" עֲלֵה in Gen 3:7 build a reasonable background for imposing the purgatorial sacrifice for ascent. Vocalisation is different in Lev 1:3 but the first reason in Gen 3:7 is the same (about Bn-i-Mn).

Lev 1:3 If his offering *be* a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

Lev 1:3 אִם־עֹלָה קָרְבָּנוֹ מִן־הַבָּקָר זָכָר תָּמִים יַקְרִיבֶנּוּ אֶל־פֶּתַח
אֹהֶל מוֹעֵד יַקְרִיב אֹתוֹ לִרְצֹנוֹ לִפְנֵי יְהוָה׃

In this context it is useful to decode the plural “heavens” in Gen 1:1, which actually is a Hebrew dual about the twofold nature of scripture. The second “heaven” is not actually a “heaven” but an area of war between the above and man’s underworld. Just like two means of rapture, by brass and fire or sola S immersion, there is no more than two world orders, essentially two realms, two lordships, two priesthoods, two testaments, two time domains, theism and deism, AD and BC, and two canons, the inner descriptive sola S, and the legalistic prescription of the letters Christendom’s inquisitors did use hstorically in the theological slaughterhouse the sacrificial priest and his eucharistic vanity belong to, doing his 5% business until he is gone and the priesthood of believers is established.

One of the relevant (corban) details found in the gospels and Acts is the need for greater obedience to G-d than to men. If you read the last half of Lev 1:3 you will find why the free-will priesthood of believers had no reason to obey the deterministic dictatorship of the priesthood of unbelief, and why that is a historical struggle between the remnant and the priestly rebellers in opposition to G-d‘s free-will mission. As stated in this verse is the gravitational washpot at the door an enlightening turning point for man, from blind determinism to free will. There is no reason to expect free will to appear earlier than the door, and especially no reason to expect obedience to the dictatorship of the rebellious order inquisitorial Christendom is known for. The eisegetical priesthood of believers is equipped with the historical competence to read their personal and collective experience back into this verse and know the twofold nature of 100% obedience and 5% rebellion. As indicated, the deistic priesthood of unbelief is a 5% ruler of a most resistible grace.

Lev 1:4 Remember the canonical pattern, from Reuben in Lev 1 to lady D in Lev 10, and why the chief cause and remedy beginning here in chapter 1 must begin the dealing with man’s ruling headache. Do you see the ruling reason for this combination of words in the Hebrew text, “head of the burnt offering” ראשׁ העלה, which literally needs to be read as a required remedy against this chief inquisitor? Be aware that all purgatorial evil enforcing subsidiary justice through history follows the combination of these two words, ruling headache and legalistic brass and fire imposed upon all the poor masses to suffer from the evil ruling structures of original sin. This verse builds the meeting point saying what law, sin, and time was about, and what the law could never cure. Be aware of the need for separation of church and state, and the division of stories with Levitical brass and fire from Lev 1, and ruling heads from Num 1, and what this short phrase says about the L-N and L-R calling of the church to be a redemptive servant of liberation to mitigate the effects of the ruling heads and headache coming out of Num 1. Remember also the anti-Copernican synergy when scriptural means were used against G-d’s intent and instead worked to integrate and reinforce this categorical evil of absolute purgatory under the ruling dictatorship of Satan’s hierarchy controlling the people by controlling the state. Verses like this have no meaning outside the canonical context of original sin,

and must be read accordingly. Leviticus begins with describing what redemption is about in the context of this chief purgatorial tiller of the ground. It is the chief malefactor.

Lev 1:4 And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

Lev 1:4 וְסָמַךְ יָדוֹ עַל רֹאשׁ הָעֹלָה וְנִרְצָה לוֹ לְכַפֵּר עָלָיו׃

Lev 1:7 While waiting for a permanent Lamb, this is the Levitical version of Gen 22:9, and how things started with Lamech as chief inquisitor in Gen 4. Do you see that the chief tiller of the ground in verse 4 reappears as subsidiary doer and facilitator? It would be impossible to understand verses like this without history and without Christendom's episcopal hierarchy harassing and persecuting the remnant body of Christ. This is how Satan's totalitarian priesthood of unbelief educated the priesthood of believers. By this background, saying how OT/BC influences NT/AD, law before the gospel, there is no functional setting in order in Timothy and Titus independent of the subsidiary setting in order BC in OT. Theological Christendom is essentially a non-canonical religion doing its substitute ritualism outside the AD scope and target of the canon

Lev 1:7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:

Lev 1:7 וְנָתְנוּ בְּנֵי אַהֲרֹן הַכֹּהֵן אֵשׁ עַל־הַמִּזְבֵּחַ וְעָרְכוּ עֵצִים עַל־הָאֵשׁ׃

For a crosscheck and reality check about Lev 1, 1:7, and Leviticus in general, the more alienated the theologians are from scriptural and historical reality, the greater distance between the actual purgatory in life and the substitute theories of a purgatorial afterlife, and from that, the more lost sense of reality, the greater mismatch between the historical apocalypse and substitute theories like preterism professing a gospel kingdom that was delayed from AD to be a second attempt and potential reality in the seventh millennium when the theological establishment has been dethroned by the priesthood of believers.

Lev 2:3 Notice that "remnant" is a sacrificial word, and why anthropological reality in the KJV mediates a different story than the physical leftovers in the NKJV, NASB etc. It is relevant to see that theologians and theological ideology have no more application for an anthropological "remnant" here than for the word provided to preserve the people in Psa 12:6-7. Theology divorces the people from their text.

Lev 2:3 And the remnant of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

Lev 2:3 וְהַנּוֹתֶרֶת מִן־הַמִּנְחָה לְאַהֲרֹן וּלְבָנָיו קֹדֶשׁ קָדָשִׁים מֵאִשֵּׁי יְהוָה׃ ס

Here is a crosscheck and test case for Lev 2:3. Do you see why the "remnant" יתר, the Torah תורה, and the dove תור partly share the same root, and addrees the same dying reality when the trinity and the turtle-thou drift apart? Like the missional and the lingual

drifting apart in modernist translations, there is no modernist link between staying alive and the providential means to stay alive.

One last step is necessary in Lev 2:3. Notice the difference, of-of-of in the KJV changed to of-of-to in the NKJV. Do you see how the modernists destroy providence and how Lordship is a (shadow) fruit of sacrificial purgatory at the end in the KJV? Eucharistic modernism executes daily recrucifixion but does not want a Lamb, Lord, and lordship made by fire. What happened to the sacrificial order when "of the Lord" was changed and became "to the Lord"? Again, modernist translations have no shadow of things to come in their substitute text, no prophetic horizon, only concrete textual details.

Lev 2:4 In Lev 1:2, 2:1 it was translated "offering" קרבן. Now it says "oblation" with the same spelling and vocals in the Hebrew. Much of the anachronistic background for the Eucharist is found here. Oblation is strictly OT terminology, involving the sacrificial priest and Levitical order with no place in NT. Last instance is logically Dan 9:27 about everything purgatorial and sacrificial coming to an end by the end of the seventy weeks. The most important to know is that sacrifice, or "oblation" קרבן, is used to hinder the transform from Levitical brass and fire to printed real presence, and what the Corban in NT has to do with ruling the religious masses with a binding effect while hindering sola S shewbread to have the enlightening and liberating effect it was intended to have. The reason for rejecting the whole reformation is that the change of priesthood depends on the transitional step from eucharistic brass and fire to printed real presence. There is no way a committed breach order will allow people to come into the bond of perception and perfection Lev 1-2 indicate about NT. Also this verse repeats the tension between free will to come near and the rebellious contrary-walkers going in the other direction and causing mass suffering around the episcopal slaughterhouse. While fooling people to offer their oblation (sacrifice), this substitute order orchestrates blind obedience with no open eyes and no connection between oblation and binding obligation. Substitutes like the eucharist belong to the dark ages and the episcopal order of ignorance. While this double statement, "bring an oblation" קרב קרבן has a shadow speaking of the need to come near and be reconciled and enlightened, the vicar priesthood would always be a roadblocking, contrary-walking קרי order keeping the people in the dark.

Lev 2:4 And if thou bring an oblation of a meat offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

Lev 2:4 וְכִי תַקְרִב קָרְבַּן מִנְחָה מַאֲפֵה תַנּוּר סֹלֶת חַלֹּת מַצֹּת בְּלוּלֹת בַּשָּׁמֶן וּרְקִיקֵי מַצּוֹת מְשֻׁחִים בַּשָּׁמֶן׃ ס

For more context on forced oblation, you should investigate how the liberating charity speaking of ascension in Col 3:14 relates to the final Let Go of all binding mysterious legalism in 2 Thes 2:7. Things "above" in Col 3:1, 14 build a raptured contrast to the underworld terror and mafia landscape of the eucharistic antichrist. All mysterious evil and iniquity belong to the vicr order where the truth is preserved as an unknown secret.

Lev 2:12 How true firstfruit is modelled in the converted Reuben rising between Asher and Issachar. After being first **ראשׁית** in rank and prominence, R rising into the realm of Issachar is a testimony of the end of ruling headache proven by the first overcomer to be the universal need at the end of Rev 3. The other way around, when the Ephesians lost their firstfruit condition from start in Rev 2, the future meant a default back to ruling headache. This is how the ruling structures of original sin manifest the prominent Root of all other evils. How society is organised is an ontological testimony proving itself by what it always would lead to. Relativism and entropy explain the organisational nature of things when empires were built, how and why they increased, and how society tends to organise itself into steadily more, greater, and more complex problems to become unsolvable and leading to the cry for a messianic solution as the only working remedy. Words appear in context and for context.

Lev 2:12 As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour.

Lev 2:12 קָרְבַּן רֵאשִׁית תַּקְרִיבוּ אֹתָם לַיהוָה וְאֶל־הַמִּזְבֵּחַ לֹא־יַעֲלוּ לְרֵיחַ נִיחֹחַ׃

Here is a test case for Lev 2:12. Notice how the 5% “ye” dealt with the 95% “them”. The point to be aware of is how purgatorial development from Lamech in Gen 4 and the sacrificial priesthood in Leviticus continued the subsidiary background to explain the corresponding need for the changed priesthood behind NT verses like Rom 12:1, where the 100% story is how “ye” present “your” bodies no longer in representative form. In the KJV is the scriptural clarity explicit, saying, “ye shall offer them” **תקריבו אתם** for contextual BC/OT background for AD/NT and Rom 12:1, but if you try to sort out the same in muddy waters like the papist NABRE, no such categorical clarity is found.

Lev 3:1 Do you see why “suffer” and “sacrifice” pro peace are related matters where the prominent root of evil is involved? In other words, do you see that in order to permit peace on earth to be realised must the most prominent evildoers on top of the hierarchy of Satan give up their positions and suffer the consequence of lost priviledge? Be aware that the providential Lamb of G-d lives in the shadow of the Levitical story as the Lord of all, sacrificing everything in order to be be sacrificial prince of peace. Rom 12:1 and the need for change of priesthood is again most relevant since the root of evil and evil in prominence are the same story. All empires have a ruling emperor and hierarch on top.

Lev 3:1 And if his oblation *be* a sacrifice of peace offering, if he offer *it* of the herd; whether *it be* a male or female, he shall offer it without blemish before the LORD.

Lev 3:1 וְאִם־זֶבַח שְׁלָמִים קָרְבָּנוֹ אִם מִן־הַבָּקָר הוּא מַקְרִיב אִם־זָכָר אִם־נְקֵבָה תָּמִים יַקְרִיבֶנּוּ לִפְנֵי יְהוָה׃

Here is a necessary crosscheck for Lev 3:1. Do you see that the prominent evildoers not willing to suffer any personal sacrifice for the sake of peace on earth, do not accept the sola S value of scriptural sufficiency? Tradition is a succession of prominent headache.

Lev 3:7 First time the "lamb" כֶּשֶׂב appears in Leviticus. Do you see what the use of the word "for" in the KJV has to do with the foreshadowing, subsidiary dimension versions like the NKJV and NABRE do not have? Do you agree that the complete canon requires both "for" and "before" for a fulfilled missional objective in this verse?

Lev 3:7 If he offer a lamb for his offering, then shall he offer it before the LORD.

Lev 3:7 אִם־כֶּשֶׂב הוּא־מַקְרִיב אֶת־קָרְבָּנוֹ וְהִקְרִיב אֹתוֹ לִפְנֵי יְהוָה׃

Lev 3:17 An alternative form of shadow reality and things to come more fully. Read the Hebrew phrase, "all fat and all blood not eat" כל־חלב וכל־דם לא תאכלו. Do you agree that this word for word phrase read in the context of the banker's redemptive balance, makes the Levitical dimension a diluted form, a sort of fractional banking and fractional reserve? Do you see that Levitical continuation means a continued fractional economy where the deistic eucharist became a substitute for real presence, full scriptural immersion, and the really bloody scriptural nutrition referred to in John 6:53? In other words, do you agree that fractional reserve, or eucharistic deism, is a sort of diluted state of being according to the ending of John 6:53?

Lev 3:17 *It shall be* a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

Lev 3:17 חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בְּכֹל מוֹשְׁבֹתֵיכֶם כָּל־חֵלֶב וְכָל־דָּם לֹא תֹאכֵלוּ׃ ף

Lev 4:1 More lost "saying". It belongs to the diluted world view the theologians work to impose on the world by their fractional and fragmented translations of scripture as seen in vicar fabrications like the NIV and NABRE, denying both the beginning and ending of this standard Hebrew form. Fraud and forgery follow the fathers of the fractional economy the theologians favour.

Lev 4:1 And the LORD spake unto Moses, saying,

Lev 4:1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃

Lev 4:2 If you have accepted the purgatorial premise that the purpose with brass and fire is to burn (mental) fat and bring forth awareness, you may also accept that first instance "ignorance" is Levitical terminology beginning here at the Judaic point zero in the KJV, Lev 4:2, 13, 22, 27, and is no less glaringly absent in the competing modernists. If you are equipped with a semantic nose to sniff out deceptive details, you may discover that replacement words like "unintentionally" come with a protective face mask trying to make excuse for itself and trying to whitewash the real story about original sin. How the KJV uses the word "ignorance" is a principal element of this book, which in modernist versions is switched into a non-principal and non-canonical substitute about intention. Just like the Judaic root and its point zero in this chapter, is the word "ignorance" used to mediate not only that root cause but generally why Leviticus is a mute book which belongs to the Levitical dimension where no revelation was mediated. How theological

translations are doing it is non-canonical and an ignorant selection of a word which has no relevance for the canonical composition. This is the difference between the apostolic authority of the KJV, always on target in its providential selection of words, and all the self-willed competitors neither called nor gifted to do translation intended to dethrone the KJV and conquer the international sphere no other translation is authorized for. If the Calvinist ESV committee had competence on predestination, they would understand and agree with the depraved background and agree with the KJV, saying, "ignorance".

Lev 4:2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do against any of them:

Lev 4:2 דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר נֶפֶשׁ כִּי־תֶחֱטָא בִשְׁגָגָה מִכֹּל מִצְוֹת יְהוָה אֲשֶׁר לֹא תֵעָשֶׂינָה וְעָשָׂה מֵאַחַת מֵהֵנָּה׃

For more context and principal wording and the use of "ignorance" at the Judaic point zero combined with the royal dimension and the ruling power of original sin, the most relevant and principal example of such ignorance and what it would lead to in time, is the people asking for a king to rule them in First Samuel. The KJV locates words not only with precedence but with principal precedence, for context and in context, whereas competing modernists drift around in their uprooted relativism. Every time the anti-KJV advocates praise the quality of their favoured modernist translation and argue in defence of updated language and the need for modern translations like the NKJV and the MEV, it can sometimes be unbearably annoying. Notice the phrase, "If a soul shall sin through ignorance" נפשׁ כי־תחטא בשׁגגה, and especially why predestination explains such a bountiful dealing with "ignorance" שׁגג "in" ב Benjamin's canonical context. It does not say spirit or person like the NKJV. All root causes begin with Tamar being veiled by sin and living enclosed within a realm of original sin. This is also the problem with Calvinism's double predestination, a destiny with no origin, that the "unintentional" in the ESV points forward into something in the future not having a root cause in the past. The missional is perverted by the textual.

Another essential detail mirroring ignorance is the 1611 parenthesis left out in the 1769 version, saying, LORD (concerning things which ought not to be done). With or without this parental thesis, it is vital to understand that ignorance begins with the veiled Tamar in Gen 2, in the KJV in Lev 4:2 captured as a lordship of things which ought not to be done, even the dominion that would bring forth law and sin in a framework of ignorance.

Lev 4:3 About representative sin. What has the priestly element in this verse to do with the lordship of ignorance in verse 2? Where would antichrist's infallible ignorance come from? What is the relation between the scapegoat in Lev 16 and the need for all the later self-protective projection called public sins of the people, and the blame game repeated by the theologians AD to the present day? With all layers stacked up, Lev 4 explains the basics in this verse becoming a driver from point zero in the days of Samuel.

Lev 4:3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.

Le 4:3 אִם הַכֹּהֵן הַמָּשִׁיחַ יֶחֱטָא לְאַשְׁמַת הָעָם וְהִקְרִיב עַל חַטָּאתוֹ
אֲשֶׁר חָטָא פַּר בֶּן־בָּקָר תָּמִים לַיהוָה לְחַטָּאת׃

Lev 4:5 Repeating how predestination and anointing relate to point zero. All deviation in time is coded as anointed משיח messianic משיח deviation. The anointing spoken of here is exactly the same form and vocals translated Messiah in Dan 9:25-26. Notice that the reason for a correction in Mal 3:18 and by the end of Dan 9, is the reason for fulfilled 16/9 reform in all the corresponding chapters in NT. Reformative proportions of faith must grow out of the mental flatland called point zero. The more absolute form of unbelief growing out of point zero, the more repressive did the inquisitorial powers of such mental darkness behave.

Lev 4:5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

Lev 4:5 וְלָקַח הַכֹּהֵן הַמָּשִׁיחַ מִדַּם הַפָּר וְהֵבִיא אֹתוֹ אֶל־אֹהֶל מוֹעֵד׃

Here is a test case for Lev 4:5. Do you see what the fulfilled, anointed, and confessional last half of this verse have to do with Mal 4:6 when the vicar priesthood has to give up the theological control and 5% ownership of what the theologians generally want to call the tabernacle of meeting? Do you see that denial of sola Vau/And in this verse means an aborted process of anointing? Do you see that changes from the confessional phrase, “to the tabernacle” in the KJV, to the non-confessional phrase, “into the tabernacle” in the NABRE, means anachronistic rearrangement of the tabernacle design, and denial of the expected and needed changes in Mal 3:18, 4:6? In other words, do you see that the NABRE violates the limiting reason for going only “to the tabernacle” as translated in the KJV, in agreement with the order that Moses was not allowed to go beyond Jordan and beyond the Baptist washpot?

Lev 5:4 First instance “pronoun . .” בטא is not only a canonical twist, but fundamental terminology in the authorized KJV apparatus. In modernist form has “pronouning” been updated to say, speaking rashly or thoughtlessly. So it is a matter of ignorance, leading to the next series of questions: Do you see why this particular ignorance from start leads to the educational Elleh school at the end? If you read through the verse, do you see how THESE אלה things would manifest themselves as a behavioural exercise in the carnal commandments? Do you see why this personal pronoun-xxx leads to named identity? If you in the extension to these details read first instance “called by name” in Exo 31:2, do you see the unifying role of the legislative beth B and why Bezaleel has the same named relation to his personal tabernacle as Benjamin has to the canonical Bible, the Baptist to redemptive history, and the Lamb’s Benjamite Wife in Rev 21 to all of it? The point is that original sin and named identity belong to the Adamic biography from Gen 2.

Lev 5:4 Or if a soul swear, **pronoun**cing with *his* lips to do evil, or to do good, whatsoever *it be* that a man shall **pronoun**ce with an oath, and it be hid from him; when he knoweth *of it*, then he shall be guilty in one of these.

Lev 5:4 אוֹ נֶפֶשׁ כִּי תִשָּׁבַע לְבַטֵּא בִשְׂפָתַיִם לְהָרַע אוֹ לְהֵיטִיב לְכֹל אֲשֶׁר יְבַטֵּא הָאָדָם בִּשְׁבֻעָה וְנֶעְלַם מִמֶּנּוּ וְהוּא־יָדַע וְאָשֵׁם לְאַחַת מֵאֵלֶּה׃

So, in retrospect, do you see why the law nominates and brings forth knowledge of self and original sin in order for the gospel to have full effect? Do you see that the ultimate blasphemy is to put Yahweh into this naming convention and identify him with original sin? Do you see why this is the ultimate form of identified Man/Word integration? Do you see why this is Levitical terminology brought forth by brass and fire, pronounced through Leviticus and particularly investigated as a fruit of nutrition in Lev 13, and later becoming an issue of life in the second heaven of Jeremiah? Do you see why Neh 6:12 means nothing but an expression of a veiled, personal self-emptying heart? Do you see why competing versions "pronouncing" whatever that can possibly mean in Neh 6:12 have no edifying contribution there after denying the fundamental root of it in Lev 5:4 and presenting it as a rootless fragment isolated from its required canonical context? Do you see how theology generally have no credibility left after their blasphemous denial of the KJV? Do you see how perfectly the personal pro-noun and the un-K-Nown mirror each other behind veil in the anthropological realm of Anonymous the Unknown in Lev 5:4? Do you see why theology is so disturbed by all the "errors" in the KJV? If you combine all the OED senses and apply them to Benjamin's history, you will find that the final judgment means pronouncing an identified sentence in agreement with Beth B and the Hebrew בטא. To pronounce, in agreement with the OED, becomes a judicial category (cf. Jdg 12:6) unveiling both fundamental blasphemy and the most prominent identifiers of original sin, and to bring out even the Levitical dregs in Christendom's Levitical continuation, rejecting the gospel and the sola S remedy. KJV oversight is not limited to bring out the inner consonance the Hebrew does not bring out alone, but the KJV provides oversight on the blindsided and how modernism derails and becomes unintelligible and have no edifying contribution in fundamental matters. A final test: Do you see, just like the Lamb's Benjamite Wife and her dubious past full of brute beth B legislation, why last instance "called by (my) name" in Amos 9:12 is required to fulfil Amos 9:11? And secondly, do you see why the modernist committees translate a fallen physical building, and the KJV refers to a fallen anthropologial David?

Lev 5:15, 18 Two Hebrew words translated "trespass" in Leviticus must face each other in these two verses, "trespass" מעל vs "trespass" אשם. The second form will be more described in verse 19. One point here is how the first double case, where it says that it is committed a trespass, is a double statement, first a Tau-prefixed imperfect verb תמעל, then a singular absolute מעל, combined, "commit a trespass" תמעל מעל

Lev 5:15 If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD. . . . .

Lev 5:15 נֶפֶשׁ כִּי־תִמְעֹל מַעַל וְחָטְאָה בִּשְׁגָגָה מִקָּדְשֵׁי יְהוָה וְהֵבִיא אֶת־אֲשָׁמוֹ לַיהוָה . . .

One point to be established first here in verse 15 is that the first form of "trespass" מעל mirrors itself in "sin" חטא through "ignorance" שגג (or in full, שגגה). In other words it should be clear that "trespass" מעל done in "ignorance" שגג equals lack of faith. Do you see that the lost proportion of faith coming with fall and descent from Pison means that the mental condition deliberately translated "ignorance" in the KJV here, is a result of being cut off from the waters that were "from above" מֵעַל the firmament in Gen 1:7 where this combined Hebrew form is used first? Ignornace is the universal condition of unbelief while man lives confined under the second-heaven roof. Next step here is how subsidiary justice mirrors predestination while man does his Shegag pilgrimage through time, called "ignorance" (שגג) . Ig-nor-ance is a way of opening the authorized KJV window into the Hebrew kernel. This is a parenthetical intro to verse 19.

Lev 5:19 Next about "trespass" and how the temporal Lamed takes protective care of its vicar priesthood. This is the general and typical way of the Hebrew to state the absolute certain, here an infinitive absolute אָשֹׁם combined with a normal verb אָשַׁם. Instead of saying trespass, trespass, it says certainly trespass in its translated KJV form for a better match of the absolute with the ordinary when things are made definitive.

Lev 5:19 It *is* a trespass offering: he hath certainly trespassed against the LORD.

Lev 5:19 אָשֹׁם הוּא אָשֹׁם אָשַׁם לַיהוָה׃ ף

For more context on Lev 5:19, the general case with Shem makes itself clear by reading. Trespass (שׁם)א is read in the same way as justification by faith (שׁפט)מ. A problem in person is a problem in place. Do you see that in order to preserve an egalitarian realm free from hierarchical issues coming with biased mixing of Moses and Maslow, must all judges and courts follow the judicial statute requiring no respect of person? Trespassing would typically increase with unbelief as man's instituted form of injustice. Antichrist's pontifical Lackland 2.0 would be the absolute globalist form of such instituted injustice. Truth and faith, or the lack of it, make a universal framing of whatever is.

Lev 6:9 First step, an intro to Lev 6:9. First how Abraham would "command" צוה his children after him (in Gen 18:19), and how the father of Joseph would do the same (in Gen 50:16), both with a promised homeland on the horizon. Now a Levitical alternative how to "command" צו things when only a Lackland and the dictatorship of theology are on the horizon. The sola S point is that Thummim צ is a struggle with two alternatives,

between two opinions. Sola Vau could be used as means to reach Abraham's target on the horizon צוה or, as antichrist, the vicar of Christ, would do it, deny that homeland horizon, and use sola Vau for a Lackland outcome. Before dealing with other details in this lex holocausti, it is helpful to understand what Levitical continuation AD and the tyrannical dictatorship of theology have to do with this "command" **צו**. Seen from NT, the concept of another gospel is sola Vau means used with a Lackland horizon, which in NT means to deny why the gospel and the kingdom appear together in NT. Eternal hell fire pulled into the temporal, beginning with Lamech in Gen 4, continued in Leviticus, would be taken to the absolute level with holocaust under Christendom's tyranny of the dictatorship of theology denying the missional purpose of the Bible. In extension, it is important to understand where antichrist's brass-iron/clay agenda 2030 is coming from. By this first Hebrew instance, "command" **צו** is legalistic tyranny coded as a synergetic tyranny of sola Vau used to reinforce evil with no homeland on the horizon. In contrast to Abraham's promised messianic homeland on the horizon, does the shorter form of the command implicitly say why Moses and the Levitical priesthood have no business on the homeland side of Jordan. Levitical Christendom is an illegal form, denying both reality and Abraham's promise also in continuation. It is important to understand why this verse begins in this way, before reading the rest of coded details on the lex holocausti horror, and it is important to understand how OT Thummim corresponds to NT discernment in the same context of Homeland vs Lackland, and the true vs a false gospel (kingdom). Notice that the poor biographical Beth B at the end reflects a long and filthy history also extended and made synergetically worse by having the means but still no real homeland. KJV readers have the anthropological text living "in" it. The superficial NKJV, NASB etc., live "on" the surface of a physical altar as the foundation for materialistic theology and the uprooted foundation of the legalistic dictatorship of theology, meaning that in the theological mindset there is no real connection between BC/OT and AD/NT, no real connection between text and mission, and no connection between text and people.

Lev 6:9 Command Aaron and his sons, saying, This *is* the law of the burnt offering: It *is* the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

Lev 6:2 צַו אֶת־אַהֲרֹן וְאֶת־בָּנָיו לֵאמֹר זֹאת תּוֹרַת הָעֹלָה הִוא
הָעֹלָה עַל מוֹקְדָה עַל־הַמִּזְבֵּחַ כָּל־הַלַּיְלָה עַד־הַבֹּקֶר וְאֵשׁ הַמִּזְבֵּחַ
תּוּקַד בּוֹ׃

Lev 6:9 On "lex holocausti" תורת העלה the law of the whole burnt offering covering Lev 1, R and all the Rosh headache from Gen 1:1. Lev 6:9 needs to be added to the communication department in Lev 1:1 about the twofold purgatory in scripture, with and without W. Whole burnt sacrifice had little lasting effect in Leviticus compared to being made whole in the scriptural sense of the purgatory when all means are provided and the priesthood of believers is established. With scriptural means available are things made "whole" in Matt 9:21, the scriptural case of the first "whole" in Gen 2:6, 11, 13.

Next, some contrasting background from the Latin Vulgate is “lex holocaust” in Lev 6:9 vs “lex Domini” in Exo 13:9, as background to understand why Lev 6:9 is the first place for the words “command” and “law” to appear together in the KJV. Law and legalism in continuation until holocaust and beyond would be like that due to the deistic dictatorship of theology. Agenda 2030 and the pontifical legalism of antichrist, the vicar of Christ, is the last effort to take the tyranny of theological brass-iron/clay to the ultimate level.

Lev 6:9 Command Aaron and his sons, saying, This *is* the law of the burnt offering: It *is* the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

Le 6:2 צַו אֶת־אַהֲרֹן וְאֶת־בָּנָיו לֵאמֹר זֹאת תּוֹרַת הָעֹלָה הִוא הָעֹלָה
עַל מוֹקְדָה עַל־הַמִּזְבֵּחַ כָּל־הַלַּיְלָה עַד־הַבֹּקֶר וְאֵשׁ הַמִּזְבֵּחַ תּוּקַד
בּוֹ׃

For more context on the core phrase in Hebrew, “This is the law of the burnt offering,” זאת תורת העלה, several things must be clear about the Torah in general. First, that it is sola S means of causing man to know THIS *THAT* in Gen 3:13. Secondly, that the sola S Torah is means of Ascent על. Torah readers will find that the Turtle-Thou is raptured beyond Second Thessa and is located in First Timothy (3:15). In other words, the absolute lex holocausti is the sola S reason for things made whole and healthy and being raptured back to Havilah. The universal priesthood of readers was put in place by the writing of the Torah. Leviticus holds all the details the priesthood of believers need to know also about what the priesthood of unbelief has stolen from the readers since AD and particularly since the printing press was invented. First time the rapture is coded is in the bird’s-eye view when G-d observes his early creation in Gen 1:2. Man falling and descending after Gen 2:11 needs the rapture back to the realm things are observed from in Gen 1:2. Based on the details of the blocked entrance into Exo 20:3 is Leviticus in itself substantiating what sola S has to do with change of priesthood in order to rapture the reconciled party back to where humanity descended from.

Gen 1:2 And the earth was without form, and void; and darkness *was* **upon** the face of the deep. And the Spirit of God moved **upon** the face of the waters.

Ge 1:2 וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים
מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם׃

Compared to Gen 1 is Lev 1 even more clearly the fountainhead of the book with the R chapter and its Rosh headache. Leviticus is the root of priestly orders, also the missing breakthrough in Lev 26. After much banging into the second-heaven roof, R may need a pain killer. Regardless of outcome at the end of Daniel’s 70 weeks, the root is this book. Everything the counter-reformatory priesthood is doing to reverse the reformation and restore medieval structures, is a global version of lex holocausti. Even Jezebel’s cultural correctness campaign is about excommunicating the sola S trinity in Lev 1:1.

Lev 7:1 Likewise, what This That thou hast done, saying what the purgatorial Leviticus is about and how the twofold Bible builds the carnal background for the holy. Purgatory in Gen 4 begins with Lamech abolishing egalitarian principles, the same continued under Christendom's 5% priesthood of unbelief claiming (vicar) "rights" to rule the world and force people into subjection in the historical Lackland. War, slaughter, and troubles on earth were always rooted in the surviving fittest relation between Moses and Maslow. It is important to capture the structural lex holocausti element in Gen 4, Gen 14, and in the following purgatorial rite in Gen 15 linked to Leviticus. Normative trespassing says how the hierarchy of Satan in Exo 20:26 managed to become totalitarian rulers and judges in a perverted Exo 20:3. It would be impossible to understand the vicar layers in Leviticus and the Torah without the later layers of scriptural perversion AD done by Christendom. The essential trespass is how the theologians rejected the sola Vau premise, which is the only way to read the meaning of a legal Likewise. In this context is one of the historical problems how to retrospectively deal with a confessional Gen 3:13 after the theological evildoers took themselves out of the confessional equation and hindered people to know cause and effect, especially since the principal trespass AD is a priesthood matter. This 7-numbered element is a lex holocausti matter explaining Bn, the wars of the Lord in Num 21, the canonical gulf between Jos 21 and Jdg 21, and how Whoredom became such a prominent, sola S-denying issue surrounded by violence and war promoted by Christendom's episcopal pimpriarchate.

Lev 7:1 Likewise this *is* the law of the trespass offering: it *is* most holy.

Lev 7:1 וְזֹאת תּוֹרַת הָאָשָׁם קֹדֶשׁ קָדָשִׁים הוּא׃

For principal context on the legal Likewise in Lev 7:1, it is relevant to verify how "this" works from Gen 3:13 to the bloody " that . . . this" in 2 Ki 9:25-26, and how it points further in the direction of Golgotha. Now a return to Lev 5, verse 19. Sola S trespassing against true Lordship and Wordship equals trespassing against G-d's people. What Jesus said about trespassing against the least and against himself toward the end of Matt 25, is the same least and likewise rooted here in vicar orders and ideology, explaining the fact that redemption of the world AD, as laid out in the Apocalypse, begins with liberation of the Word from Satan's episcopal pimpriarchate. Going further back into Lev 5:17, all the evils troubling the world under the dominion of theological Christendom were very much rooted in matters of infallible ignorance. How the vicar priesthood "wist not" in Lev 5:17 is the third instance after the first "wist not" text in the manna chapter, Exo 16. Sola scriptura would solve the issues the infallibly ignorant "wist not"-party did never know and made worse by their infantile dealing with scripture AD.

Lev 5:19 It *is* a trespass offering: he hath certainly trespassed against the LORD.

Lev 5:19 אָשָׁם הוּא אָשֹׁם אָשַׁם לַיהוָה׃ פ

Here is a relevant test case for Lev 7:1. Do you see that one of the ways the editorial evildoers try to get off the hook is by replacing the word "trespass", which requires more than one person involved, preferring a less explicit "guilt" or" reparation" as a way of dealing with scripture as the individual story the theologians want "sin" to sound like?

Lev 7:2 How the legal Likewise continues, and how killing vs trespassing ends with the Golgotha remedy as soon as the theologians accept the biblical premise clearly indicated in redemptive Likewise balancing of verses like this. As the prince of peace, the sola S son of G-d represents the end of all trespass. No other party than the theologians would be able to mix up such canonical clarity as offered in the Bible. History is simply saying and proving that theology became the recipe for things going wrong. Few chapters and verses have a more distinct shadow of things to come than Lev 7.

Lev 7:2 In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.

Lev 7:2 בִּמְקוֹם אֲשֶׁר יִשְׁחֲטוּ אֶת־הָעֹלָה יִשְׁחֲטוּ אֶת־הָאָשָׁם וְאֶת־דָּמוֹ יִזְרֹק עַל־הַמִּזְבֵּחַ סָבִיב׃

Lev 7:3 Why Levitical establishments would be fat-producing establishments, meaning lost awareness, the same reason why trespassing and the use of the word "trespass" are rooted and reasonably used in Leviticus as matters following the theological priesthood of unbelief. Whether it says "fat" חלב, ignorance, or veiled conditions, makes no big difference. Indeed words and consonance in the KJV appear in context and for context.

Lev 7:3 And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards,

Lev 7:3 וְאֵת כָּל־חֶלְבּוֹ יַקְרִיב מִמֶּנּוּ אֵת הָאַלְיָה וְאֶת־הַחֵלֶב הַמְכַסֶּה אֶת־הַקֶּרֶב׃

A necessary crosscheck of Lev 7:3. Do you agree that the priestly ignorance party, here about the veiled and unknown "inwards" קרב, makes a more or less explicit reference to the contrary-walkers קרי living in denial of the need for reform in Lev 26, and how purgatory reflects the background for brass and fire bringing forth awareness or the lack of it? In this context it should be obvious that sanctification is impossible outside the purgatorial context of growing awareness. Be aware of the last-resort problem solving in Rev 18:4, how the target priesthood of believers would be harrassed and educated by 5% establishments never coming out of their own darkness. If there was anything of real value in double, Calvinist predestination, it would be how the Bible divides itself by priesthood in Rev 18:4, where the outcome is a predestined priesthood of awareness and a vicar priesthood forever enclosed in its own fat. How things covered the inwards, says how Tamar's world would work and how the priesthood of unbelief became a ruling, harassing, and non-confessional administration.

Lev 7:5 As already stated, to trespass אשם, or make Shem's שׁמ homeland a wilderness or abominable desolate wasteland שׁמה, would historically be the Lackland story most prominently championed by Christendom and its priesthood of unbelief.

Lev 7:5 And the priest shall burn them upon the altar *for* an offering made by fire unto the LORD: it *is* a trespass offering.

וְהִקְטִיר אֹתָם הַכֹּהֵן הַמִּזְבֵּחָה אִשֶּׁה לַיהוָה אָשָׁם הוּא׃ Lev 7:5

Lev 7:6 How the twofold explains the holy and carnal, and how the intended priesthood was blocked by a carnal pimpriarchate most carnal. Verses like this make it sufficiently clear that the way the most holy will be proven true is by being the most confessional of the carnal.

Lev 7:6 Every male among the priests shall eat thereof: it shall be eaten in the holy place: it *is* most holy.

כָּל־זָכָר בַּכֹּהֲנִים יֹאכְלֶנּוּ בְּמָקוֹם קָדוֹשׁ יֵאָכֵל קֹדֶשׁ קָדָשִׁים הוּא׃ Lev 7:6

Lev 7:7 Reading Leviticus from the perspective of the gospel kingdom in Matt 4:23 makes it reasonable how sin and the end of sin is equated with trespassing and the end of trespassing. The Bible divides itself into two stories, a target-kingdom priesthood, and a vicar priesthood abusing the Bible and having a vicar gospel for a Lackland kingdom. This was never so real before the pontifical iron/clay agenda 2030 began to dawn upon global populations, becoming the greatest trespass threat the world did ever experience.

Lev 7:7 As the sin offering *is*, so *is* the trespass offering: *there is* one law for them: the priest that maketh atonement therewith shall have *it*.

כַּחַטָּאת כָּאָשָׁם תּוֹרָה אַחַת לָהֶם הַכֹּהֵן אֲשֶׁר יְכַפֶּר־בּוֹ לוֹ יִהְיֶה׃ Lev 7:7

Here is a diagnostic test case for Lev 7:7. Do you see that from start in the KJV is this verse a diagnostic approach to whatever is, but in the NKJV, NASB etc., the committees run into their concrete alternatives. In the KJV it is distinctly relative and comparative, as, or according to, following the Hebrew syntax the modernists depart from. Notice the order, beginning with the nature of "sin" **חטאת** in the fallen man's world, before the particular form of trespassing **אשם**, ownership, property matters, and imperialism. The Hebrew and the KJV offer clarity both in syntax and particular meaning, whereas the NKJV, NASB etc., offer only a lexical flow of non-particular words. In the silly NKJV this is one of the examples where the committee came up with their absurd alternatives of senseless reordering for no other reason than to make a different translation. Again is the KJV apostolic, and the NKJV is simply a dumb copycat. Notice also the next part, "there is one law for them" **תורה אחת להם**, where the KJV is anthropological, and the NABRE is a ritualist version detached from textual and missional reality.

Lev 7:11 Next example where the KJV stays apostolic and anthropological, and the NABRE is a ritualist stuck in daily recrucifixion, having no AD horizon and denying sola Vau/And.

Lev 7:11 And this *is* the law of the sacrifice of peace offerings, which he shall offer unto the LORD.

וְזֹאת תּוֹרַת זֶבַח הַשְּׁלָמִים אֲשֶׁר יַקְרִיב לַיהוָה׃ Lev 7:11

Lev 7:23 In the anthropological context of the Hebrew it should make sense why the KJV uses the behavioural phrase, "manner of fat" כל־חלב., and that anthropological essence like this has no corresponding value in theological translations.

Lev 7:23 Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

Lev 7:23 דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר כָּל־חֵלֶב שׁוֹר וְכֶשֶׂב וָעֵז לֹא תֹאכֵלוּ׃

Lev 7:26-27 Repeating the anthropological customs and "manner" of things, speaking of the corresponding "manner of blood" כל־דם not to eat.

Lev 7:26 Moreover ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.

Lev 7:26 וְכָל־דָּם לֹא תֹאכְלוּ בְּכֹל מוֹשְׁבֹתֵיכֶם לָעוֹף וְלַבְּהֵמָה׃

Lev 7:22, 28 More lost "saying" in translations where that typically would be expected.

Lev 7:28 And the LORD spake unto Moses, saying,

Lev 7:28 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃

Lev 7:35-36 How a Luciferian priesthood of theft would be established according to Levi's commandment in Exo 20:15, proven by the arrogant attitude and practice of Christendom and its Lackland administration. First turning the borrowed eternal office into temporal ownership by manipulating the text in verse 35, then by exploiting the text in verse 36 and expanding it to an invalid and illegal practice AD. Notice how Lamed and Lucifer are involved in setting up this representative entity, "to be given to them" לתת להם, and what this says about theologians refusing the fact that all such vicar orders were closed down and ended in Christ. Trespassing and the essential mystery of iniquity is how the theologians would use the Bible as an instrument to synergetically reinforce their ability as priests and thieves plundering the people. In the Hebrew and KJV is this an authenticity matter related to the day of anointing. In the NABRE they do not want such a limiting connecting but to install a perpetual ability to extract whatever is wanted independent of anointing. In the KJV the story is a forever statute. In the NABRE it is a right to forever extract and plunder and for people to forever be forced to accept the duty imposed on them by liars and thieves claiming an invalid office.

Lev 7:36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, *by* a statute for ever throughout their generations.

Lev 7:36 אֲשֶׁר צִוָּה יְהוָה לָתֵת לָהֶם בְּיוֹם מָשְׁחוֹ אֹתָם מֵאֵת בְּנֵי יִשְׂרָאֵל חֻקַּת עוֹלָם לְדֹרֹתָם׃

Lev 7:37 This that thou . . . and all the basic laws coming together in one verse. In the NKJV there is no connection from Law to sola Vau/And-of-the practice making the law.

Lev 7:37 This *is* the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings;

Lev 7:37 זֹאת הַתּוֹרָה לָעֹלָה לַמִּנְחָה וְלַחַטָּאת וְלָאָשָׁם וְלַמִּלּוּאִים וּלְזֶבַח הַשְּׁלָמִים׃

Lev 7:38 How uprooting confirms evil practices. In the inner canon the KJV translates from the object-marked background where the true objective is "Moses in mount Sinai" את־משה בהר סיני. In the NKJV, NASB etc., it is about Moses being upon or "on" a lexical and physical mountain without being "in" that Beth B dimension, like reading a deistic book with no associated revelation to transmit and preserve.

Lev 7:38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

Lev 7:38 אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה בְּהַר סִינָי בְּיוֹם צַוֹּתוֹ אֶת־בְּנֵי יִשְׂרָאֵל לְהַקְרִיב אֶת־קָרְבְּנֵיהֶם לַיהוָה בְּמִדְבַּר סִינָי׃ פ

Lev 8:1 Next step. Locating Moses "on" a physical mountain with no related link to any recorded revelation, there is no corresponding reason for Dabar to inherit Amar, which explains why theology, modernism, and bastard translations like the NIV and NABRE have no need for a confirming "saying" and no need for the sola Vau/And realm where all revelation takes place.

Lev 8:1 And the LORD spake unto Moses, saying,

Lev 8:1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃

Lev 8:3 More of the same. As protector of the reformation must the KJV recommend all serving of the congregation to begin with personal sola Vau/And self-assembly? Do you agree that when the theologians rejected "the tabernacle of the congregation" in the last half, there is no more gathering potential in the first half? Why should the people show up there if there is nothing for them to gain by being there? By perverting the missional intention with the text, there is no reason for bastard translations to have any missional influence on the masses. Theologians simply manifest how they continued the fallen David's self-made ruin in Amos 9:11.

Lev 8:3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

Lev 8:3 וְאֵת כָּל־הָעֵדָה הַקְהֵל אֶל־פֶּתַח אֹהֶל מוֹעֵד׃

Lev 8:4 Next step and the same in another form. Lev 8 is Issachar's realm and some of the background for knowing what having believed in vain refers to in 1 Cor 15 if Moses should not do as commanded and recommended. How the NABRE rejects sola Vau/And and the tabernacle of the congregation and turns it into a timed story, is literally to have believed in vain.

Lev 8:4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

Lev 8:4 וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ וַתִּקָּהֵל הָעֵדָה אֶל־פֶּתַח אֹהֶל מוֹעֵד׃

Lev 8:5 This, the thing in itself זה הדבר reappears in Leviticus. In this literal form it appeared first in Exo 16:16. Manna and the hypostatic union do for reformative reasons begin with scripture and end with scripture.

Lev 8:5 And Moses said unto the congregation, This *is* the thing which the LORD commanded to be done.

Lev 8:5 וַיֹּאמֶר מֹשֶׁה אֶל־הָעֵדָה זֶה הַדָּבָר אֲשֶׁר־צִוָּה יְהוָה לַעֲשׂוֹת׃

Lev 8:6 As a shadow of things to come is full immersion in Sola Vau/And the converted purgatorial washing beginning to manifest with the printing press. Sola Vau/And fulfils all roles of caller, bringer, and washer, and nothing can be done independent of that as stated by the Word in person and print in John 15:1-5.

Lev 8:6 And Moses brought Aaron and his sons, and washed them with water.

Lev 8:6 וַיַּקְרֵב מֹשֶׁה אֶת־אַהֲרֹן וְאֶת־בָּנָיו וַיִּרְחַץ אֹתָם בַּמָּיִם׃

Lev 8:10 By the end of Lev 7 a gravitational point of conversion should be reached. Pre vs post means that fat and blindness leading to the end of Lev 7, is after that watershed converted and called oil and anointing when ignorance becomes awareness. In reality, Levitical continuation AD means that no such awareness of reality was reached, or did last, but after a short-lived trinitarian first century, it was soon back to old sins and more headache, and the world would soon be in an even worse state than before. In steps, first Lev 1 to Lev 7:35-38, then Lev 8:2, 10 etc. One of the required elements for a preserved order is how sola Vau/And blueprinting must be followed from start also in this verse. Alternative storytelling, in the NABRE, makes this verse sound like a robbery, where no sola S involvement is permitted. Antichrist, the vicar of Christ, would never accept any post-processing (eisegetical) involvement of the Word in print in the anointing journey. Therefore is the NABRE one of the translations which best describe the aborted form of religion soon to resume its vicar business as usual in the early centuries AD.

Lev 8:10 And Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them.

Lev 8:10 וַיִּקַּח מֹשֶׁה אֶת־שֶׁמֶן הַמִּשְׁחָה וַיִּמְשַׁח אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־אֲשֶׁר־בּוֹ וַיְקַדֵּשׁ אֹתָם׃

A test case on how to read the word “took” in Lev 8:10. Do you see that when the Bible perverters have taken the blue-printing sola Vau/And out of the story and have made it a robbery, it means that the awareness of reality is lost and the word “took” holds nothing beyond robbery and can no longer be read as acceptance of that factual reality?

Next test case for the robbery in Lev 8:10. Do you agree that Levitical continuation AD and denial of sola scriptura, as indicated in the papist NABRE, means that there would be no known OT/NT and BC/AD connection between this verse and Col 2:21? Do you see that uprooting, as proven by editorial craftiness in the papist NABRE, explains how Levitical continuation would be orchestrated by a superficial, or rudimentary priesthood of unbelief in Col 2:20, explaining all the vicar commandments and doctrines of men in Col 2:22? Do you see that the veiled 2-numbered order of antichrist, the vicar of Christ, in Col 2:22 is directly associated with the equally 2-numbered and veiled prince of the power of the air in Eph 2:2, which explains the apostate conditions of the apocalypse as modelled in Eph 2:2?

Lev 8:11 A doctrinal case study, ever learning and never coming to the knowledge of the truth, as stated in 2 Tim 3:7. Do you agree that for the target priesthood doing eisegetical post-processing in agreement with the actual canon, and having all preceptual layers of anthropological doctrine stacked up for them, this verse speaks of a seven-times recycled altar? Next, do you see that for an exegetical theologian having no real canon and only a rudimentary text, the vicar reading is virtual reality and seven-times repeated sprinkling of something up in the air never coming to the knowledge of the altar? Do you see why the true reading is the only way since there is only one Baptist watershed, only one AD, and one point of applicable oil, but many cycles of brass and fire repeated before that. Read in the context of 2 Tim 3:7, it should be clear that theology, exegesis, and biased reading is about living and reading the Bible is a sphere where original sin is a colouring ruler of interpretation, explaining what it means to miss the point the Bible speaks of as soon as its text and mission were uprooted from its original point of view. There are two priesthoods and two ways of reading the Bible and interpreting its mission. Theology is how to read the Bible for protection of the priesthood of original sin. Anthropology is how to read the Bible for liberation from original sin and the priesthood of unbelief. If you have heard the most typical arguments of papist apologists, their primary arguments and agenda are self-protective for the protection of vicar ideas and positions. It was no accident that the redemptive dimension of the reformation was liberation of the world from the enslaving ruling structures of the priesthood of original sin ruling the European Lackland by a favoured, self-protective bias in how to read the Bible as an instrument used to enslave instead of being a redemptive instrument of liberation.

Lev 8:11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

Lev 8:11 וַיַּ֤ז מִמֶּנּוּ֙ עַל־הַמִּזְבֵּ֔חַ שֶׁ֥בַע פְּעָמִ֖ים וַיִּמְשַׁ֣ח אֶת־הַמִּזְבֵּ֑חַ
וְאֶת־כָּל־כֵּלָ֗יו וְאֶת־הַכִּיֹּר֙ וְאֶת־כַּנּ֔וֹ לְקַדְּשָׁ֖ם׃

Lev 8:12 In itself a crosscheck after verses 10-11. Do you see that just like salvation AD builds on law and sin BC, is a sanctified AD dysfunctional without an anointing BC? In other words, you may find that as soon as theology and theologians caused the canonical process to collapse, and anointing and sanctification to be exterior and instant, then the real Bible had lost its value and convicting power.

Lev 8:12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

Lev 8:12 וַיִּצֹק מִשֶּׁמֶן הַמִּשְׁחָה עַל רֹאשׁ אַהֲרֹן וַיִּמְשַׁח אֹתוֹ לְקַדְּשׁוֹ׃

Here is the test case for Lev 8:12 Do you see that one of the lasting by-products of vicar ideas and theology is that Bn-i would never become i-Mn due to the dysfunctional order "out of" מן the oily process by oil שמן and messianic anointing משחה. In the context of one saving and anointed Messiah משיח, it should be obvious that a vicar priesthood and diluted and dysfunctional anointing are matters of the story related to the things the law and the vicar administration could not do. Issachar's vanity sphere would remain a forever secret without Levitical continuation bringing more of the vainglory referred to in 1 Cor 15 as having believed in vain.

Lev 8:13 First, how do you read the shadow word speaking of "them"? Next, do you see that to be girded with some diluted girdles is a non-substantive substitute for being girt with truth in Eph 6? Do you see that this diluted and disuniting hollowness is the same reason for episcopal Christendom having absolutely no unifying capacity?

Lev 8:13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.

Lev 8:13 וַיַּקְרֵב מֹשֶׁה אֶת־בְּנֵי אַהֲרֹן וַיַּלְבִּשֵׁם כְּתֹנֹת וַיַּחְגֹּר אֹתָם אַבְנֵט וַיַּחֲבֹשׁ לָהֶם מִגְבָּעוֹת כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃

Since Lev 25/8 deals with the missional objective upon earth, some essential priesthood characteristics should be known. Do you see that change of priesthood and established AD reality would mean accepting and agreeing with the factual reality where a bishop is only an assisting, overseeing guide of the priesthood of believers, in contrast to history under ambitious patriarchal impostors in Christendom seeing themselves as rulers and makers of unity? The apostate mismatch founding the apocalypse is grandiose.

Now it is helpful to know the Hebrew details, saying how these guys would be dressed up, or "and put coats upon them" וילבשם כתנת. Syntactic reordering of the English according to the Hebrew means, "and put upon (or dressed) them (with) coats. The core word is how the Hebrew refers to clothing, or "dress" לבש, with a plural Mem suffix, before the "coats" כתנת. Do you see how dress code unveils a desperately wicked heart under clothed cover later to champion the totalitarian order called, justice in robes? This Levitical background is required to understand the episcopal mafia running historical Christendom in need of sola S liberation. Just like sin and the need for salvation in the context of two priesthoods, does first principle need salvation from all the secondary and subsidiary principles and the religious mafia inventing them.

Lev 8:14 Some background for verse 15, where sin and headache are contextual words. Ruling head issues are the most critical related to the purgatorial Leviticus. Issues the

vicar order could never cure explain why the forever fallen tabernacle and all the bones in Ezekiel's valley would never be reunited with their scull bone under any vicar order. Levitical continuation means that theological Christendom became a perpetual apostasy never coming to the knowledge of the truth, and why the final tribulation would be hard in order to establish the redemptive facts the theologians always rebelled against. Verse 14 builds some of the contextual background for verse 15.

Lev 8:14 And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering.

Lev 8:14 וַיַּגֵּשׁ אֵת פַּר הַחַטָּאת וַיִּסְמֹךְ אַהֲרֹן וּבָנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ פַּר הַחַטָּאת׃

Lev 8:15 How purgatory is instituted. First instance about purging and how the Levitical order is instituted with purgatorial brass and fire in preparation and in contrast to Baptist immersion and the NT order of being kept pure by word and water, begin with the first explicit instance here and must not be mixed up with golden things declared "pure" from start in Exo 25:11. KJV readers can trace the meaning of G-d's predestined, purgatorial, and the sometimes even hotly pursued pur-chase of purity. Providence gives Lev 8:15 partly an AD Jubilee position in Lev 25/8 instead of Lev 18/1. It is important to see that purgatory is instituted by original sin, just like kodesh is parly full of holiness and partly full of Sodomite details. Vocalisation does not change any founding element. To purge or "purify" חַטֵּא would be done by "sin" חַטָּא, the same way as evil for good. Hebrew consonance allows both sides, the pure and the perverse to appear, like sin and salvation are lingual members in the same group. This follows the Abrahamic pattern and order of making things constitutional. Gen 14 is the enmishpat foundation for making subsidiary justice constitutional. Gen 17 is the moment of Abraham's salvation. Acts done between these two milestones substantiate prevenient grace, Abram is not yet renamed but partly aware of mixture and that he is partly off track in Gen 14-17.

Lev 8:15 And he slew *it*; and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

Lev 8:15 וַיִּשְׁחָט וַיִּקַּח מֹשֶׁה אֶת־הַדָּם וַיִּתֵּן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב בְּאֶצְבָּעוֹ וַיְחַטֵּא אֶת־הַמִּזְבֵּחַ וְאֶת־הַדָּם יָצַק אֶל־יְסוֹד הַמִּזְבֵּחַ וַיְקַדְּשֵׁהוּ לְכַפֵּר עָלָיו׃

A necessary crosscheck of Lev 8:15. In the Hebrew and KJV is the ending of this verse a constitutional element. In the NKJV, NASB etc., the words deviate from the Hebrew, and the canon and the constitutional are lost. The point is that theology has no canonical foundation, and no relation between things above and vicar stuff under, which explains the absence of the foundation where the need for ascent is argued as the KJV does here, to make reconciliation "upon it" עליו. In the prophetic KJV has "up + on it" a BC story combined with a prophetic horizon and a shadow story and future solution built into the

text. In its modernist, theological form the vicar story holds nothing beyond purging a physical altar. Since theology lives in denial of its own mafia world, there was no reason to expect any argued need for ascent out of it. Words with a distinct meaning in the Hebrew and KJV say why "upon" from verses like Lev 8:15 would reappear in Eph 2:20. BC/OT until AD/NT explains law, sin, and time as the foundation for a working gospel kingdom. With a fragmented Bible there was no reason to expect a reformed, functional gospel kingdom to last in the early days AD, but conditions Y2K have at least prepared its target priesthood for a second attempt after the historically documented failure by the priesthood of unbelief.

Lev 8:16 Inwards fat and conditions are representative elements of what the law could do nothing to cure. Without the inwards matching the inner canon, man would never be able to mirror himself biographically in scripture. Again Hebrew details reveal the issue under the second-heaven roof. Notice the phrase, "upon the inwards" **על־הקרב**. It is a literal model mirroring how contrary-walking **קרי** establishments orchestrated their own self-protecting bulwark against the needed ascent **על** above the roof, required to regain the necessary introspective insight into the inwards **קרב**. In other words, the theological establishment would stand in the way and hinder the people from "coming near" **קרב**. Inwards, insight, introspection, in the midst of, the inner canon and inner man, are some of the details when this particular form of the "inwards" **קֶרֶב** unveils what it means to "come near" **קָרַב** in other instances, meaning that knowledge of G-d is invalid if not reflecting awareness of self. Lost capacity to ascend above the restricting second-heaven roof, means never having the third-heaven perspective and bird's eye view on matters of G-d and self. Satan's confined space under the second-heaven roof is the veiled prison the theologians would exploit, make their dominion, and infallibly rule as a dominion of such a profound ignorance that the people would never be able to understand it and do something to liberate themselves from their priestly enslavers. Vocalisation would never change any fundamental root, only how things were fragmented and biased for isolation of certain elements. This is some of the literal background in the Bible describing the roadblocking theological establishment standing in the way and rebelling against G-d's repeated attempt to bring reform: Forgive them for they know not what they do.

Lev 8:16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

Lev 8:16 וַיִּקַּח אֶת־כָּל־הַחֵלֶב אֲשֶׁר עַל־הַקֶּרֶב וְאֵת יֹתֶרֶת הַכָּבֵד
וְאֶת־שְׁתֵּי הַכְּלָיֹת וְאֶת־חֶלְבְּהֶן וַיַּקְטֵר מֹשֶׁה הַמִּזְבֵּחָה׃

Now a Hebrew test case for Lev 8:16. Notice the whole phrase, saying, "And he took all the fat that was upon the inwards" **ויקח את־כל־החלב אשר על־הקרב**. Do you see that veiled conditions would be an infallible preserver of the succession of original sin and bloodlined misery ruled by infallible patriarchal ignorance from AD to Y2K?

Lev 8:17 Some elements and a shadow story of completed reform. Notice that in all the non-canonical translations the modernists make, there is no connection between outside and inside. In the KJV the word "without" covers both a concrete outside and a shadow story of the inside, saying without (the inside). Some of the rephrased Hebrew elements, indicating, "by fire from the outside to the inside" באשׁ מחוּץ למחנה, should make it clearer why the word "without" in the KJV is used about a shadow, or reformed, story where each man shall die for his own sins, no longer able to pollute the whole camp like the establishments have done with their manipulated reality. Remember that the bullock is the chief ruler burned in the R frame of Lev 1, verse 5, about the "bullock" בן בקר which requires two Hebrew words to be able to explain the ruling headache throughout the Benjamite Bible. This is what Lev 8 and Issachar's internal camp should have been liberated from. But as known, when the dung hits the fan, would the whole camp more typically be infested with a vicar odour instead of the well-pleasing fragrance described in other portions. With BC text in AD context, a purified gospel kingdom is the shadow story "without" the earlier exterior and imperial BC forces coming in with purgatorial effect in the inner sphere of the camp. Be aware that the globalists promoting agenda 2030 and the borderless, pagan imperialism of antichrist, the vicar of Christ, is the final and ultimate exercise educating the target priesthood going through that last brass and fire experience for liberation from the endless wickedness of theology and imperialism. In this context is "without the camp" the same unchanged recommendation in Rev 18:4 not to share the destiny of the theological evildoers. Modernist translations are lexical, and the KJV is missional and according to what the Bible is aiming at. It is therefore an element of liberation that one of the OED senses of "without" says, out of reach, where the priesthood of unbelief no longer can harass the world and the target priesthood.

Lev 8:17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses.

Lev 8:17 וְאֶת־הַפָּר וְאֶת־עֹרוֹ וְאֶת־בְּשָׂרוֹ וְאֶת־פִּרְשׁוֹ שָׂרַף בָּאֵשׁ מִחוּץ לַמַּחֲנֶה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃

Now a test case for the "bullock" in Lev 8/1. While waiting for Rev 18:4 to manifest, do you see that in the context of the first "(nothing) But with thee" in Gen 6:18, does this chief troublemaker and ruler of all headache on earth represent the 5% establishment the Lord never would make any covenant with? In contrast to the insider, "But with thee" in Gen 6:18, is "But the bullock" an outsider comparable to the Edomite Esau never finding rest for his soul. In other words, the nature of things when Esau sold his birthright is the model how the theological evildoers made it an organised 5% Lackland business model on the European soil on behalf of poor, disinherited masses.

Lev 8:33 A reference to "consecration" in Leviticus appearing first in Lev 7:37, and an example how theology and modernism fragment the canon's internal binding. Notice the order of things and why the editorial evildoers behind translations like the NKJV do not want sola Vau/And as a logical binder of the elements in sequence in Lev 7:37.

Lev 8:33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.

Lev 8:33 וּמִפֶּתַח אֹהֶל מוֹעֵד לֹא תֵצְאוּ שִׁבְעַת יָמִים עַד יוֹם מְלֹאת
יְמֵי מִלֻּאֵיכֶם כִּי שִׁבְעַת יָמִים יְמַלֵּא אֶת־יֶדְכֶם׃

Notice the point in the canonical Hebrew and KJV, absent in uprooted modernists like the NKJV, ESV, NABRE etc., in Lev 7:37 saying how sola Vau/And works as a logical binder specifically addressing the most relevant elements how the bill of divorce turns around to become means of reunion. Sola Vau/And observes the first part and kicks in when the billing of sin appears. Notice the dilemma for the whitewashing editors. Should they remove only the Vau/And instance where consecration is tied to sin and trespassing, or is it safer to remove them as done in the NKJV, ESV, NABRE etc., and preserve only the fourth instance for textual reasons? Do you see that the apostate conditions through the apocalypse championed by Christendom's unbridled priesthood of unbelief, must be so when the biblical logic is broken up and sin and trespassing have no convicting grips on the order of consecration? The KJV is a complete translation. Modernist committees offer only uprooted fragments.

Lev 7:37 This *is* the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings;

Lev 7:37 זֹאת הַתּוֹרָה לָעֹלָה לַמִּנְחָה וְלַחַטָּאת וְלָאָשָׁם וְלַמִּלּוּאִים
וּלְזֶבַח הַשְּׁלָמִים׃

Lev 8:34 One of the repeated points is This That unchanged target reality throughout the canon. Christendom's unreformed vicariate would have no corresponding consonance, offering only vicar ideas and ideology. This זה malefactor would hide in fragments and uprooted reality. If the vicar establishment was consistent with their foolish petrine rock ideology, they would make this a statement of atonement foundation "upon you" as a competing contrast to the KJV in Lev 8:15. Notice the contextual difference in the KJV and the textual alternative in modernist versions.

Lev 8:34 As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.

Lev 8:34 כַּאֲשֶׁר עָשָׂה בַּיּוֹם הַזֶּה צִוָּה יְהוָה לַעֲשֹׂת לְכַפֵּר עֲלֵיכֶם׃

Lev 8:36 Chapter end, and some of the oddities appearing when modernists try to beat the KJV by accuracy but are instead running into the concrete. First, notice that due to the twofold Bible, the KJV translates this verse with a selective WHICH switch, where the modernist NKJV will execute any command blindly. Next, for preserved abstraction the KJV says, "all things" and leaves out the Hebrew definite article, where the NKJV and NASB say, "all the things" כל־הדברים. It is so important to have an alternative translation that if the KJV translates a detail, the modernists will skip it, and if the KJV

leaves out a detail, the modernists will translate it. It shows the level of stupidiy ruling the competing committees. In Lev 7:37 the modernists did not translate a complete Vau sequence, which for conjunctive reasons had to be translated as done in the KJV, but in Lev 8:36 they translate the Hebrew definite article, of lesser importance, where the KJV leaves it out and instead stays abstract, principal, and universal. The KJV is the one true apostolic translation given for oversight, exposing the shallow modernist minds behind the copycat translations. The KJV is apostolic and missional. In competing translations it is just dumb text.

Lev 8:36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

Lev 8:36 וַיַּעַשׂ אַהֲרֹן וּבָנָיו אֵת כָּל־הַדְּבָרִים אֲשֶׁר־צִוָּה יְהוָה בְּיַד־מֹשֶׁה׃ ס

Lev 9:1 Maybe the modernists should say, called to/for Aaron and to/for his sons and to/for the elders. Notice how the temporal Lamed would be involved in the business of antichrist, the vicar of Christ, as a competing mediator mixing up verses like 1 Tim 2:5. The KJV will for reasons of BC text in AD context move from Heb 1:1 into 1:2 and not translate these biasing 3x Lamed prepositions, but for what reason do the modernists not translate them? Where the KJV serves the role of bridge builder, would the modernists more typically rule as breach makers. One of the point is that while modernists like the NKJV demonstrate their will to leave sola Vau/And untranslated, also here, they serve the counter-reformatory ideology where the temporal Lamed increasingly would stand in the way as an abnormal, episcopal Niphil Basar Almighty in the breach. It is enough to see how the papist NABRE wants to exploit the occasion and "summone" its subjects and demonstrate how Satan's patriarchal hierarchy rules by the dictatorship of theology.

Lev 9:1 And it came to pass on the eighth day, *that* Moses called Aaron and his sons, and the elders of Israel;

Lev 9:1 וַיְהִי בַּיּוֹם הַשְּׁמִינִי קָרָא מֹשֶׁה לְאַהֲרֹן וּלְבָנָיו וּלְזִקְנֵי יִשְׂרָאֵל׃

For more context on Lev 9:1 and the constantly roadblocked reformation in Lev 26/9, textual BC ideology, rejecting AD truth, means that after the egalitarian Jesus began to call his disciples, friends, that meant a gospel-kingdom realm where the dictatorship of episcopal evildoers would have no summoning authority. Who would "summone" his best friends to any type gathering? This type translation evidence is the fruit of the Bible falling into the hands of evildoers using it for another-gospel agenda, and it is the best form of evidence of contrary-walking editors and episcopal evildoers hindering the need for the 16/9 reform systematically laid out by books and chapters through the Bible until Armageddon in Rev 16.

Lev 9:2 Repeat first instance "without blemish" תָּמִים in Exo 12:5 as a way of building on the perfection of Noah in Gen 6:9 and Abraham in Gen 17:1: Be thou perfect תָּמִים Do you see that when "without blemish" reappears in the 16/9 context of Lev 9:2, the

KJV uses punctuation to say that a complete lex holocausti equals without blemish, or in other words, that a perfect lamb would not stand in the way and hinder G-d's plans on earth like the roadblocking editors and evildoers still do. When all the blinding episcopal fat is burnt away, the outcome is real awareness and the end of infallible ignorance. In the KJV is the punctuated, "without blemish", a substantive expression about the value of whole burnt offering. In the NASB and the papist NABRE, the extra word, "*both*", is the revealing detail that the only consideration in bastard translations is the number of sacrificial animals. In the NASB this is an example of invalid italics. In the NABRE it is made ordinary text and the blemish is even greater. One of the extra Hebrew indicators, saying, "for a (whole) burnt offering perfection" לעלה תמימם, gives a glimpse into the temporal realm of Lamed as the orchestrator of iniquity to be burnt away and taken out of the way as part of the big picture in 2 Thes 2:7. It is typical that when theologians read 2 Thes 2:7, they are more concerned with lasting temporal evils than the prophetic horizon ending them. Thus the dictatorship of theology is a temporal and vicar ideology stuck in a lasting framework of original sin, hindering the truth and the need for reform, and holding the world stuck in misery of sin.

Lev 9:2 And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer *them* before the LORD.

Lev 9:2 וַיֹּאמֶר אֶל־אַהֲרֹן קַח־לְךָ עֵגֶל בֶּן־בָּקָר לְחַטָּאת וְאַיִל לְעֹלָה תְּמִימִם וְהַקְרֵב לִפְנֵי יְהוָה׃

One more detail in Lev 9:2 is the outsourcing of the biographical dimension in bastard translations. In the KJV the biographical Bible says "Take thee". In the NKJV, NASB, NABRE etc., it is an outsourced and representative "Take for yourself". Modernist text design operates outside the canon and has no grammatical equivalent with the ability to say how "Take (to/for) thee" קח־לך is a paradigmatic expression implicitly speaking of a blemished underworld and a perfect above. Notice that when the theologians caused the twofold Bible to collapse, the lexical soup modernist committees make have mixed the above and the under according to the inner canon lost by uprooting. That is the same when theologians present only a one-sided, half picture of good and evil in 2 Thes 2:7. Theologians deny the anthropological and biographical Bible and how that is reflected in translating, "Take for yourself", where the most extreme of them says that the Bible is only about G-d revealing himself, and no human party has any relevance. This is the vicar story when bastardisation menas a non-creational story from Gen 2 after cutting off the creation ending with Gen 1 (and partly Gen 2) in the temporal mind of theology.

Since Lev 16/9 explains why Leviticus essentially is a mute book, sealed and closed as a matter of the temporal underworld the priesthood of unbelief operates in, it is a fitting parallel how Psa 17:10 speaks of a depraved realm inclosed in its own fat in need of a fat-removing brass, fire, and whole burnt offering. In this blind realm, it was logical that Satan's road-blocking hierarchy, continuing this restricted way of life AD, would never be a channel of revelation and would never suffer the consequences of permitting any sola S reform to take place. Lev 16/9 outlines the restricted realm always living below

the third level of heavenly stories and storytelling. First and second floor would have no window of insight and introspection into the inner canon and man's inner life story. The more profound blindness, the more totalitarian would the dictatorship of theology be, and the more bombastic would Satan's episcopal hierarchy summone all the disinherited subjects for obedience to antichrist, the vicar of Christ.

Lev 9:3 More of the same. Uprooted, vicar ideology means to insist on a representative, "Take for yourself " in verse 2, but denying the personal perspective mediated in verse 3 saying, "Take ye" קְחוּ (a masculine plural imperative). Modernist translations are just as uprooted and mute as they are primitive.

Lev 9:3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering;

Lev 9:3 וְאֶל־בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר קְחוּ שְׂעִיר־עִזִּים לְחַטָּאת
וְעֵגֶל וָכֶבֶשׂ בְּנֵי־שָׁנָה תְּמִימִם לְעֹלָה׃

Now a triple test case for Lev 9:1-2-3. First the threshold message in verse 1 where the only way of ascent and entrance beyond the second-heaven roof is by the providential sola Vau/And introducing this chapter and the 16/9 reform struggle against vicar ideas. Next, notice the systematic contrast, translating this corporate and representative "Take for yourself" in verse 2 but denying the personal, saying, "Take ye" in verse 3. Do you see that while the theologians will argue that "take for yourself" is justified as a shadow story pointing toward Golgotha, they actually abuse the text in defence of their Lamed-supported breach mediator office in denial of all such offices closed down in Christ? As sola S protector of the reformation does the apostolic KJV reveal the selective choice of alternatives in bastard translations, elevating the temporal and Lamed-supported breach and downplying the personal Bible. Do you see why this biased favour is so due to their wanted elevation of the Aaronite office in verse 2 while rejecting the direct address to the people, the children of Israel in verse 3? A repeated tendency in this direction is not only fishy but reveals a systematic bias where theologians want to colour the translated text for protection of the establishment. Notice also how the dictatorship of theology behaves and gives its vicar orders in the papist NABRE after rejecting sola Vau/And from start in verses 1 and 3, and denying the direct message to the people in verse 3 and converting verse 3 into an add-on to the Levitical dictatorship in verse 2.

Lev 9:4 How first instance "to day" in Leviticus corresponds to providential threshold messaging introducing this chapter and the 16/9 restriction to this day. The combined word, "today" is not a word used in the KJV.

Lev 9:4 Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to day the LORD will appear unto you.

Lev 9:4 וְשׁוֹר וָאַיִל לִשְׁלָמִים לִזְבֹּחַ לִפְנֵי יְהוָה וּמִנְחָה בְּלוּלָה
בַּשָּׁמֶן כִּי הַיּוֹם יְהוָה נִרְאָה אֲלֵיכֶם׃

For more context on the verbal dimension called to day things and to daylight things is a dimension of revelation where things will appear in agreement with ignorance lasting until first instance “to day” in Gen 21:26. A general wist not and wot not is background for things to dawn and be dayed and daylighted by revelation. This is about the explicit and functional meaning of words in the KJV, and words having no such explicit and functional meaning in modernist translations. Do you see that the last instance “to day” in 2 Pet 2:8 in the KJV speaks of steps taken from faith to faith in progressive revelation of good and evil? Back to Lev 9:4, do you see what (the verb) “to day” הַיּוֹם the Lord has to do with unveiling and ending Lucifer’s vicar lordship opportunity and unveiling the powers and principalities of darkness hiding in restricted 16/9 darkness? This verse indicates how disappearance of the Lord means reappearance of vicar lordship. Notice what salvation by definition says by this universal pro, “for to day” about the meaning of a Kairos moment. One last 16/9 issue to solve in Lev 9:4. Do you agree that the word “mingled” here and “mixed “in Heb 4:2 partly overlap in missional meaning?

Lev 9:5 Next verbal step to day and daylight. First, notice the Hebrew text, saying, “*that* which (commanded) Moses” אֲשֶׁר צִוָּה מֹשֶׁה. Do you agree that a total dimensional breakthrough means that the reordered English syntax, “*that* which Moses” serves as a modelling mirror for what to do, follow, and achieve? Do you see what it means when the rephrasing, apostolic KJV translates the reader into the kingdom of G-d’s dear son? Do you see that in contrast to BC text in AD context in the KJV, would the modernists act as roadblocking editorial workers never suffering a permission to allow these things prepared before the tabernacle, to take the step into the tabernacle, but would instead do an anachronistic reordering of the whole structure and call it the tabernacle of meeting? Do you see that how the Bible must divide itself by priesthood, means that theological legalism will focus an uprooted mosaic command, and the target priesthood of believers will focus the substantive meaning of “*that* which Moses” in person? Wholeness and holiness fragmented by theology means and man and message are divorced. Notice how the NKJV, NASB etc., try to bypass the man to get to the message, as a vicar model to understand how the theological wickedness of antichrist, the vicar of Christ, made Christ of no effect by lusting after the Bible as an empty ruling instrument but having no desire for Christ the man and saviour. Modernist translations are evidence of fragmented and mental hollowness in the committees behind them. How the Bible divides itself in two is a mirror of the hollow under in contrast to the solid above.

Lev 9:5 And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

Lev 9:5 וַיִּקְחוּ אֵת אֲשֶׁר צִוָּה מֹשֶׁה אֶל־פְּנֵי אֹהֶל מוֹעֵד וַיִּקְרְבוּ כָּל־הָעֵדָה וַיַּעַמְדוּ לִפְנֵי יְהוָה׃

Lev 9:6 Repeating Kant and the malefactor issue, “this” זֶה that, and the biographical dimension of Dabar, the hypostatic “thing” דבר in itself. Verses like this say distinctly where the alive, trinitarian sola Vau/And come from.

Lev 9:6 And Moses said, This *is* the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.

Lev 9:6 וַיֹּאמֶר מֹשֶׁה זֶה הַדָּבָר אֲשֶׁר־צִוָּה יְהוָה תַּעֲשׂוּ וְיֵרָא אֲלֵיכֶם כְּבוֹד יְהוָה׃

A test case for Lev 9:6. Do you see that the in-person, "which the Lord" in this verse is the same personal dimension as "*that* which Moses" in verse 5? For a better contextual background, a parallel test case may be helpful to understand how theological legalism and modernism pervert the Bible. First, notice how modernist committees manipulate the fact that the people's fellowship with Moses is modelled for a much more universal fellowship with the Jewish Israel. If you read the more elaborated version in Jam 5:10, the KJV phrase, "my brethren" is both a reference to the prophets and a given invitation to the reader to have fellowship with the prophets and with the historical Jewish Israel then and today, but if you read the NKJV or NASB, the vicar story deviates from the apostolic KJV. Theological legalism and modernism want no such connection and want no such invitation of the readers to fellowship with the prophets and the Jewish Israel. Jam 5:10 is the easier version to understand how theology and modernism destroy how grafting is introduced in Lev 9:5-6. Jam 5:10 is a distinctly missional example how the Bible was intended to work, where James refers both to the prophets and to the readers as his brothers, in contrast to the missional abortion done by textual modernism working to destroy the apostolic dimension of the reformation.

Lev 9:11 About things half way between Moses' shining, glorified face and the leprosy catalogue in Lev 13. The KJV uses the word "hide" עוֹר about the covering skin. In the longer journey from the mute and self-protective Leviticus to the unveiling and exposing book of Revelation, it means for Niphil Basar to be covered or exposed. Things referred to as a shadow of things to come in the future explain the progressive path of prophecy, revelation, how to enlighten and expose all dark and mute corners until no shadow place can remain hidden but becomes transparent and known. It may be called a journey from the unknown life lived in Leviticus to the exposing Lamb and light of the world. What the law could never do was to enlighten the world. While man lived in the confines of Levitical purgatory, the Hebrew phrase "from the outside to the inside" מחוּץ לִמחנה says how Satan was operating "to and fro" in Job 1-2+.

Lev 9:11 And the flesh and the hide he burnt with fire without the camp.

Lev 9:11 וְאֶת־הַבָּשָׂר וְאֶת־הָעוֹר שָׂרַף בָּאֵשׁ מִחוּץ לַמַּחֲנֶה׃

Lev 9:12 After 2000 extra years under Christendom's Levitical continuation and under the dictatorship of theology, this verse might just as well say what Aaron and all later vicar priests presided over in their vanity of vicar glory while running the business of the lex holocausti slaughterhouse. From the mute Leviticus to the unveiling Revelation, the story is about the prince of peace on the prophetic horizon while living under the dictatorship of theology and the priesthood of brass and fire and war and slaughter. No form of vicar priesthood would serve the Bible's redemptive message of peace on earth.

Lev 9:12 And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

Lev 9:12 וַיִּשְׁחַט אֶת־הָעֹלָה וַיַּמְצִאוּ בְנֵי אַהֲרֹן אֵלָיו אֶת־הַדָּם
וַיִּזְרְקֵהוּ עַל־הַמִּזְבֵּחַ סָבִיב:

Lev 9:13 And they presided over . . . . vanity of vanities. Notice how the word "preside" makes itself a meeting point between the functional on one side and positional pride and prominent patriarchal vanity on the other side of the organic equation. Another way the Bible divides itself in two by priesthood, is that the shinging face glory of the redeemed Moses is so because who he was. For the uprooted vicar priesthood presiding over their own vanity, they would pride themselves in the prominent positional self-glory of their own deeds divorced from self and reality. Law and sin would bring forth endless stuff of exterior and materialistic character, but would never expose the nature of those behind it, who they really were, for transparent knowledge. Ever learning and never coming to the knowledge of the truth. Christendom's monumental model of episcopal infantilism was always Levitical and mute, would never be a channel of revelation, but would in the end have to be exposed and dethroned by education of the target priesthood of the people. A move into the realm of Lev 26/9 is to find how episcopal infantilism describes first brat among brats upon the pinnacle of self-glory as universal mosaic framing of messianic needs for 16/9 reform in Heb 9.

Lev 9:13 And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

Lev 9:13 וְאֶת־הָעֹלָה הִמְצִיאוּ אֵלָיו לִנְתָחֶיהָ וְאֶת־הָרֹאשׁ וַיַּקְטֵר
עַל־הַמִּזְבֵּחַ:

Lev 9:8 Now after verses 12-13, some earlier verses should explain themselves. Notice that Christendom's non-confessional episcopal administration, taking themselves out of the redemptive equation, would never uncover that bloodlined, malefactor root cause at the end of this verse. Do you see how the temporal, prepositional Lamed at the end puts a veil over the fallen self and mutes the need for self-revelation, "to/for him" לוֹ. This is literally how a blinding veil works when prepositional and presuppositional bias reflect the unknown hiding of third person malefactor singular. This explains the boost of pride upon the pinnacle of prominence and why the apostate man in his blind self-glory would be so arrogant even on the brink of his own disaster.

Lev 9:8 Aaron therefore went unto the altar, and slew the calf of the sin offering, which *was* for himself.

Lev 9:8 וַיִּקְרַב אַהֲרֹן אֶל־הַמִּזְבֵּחַ וַיִּשְׁחַט אֶת־עֵגֶל הַחַטָּאת אֲשֶׁר־לוֹ:

For more context on Lev 9:8, do you see how the most prominent belly flop is framed by Asher's canonical launch pad, "out of Asher" מאשר in Gen 49:20, when no confession and re-mission of sin would take place, but was substituted by veiled continuation?

Lev 9:9 How veiled 16/9 stuff contributes to the framing of the office of antichrist. The legal office of Aaron is helpful to unveil the illegal office of Christendom's antichrist, the vicar of Christ. The sons would bring the blood to him that presided over it. Thus, the greater level of presiding self-glory, the more law and sin would be brought forth. Blind recycling under the prominent vanity of Christendom's episcopal antichrist, says how law, sin, self-glory, and infallible ignorance every fourth generation would face another lex holocausti and the last enemy, which is mass slaughter.

Lev 9:9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar:

Lev 9:9 וַיַּקְרִבוּ בְּנֵי אַהֲרֹן אֶת־הַדָּם אֵלָיו וַיִּטְבֹּל אֶצְבָּעוֹ בַּדָּם וַיִּתֵּן עַל־קַרְנוֹת הַמִּזְבֵּחַ וְאֶת־הַדָּם יָצַק אֶל־יְסוֹד הַמִּזְבֵּחַ׃

Lev 9:10 If the mute Leviticus should be given another and more descriptive name, it might be the book of brass, fire, and fat. In contrast to stuff done without the camp, this is the basic need inside the camp for unveiling and preservation of awareness. Surgical operations to remove (nothing) but the fat here corresponds to pruning when the exterior is converted to internal affairs in Isa 2:4 and Mic 4:3, and how things would be done in Joel 3:10 when things go the wrong way.

Lev 9:10 But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses.

Lev 9:10 וְאֶת־הַחֵלֶב וְאֶת־הַכְּלָיֹת וְאֶת־הַיֹּתֶרֶת מִן־הַכָּבֵד מִן־הַחַטָּאת הִקְטִיר הַמִּזְבֵּחָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃

A contextual test case regarding alive trinity in the KJV vs deism in the NKJV, NASB, NABRE etc. The Levitical message is how to stay continually alive in an always eternal present, and avoid the grammatical trap set up to capture modernists and bastard editors, saying, "had commanded" צִוָּה, a grammatical (past) perfect Piel. The NASB and the NABRE are at least partly consistent, doing the same in Gen 6:22 where this Hebrew form appears first, but the NKJV is a living disaster coloured by inconsistency. Anyway the most important is how bastard editors and committees reject BC/AD as the Bible's gravitational centre. In a continued BC context it would be expected to backslide from a past order, which had commanded something in the past, but this is how the theologians reject the missional difference AD. If you have heard how papist apologists always refer to belonging to the church Christ founded in the past, their testimony does not make the salvation of man the difference, but to be attached to something visible and structural. In the KJV is the forever present command the apostolic dimension to last, where the KJV is missional by apostolic oversight and BC text in AD context, where the bastard editors are textual and use grammatical details to destroy the missional message of the Bible. In contrast to the missional objective given Moses, the modernists turn the ending of this verse into another hurtful belly flop.

Lev 9:14 Next step explaining the inwards 16/9 basis for reform in Lev 26/9. The KJV uses the word "inwards" קרב in agreement with Levitical needs. Notice how modernist committees since the RSV use the word "entrails" (physical intestines), as a cover-up to hide reality about the 16/9 opposition parties of ruling contrary-walkers קרי in Lev 26. Modernist committees are contributors explaining the textual outcome made within the muted confines of Leviticus where no enlightening revelation is brought forth regarding the inner man. In the primarily mental Hebrew and KJV is the "inwards" about the inner man's mental condition. In the NKJV, NASB etc,. is all such hinting to reality removed by referrning only to physical intestines. Just like the mute nature of Leviticus, does the modernists prefer a lingual basis which hides reality before the eyes of the reader. In a theological context is the issue the law could never solve something of physical nature, which explains why theology and modernism have no redemptive potential. They have no mental dimension and therefore no shadow story building up on a prophetic horizon.

Lev 9:14 And he did wash the inwards and the legs, and burnt *them* upon the burnt offering on the altar.

Lev 9:14 וַיִּרְחַץ אֶת־הַקֶּרֶב וְאֶת־הַכְּרָעַיִם וַיְקַטֵּר עַל־הָעֹלָה הַמִּזְבֵּחָה׃

Here is a most necessary test case for Lev 9:14 and "the inwards" הַקֶּרֶב man in need to "come near" קָרַב and move beyond the physical. Do you see that when the modernist story is cemented in concrete physical intestines, there is no redemptive connection from the inner man in need of the purgatorial Leviticus, to the redeemed house swept clean in Matt 12:44. If modernist readers go through Rev 2-3, they might believe that something physical goes on with material reconstruction, beginning with a physical fall from start in Rev 2. Theology and modernism expand the muted Leviticus to the whole Bible to be a book full of dumb, deistic, and non-communicative text. After reading and profiling of repeated KJV/XXX evidence, it should be no surprise that apocalyptic backsliding in the apostate Laodicea must end in concrete cemented ecumenism and deistic ritualism with no message to the inner man full of mental troubles and surrounded by fullness of time and sin. By lexical choice the modernists elevate the physical intestines and downgrade the mental, inner man, and by doing so they hide the 16/9 fact that the Levitical barrier against reformation is a reinforced mental stronghold. Providence gave the reformation Bible for the need to enlighten man, but counter-reformatory committees like the NKJV and NASB work to reverse that with their dumb translations.

Lev 9:15 How would you read the last three KJV words here after the 5% establishment outlined in the earlier verses had taken themselves out of the confessional story? Do you see how ruling headache would be projected as common sins of the people?

Lev 9:15 And he brought the people's offering, and took the goat, which *was* the sin offering for the people, and slew it, and offered it for sin, as the first.

Lev 9:15 וַיַּקְרֵב אֵת קָרְבַּן הָעָם וַיִּקַּח אֶת־שְׂעִיר הַחַטָּאת אֲשֶׁר לָעָם וַיִּשְׁחָטֵהוּ וַיְחַטְּאֵהוּ כָּרִאשׁוֹן׃

Lev 9:16 About the mishpat “manner” of justification by faith. Do you agree that as-is alignment means reformative alignment with the redemptive Bible? Do you see that this requires lex holocaust עלה to have done its purgatorial pottery, brought awareness and the people sufficiently near קרב to continue on their own.

Lev 9:16 And he brought the burnt offering, and offered it according to the manner.

Lev 9:16 וַיַּקְרֵב אֶת־הָעֹלָה וַיַּעֲשֶׂהָ כַּמִּשְׁפָּט׃

Lev 9:23 What the reformative dimension in Heb 9 is about. In theological circles, they would not respect sola Vau/And, they would not respect the people’s tabernacle of the congregation, and they would not respect the purgatorial path intended to reform. Do you see that the punctuated “and came out” in the KJV is about revealed unveiling after moving into reformed reality, but in the non-punctuated story in the NKJV, NASB etc., it means no more than coming out of a physical tabernacle of meeting? In other words, do you agree that this reformaive move into the light means to come out of darkness, and out of the head-banging condition under the second-heaven roof? This is a reformed move no 5% establishment would be interested in, since such a fundamental unveiling means enlightened exposure and everything to appear before the eyes of all the people the Bible is aiming at with the 100% target priesthood.

Lev 9:23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.

Lev 9:23 וַיָּבֹא מֹשֶׁה וְאַהֲרֹן אֶל־אֹהֶל מוֹעֵד וַיֵּצְאוּ וַיְבָרְכוּ אֶת־הָעָם וַיֵּרָא כְּבוֹד־יְהוָה אֶל־כָּל־הָעָם׃

Lev 9:24 The reformed position at the end of Lev 9, Matt 9, Luke 9, John 16, Heb 9, Second Thessa etc., before coming into lady D’s apostolic realm in Lev 10, Matt 10, Luke 10, John 17, First Timothy, Heb 10 etc. A completed Levitical purgatory means a completed reformation and established apostolic awareness. This is how the selective WHICH switch is known, not with two relative opinions but awareness of the twofold. It is stated categorically that burning away all (mental) fat means unveiled awareness, and implicitly and equally categorical how things are done when the non-confessional priesthood of unbelief would do its vicar business in the dark.

Lev 9:24 And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, they shouted, and fell on their faces.

Lev 9:24 וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְהוָה וַתֹּאכַל עַל־הַמִּזְבֵּחַ אֶת־הָעֹלָה וְאֶת־הַחֲלָבִים וַיַּרְא כָּל־הָעָם וַיָּרֹנּוּ וַיִּפְּלוּ עַל־פְּנֵיהֶם׃

For more context on the ending of Lev 9, it is relevant to read first instance “consumed” in Gen 19:15 to know how subsidiary justice, purgatory, formative pottery, the mystery of iniquity, and Christendom’s episcopal harassment regime are all related.

Lev 10:1 First, this is the background model for the impostors occupying First Timothy and using it as the vicar basis to elevate first brat among brats. Lev 10 is a legal position but First Timothy was exposed to self-willed impostors in positions they were not called to, which explains the infantile and irreconcilable gulf between John 17 and Rev 17, the never-ending war with Amalek in Exo 17, and the war between competing rods lusting to be the ruler in Num 17. The common denominator is the unbroken chain of original sin and infallible ignorance. G-d's target priesthood can surely and confidently say that nothing apostolic and reliable did ever come out of the Vatican. It is the worm's nest. In this context does the papist NABRE begin this verse most logically with rejecting the sola Vau/And defence Advocate Nadab and Abihu would need. Next step says how the fire-holding "censer" מחתת in wrong hands would be an instrument of terror exercised under vicar lordship in the shadow of Gen 35:5. Whether it is about Tamar's underworld mafia regime doing its Tachat תחת horror, the vicar instead-of office developed from Gen 2:21 to Gen 4, or it is the more explicit form of "terror" here and in Gen 35:5, it is sufficiently argued that this handheld horror sceptre would be the most likely substitute when Moses and the shepherd's rod were gone. Lamech and Levi's regime integrate the elements in Gen 2, 4, and Lev 10 under the temporal dominion of Lamed. Lucifer would be a lying exerciser of darkness instead of light, and error instead of truth. Lev 10:1 ends with describing how selv-will and deism go together.

Lev 10:1 And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

Lev 10:1 וַיִּקְחוּ בְנֵי־אַהֲרֹן נָדָב וַאֲבִיהוּא אִישׁ מַחְתָּתוֹ וַיִּתְּנוּ בָהֵן אֵשׁ וַיָּשִׂימוּ עָלֶיהָ קְטֹרֶת וַיַּקְרִבוּ לִפְנֵי יְהוָה אֵשׁ זָרָה אֲשֶׁר לֹא צִוָּה אֹתָם׃

Lev 10:2 Instituted daily death in lady D's realm would be the reverse side of purgatory in this form, an absolute meeting point between being fully immersed in sola Vau/And, or denying that, as seen in the NABRE, and instead imposing a lex holocausti substitute. The shepherd's rod of Moses in Exo 17 vs the vicar sceptre of Nadab and Abihu, explain the twofold Bible and the twoedged sword in Exo 17:13, and it explains the eucharistic slaughterhouse ruled by deistic Christendom in the absence of the trinity. Sola Vau/And stated three times says what full immersion is about in terms of daily death by nutrition, and what Eph 5:26 is about as perfected purgatory put in place by the printing press. The only way counter-reformatory apologists can deny these facts, is by removing the canonical frame, the Bible's redemptive mission, how Moses relates to the Messiah, and by operating outside the apostolic oversight and background why the Bible was given. The last six KJV words say how subsidiary death relates to Christ's principal death.

Lev 10:2 And there went out fire from the LORD, and devoured them, and they died before the LORD.

Lev 10:2 וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְהוָה וַתֹּאכַל אוֹתָם וַיָּמֻתוּ לִפְנֵי יְהוָה׃

Lev 10:3 How the KJV translates the inner canon. First the thing in itself, “this *is it* that spake the LORD” הוּא אֲשֶׁר־דִּבֶּר יְהוָה. Next step says that I will be sanctified “in them that come nigh me” בִּקְרֹבַי. Notice the difference in the NKJV, NASB etc., where uprooting to a superficial, deistic realm means that the Benjamite binding of details is lost. Modernism has no text that mediates the inner canon and the trinitarian lordship in residence at home. This is the literal competition between trinitarian providence and the deistic Codex Satanicus ideology. Antichrist’s exterior reign would never tolerate a text where the inner dimension and the trinity make it visible to the reader what lordship and reconciliation is about and what the redemptive Bible is aiming at

Lev 10:3 Then Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

Lev 10:3 וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן הוּא אֲשֶׁר־דִּבֶּר יְהוָה לֵאמֹר בִּקְרֹבַי אֶקָּדֵשׁ וְעַל־פְּנֵי כָל־הָעָם אֶכָּבֵד וַיִּדֹּם אַהֲרֹן׃

Now a test case for Lev 10:3. Do you see that the inevitable by-product of uprooting, as seen in the NKJV, is lost free will and lost sense of reality? Blind determinism would be synonymous with the dictatorship of theology, where the prophetic and descriptive story in the KJV is replaced by a legalistic and prescriptive “must be” in the NKJV. While on the road back to medieval horror this is what the Bible perverters do as supporters of the counter-reformatory Codex Satanicus made to serve the dictatorship of theology. The KJV is redemptive and missional. The NKJV does not even relate to the textual. It is the shallow fruit of the Bible in the hands of persons like Nadab and Abihu, that was never called to do what they did.

Lev 10:4 Next step manifesting what should have been lady D’s aftercare realm. Some of the contextual extra around this “come near” קרב statement says how daily death is instituted by name, Uzziel עזיאל, where trinitarian strength is made perfect in deistic weakness. What came “to the camp” למחנה is carried “outside” מחוץ of the camp.

Lev 10:4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

Lev 10:4 וַיִּקְרָא מֹשֶׁה אֶל־מִישָׁאֵל וְאֶל אֶלְצָפָן בְּנֵי עֻזִּיאֵל דֹּד אַהֲרֹן וַיֹּאמֶר אֲלֵהֶם קִרְבוּ שְׂאוּ אֶת־אֲחֵיכֶם מֵאֵת פְּנֵי־הַקֹּדֶשׁ אֶל־מִחוּץ לַמַּחֲנֶה׃

Lev 10:5 Awareness to fulfil the second half of this verse and purge the inside, depends on the first four KJV words.

Lev 10:5 So they went near, and carried them in their coats out of the camp; as Moses had said.

Lev 10:5 וַיִּקְרְבוּ וַיִּשְׂאֵם בְּכֻתָּנְתָם אֶל־מִחוּץ לַמַּחֲנֶה כַּאֲשֶׁר דִּבֶּר מֹשֶׁה׃

Now a test case for Lev 10:5, saying how the Baptist washpot divides between the two priesthoods. Read in context of the anachronistic rearrangement of the tabernacle design, and in the context of the pompous dress code of episcopal Christendom, you should pick up the KJV hint that this vicar clothing somehow came from outside the camp? Notice that for the end-time reader has the text no more relevance that it is able to diagnose the pomp and the apostate conditions leading to the final tribulation.

Lev 10:8 Read in context of lady D's protective third-heaven realm, it is reasonable that this recorded "saying" is done also for transparent reasons to archive where all revelation came from. Uprooted short forms in the NIV, NABRE etc., are not rooted in the realm of the truth, they do not come from that true space, and they do not bring the reader near to that true space.

Lev 10:8 And the LORD spake unto Aaron, saying,

Lev 10:8 וַיְדַבֵּר יְהוָה אֶל־אַהֲרֹן לֵאמֹר׃

Lev 10:10 At this point it should no longer be necessary to explain the twofold Bible, what KJV/XXX profiling is about, what Benjamite Beth-weaning is about, and why the biographical KJV must give a full picture of "And that (specific) ye" in person. Do you see how "and that ye" initiates arranging and positioning of the mental and physical self through the rest of this verse, and how that is hopeless after rejecting the sola Vau/And support to do it, as seen in the NKJV? Notice that Vau/And in the NKJV is only a lexical word with no specific meaning and is used in a materialistic world view in the last half, but has no implication for the human self from start. It is like a self-made order rejecting the personal support and the overall sola S picture. In the Hebrew and KJV the purging in person of the last half begins with "And that ye" in person from start. All words are equally personal, biographical, creational, and purgatorial. Notice also how the NABRE, never accepting BC text in AD context, but nevertheless uses verses like this to push for a legalistic and prescriptive "must do" about what the Bible says the law could never do. The Bishop of Rome in particular, and episcopal Christendom in general, represent their own mission impossible in person and print. Lev 10:10 says what is expected in order to know and fulfil what Mal 3:18 speaks of.

Lev 10:10 And that ye may put difference between holy and unholy, and between unclean and clean;

Lev 10:10 וּלְהַבְדִּיל בֵּין הַקֹּדֶשׁ וּבֵין הַחֹל וּבֵין הַטָּמֵא וּבֵין הַטָּהוֹר׃

Here is a relevant test case to understand the Codex Satanicus ideology and how it was implemented in the modernist NKJV. Do you agree that the perfection of evil means to distinguish things as the NKJV says in Lev 10:10 but never do the actual separation the KJV recommends? Do you see why the temporal Lamed has such a vested interest in the cover-up of real "separation" הבד from start in this verse (cf. Nem 16:9)?

Lev 10:11 After some KJV study of the anthropological canon and creation, you should ask a theologian what he means by the full counsel of G-d, and how well served that is in the endless cover-up modernist committees did make. Do you see why vicar lordship is best served with a more or less concise edition where the fundamental truth remains unknown? Do you see how the target priesthood of believers in the last half of this verse was educated by the historical vanity of the priesthood of unbelief in the first half? Real education was imposed by subsidiary justice, violently hammering out man-made ideas.

Lev 10:11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

Lev 10:11 וּלְהוֹרֹת אֶת־בְּנֵי יִשְׂרָאֵל אֵת כָּל־הַחֻקִּים אֲשֶׁר דִּבֶּר יְהוָה אֲלֵיהֶם בְּיַד־מֹשֶׁה׃ ף

Some more questions about Lev 10:11. Do you see how G-d's creational anthropology and history confirms prophecy as explicitly educational? Do you see why the eisegetical, target priesthood makes itself ready to benefit from G-d's providence by the study of the fruit of history's exegetical vanity? Do you see why human nature's self-fulfilling self-education is the way G-d's creation would prove itself as anthropological, and how that was manifested as unbelief educating the believers as generally indicated in the shadow story of this verse? Notice that sola Vau/And rolling out the canonical blueprint is the real and only valid education, not in print in the papist NABRE. The NABRE continues the legalistic and prescriptive "must do" from verse 10 also in verse 11. Finally, notice how the mosaic dimension spoken by the hand of Moses was spoken directly to them and will have real value only to that target priesthood. From the first Hebrew words were spoken, it was a direct address "unto them" **אליהם**, the people, which explains why it is so important for the KJV to protect the reformative, sola S story with BC text in AD context about the Bible given directly to the people. Antichrist's boosting of episcopal teaching authority, makes this great "may be" just as dubious as the salvation "may be" in John 3:17.

Lev 10:12 How the left-over, remnant, Eleazar and Ithamar, are outlined as doing what the self-willed Nadab and Abihu would not do.

Lev 10:12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it *is* most holy:

Lev 10:12 וַיְדַבֵּר מֹשֶׁה אֶל־אַהֲרֹן וְאֶל אֶלְעָזָר וְאֶל־אִיתָמָר בָּנָיו הַנּוֹתָרִים קְחוּ אֶת־הַמִּנְחָה הַנּוֹתֶרֶת מֵאִשֵּׁי יְהוָה וְאִכְלוּהָ מַצּוֹת אֵצֶל הַמִּזְבֵּחַ כִּי קֹדֶשׁ קָדָשִׁים הִוא

Lev 10:13 About the statutory Cheth and how that initiates first instance "due", saying, "because it *is* thy due, and thy sons' due" כי חקך וחק־בניך. Do you see how the statutory Cheth initates categorical conviction and how that leads to a restored trinitarian

realm of conscious behavioural autonomy at the end of this verse? In the KJV this verse ends with a continually alive trinitarian present, but in the NKJV it ends with a deistic reference to the past. Do you see how this relates to lady D's realm where real apostolic conviction is prompting a move beyond the limited vanity sphere of Issachar where they knew what ought to be done but never was sufficiently convicted to do it? Also here is sola Vau/And the maker of the KJV/NKJV difference from start.

Lev 10:13 And ye shall eat it in the holy place, because it *is* thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.

Lev 10:13 וַאֲכַלְתֶּם אֹתָהּ בְּמָקוֹם קָדֹשׁ כִּי חָקְךָ וְחָק־בָּנֶיךָ הִוא מֵאִשֵּׁי יְהוָה כִּי־כֵן צִוֵּיתִי׃

For more Hebrew context, the NKJV and NASB are lexical translations rejecting how the KJV relates to the singular absolutes here representing salvation by definition as the required premise for fulfilled behavioural autonomy. The KJV translation of the details, saying, "in the holy place" במקום קדשׁ have no definite article, which explains the indefinite approach in the NKJV and NASB, but as words it is a singular absolute and a part which requires the KJV definition to fulfil the missional objective at the end. If it was up to the relative holiness the theologians make of it, the outcome would never be restored trinitarian conviction and behavioural autonomy. This explains the gulf between the anthropological-trinitarian KJV and the theological-deistic NKJV and NASB.

Lev 10:16 From here to the end it is a mosaic lecture on apostolic awareness and anger management. In the KJV it is a search according to the sola Vau/And blueprint. In the NKJV it is a timed alternative.

Lev 10:16 And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were* left *alive*, saying,

Lev 10:16 וְאֵת שְׂעִיר הַחַטָּאת דָּרֹשׁ דָּרַשׁ מֹשֶׁה וְהִנֵּה שֹׂרָף וַיִּקְצֹף עַל־אֶלְעָזָר וְעַל־אִיתָמָר בְּנֵי אַהֲרֹן הַנּוֹתָרִם לֵאמֹר׃

Now a test case for Lev 10:16. Notice the Hebrew syntax, saying, "And the goat of the sin offering sought sought Moses" ואת שׂעיר החטאת דּרשׁ דּרשׁ משׁה. Read in context of the rest, do you see how this Hebrew phrase works partly as a Levitical version saying how "your sins shall find you out" (in Num 32:23)?

One more detail to check in Lev 10:16. This verse was found to be a relatively risk-free case for the papist NABRE committee to translate the Hebrew ending. It is not directly about the Lord or Word "saying" something, so it was apparently seen risk-free and safe to be translated even for the sola S-denying NABRE establishment.

Lev 10:17 Imaging and angry, mosaic lady D bossing around and questioning why these fools had not taken their daily dose of nutrition for daily death? Is it a geographical issue of place, or is it a substance matter of awareness?

Lev 10:17 Wherefore have ye not eaten the sin offering in the holy place, seeing it *is* most holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

Lev 10:17 מַדּוּעַ לֹא־אֲכַלְתֶּם אֶת־הַחַטָּאת בִּמְקוֹם הַקֹּדֶשׁ כִּי קֹדֶשׁ קָדָשִׁים הִוא וְאֹתָהּ נָתַן לָכֶם לָשֵׂאת אֶת־עֲוֹן הָעֵדָה לְכַפֵּר עֲלֵיהֶם לִפְנֵי יְהוָה׃

Lev 10:18 About the inner within in the KJV, and a physical inside in the NKJV. In its modernist form the story has no convicting power. Contextual Hebrew details bringing the basics and beastly background of Benjamite brutality must be allowed to address the beholder's position regarding Beth B's blood "not brought" **לא־הובא** into the inner realm spelled out as "into the holy *place* within" **אל־הקדש פנימה**.

Lev 10:18 Behold, the blood of it was not brought in within the holy *place*: ye should indeed have eaten it in the holy *place*, as I commanded.

Lev 10:18 הֵן לֹא־הוּבָא אֶת־דָּמָהּ אֶל־הַקֹּדֶשׁ פְּנִימָה אָכוֹל תֹּאכְלוּ אֹתָהּ בַּקֹּדֶשׁ כַּאֲשֶׁר צִוִּיתִי׃

For more context on the Hebrew wording in Lev 10:18, one anthropological parallel is how the word, "within" **פנימה** in the Hebrew and KJV is used to address the primarily mental meaning of inner beauty in Psa 45:13, which from the uprooted RV/ASV would destroy that inner reality in favour of the notoriously exterior approach to the Bible in theological circles. This particular form of counter-reformatory uprooting started with the RV/ASV, the same in the NKJV. Psa 45:13 in the RV/ASV is an example of invalid italics proving the unauthorized approach to the text and why modernist translations are called bastard translations. The point with textual OT/BC details having a shadow story, is how it points to the inner reality to be known in person by reconciled unveiling. This is what modernist committees destroy with their unauthorized editorial inventions.

ASV 45:13 The king's daughter within *the palace* is all glorious: Her clothing is inwrought with gold.

Psa 45:14 כָּל־כְּבוּדָּה בַת־מֶלֶךְ פְּנִימָה מִמִּשְׁבְּצוֹת זָהָב לְבוּשָׁהּ׃

KJV 45:13 The king's daughter *is* all glorious within: her clothing *is* of wrought gold.

Before leaving Psa 45:13, do you see that this particular case of uprooting, forcing the king's daughter into an exterior palace, is an anti-Copernican version of the inner palace within her made a habitual host for homeland lordship in residence? There is no end to this form of editorial foolishness in modernist translations.

Lev 10:20 Chapter end.

Lev 10:20 And when Moses heard *that*, he was content.

Lev 10:20 וַיִּשְׁמַע מֹשֶׁה וַיִּיטַב בְּעֵינָיו׃ ף

After Lev 1-10, covering the stages from Reuben to lady D, Lev 11 means a full restart and 17 chapters from start to the second level of lady D's office in Lev 27.

Lev 11:1 Again the Lord speaks and "saying" is not safe for translation in the NABRE. In the KJV the translation is complete and no detail is left untranslated. In the NIV and NABRE are multiple elements left untranslated. They follow an ideological translation method where no word is distinctly preserved, and only longer phrases have meaning.

Lev 11:1 And the LORD spake unto Moses and to Aaron, saying unto them,

Lev 11:1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר אֲלֵהֶם׃

Lev 11:44 After going through the list of clean and unclean beasts, this is first instance, "and ye shall be holy, for I am holy" והייתם קדשים כי קדוש אנ

Lev 11:44 For I *am* the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

Lev 11:44 כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם וְהִתְקַדִּשְׁתֶּם וִהְיִיתֶם קְדֹשִׁים כִּי קָדוֹשׁ אָנִי וְלֹא תְטַמְּאוּ אֶת־נַפְשֹׁתֵיכֶם בְּכָל־הַשֶּׁרֶץ הָרֹמֵשׂ עַל־הָאָרֶץ׃

Lev 11:45 Causality in two steps. First You and the missional objective אתכם, that ascent is redemptive and built into the sacrificial, whole burnt עלה story. Secondly that the legal basis for the blueprinted "therefore to be" והייתם expects a different future up and out of a miserable past. After a fresh start with Lev 11, this verse puts in place the prophetic horizon regarding alive being in the future.

Lev 11:45 For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I *am* holy.

Lev 11:45 כִּי אֲנִי יְהוָה הַמַּעֲלֶה אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיֹת לָכֶם לֵאלֹהִים וְהִיִיתֶם קְדֹשִׁים כִּי קָדוֹשׁ אָנִי׃

For more context on Lev 11:45, it is the next reminder of THAT executive momentum in the Hebrew and KJV, vs a theological WHO-focus in modernist versions, explaining the dichotomy between the apostolic KJV and the copycat NABRE. Theology means a focus on WHO G-d is instead of THAT being executed. The NABRE outlines how the theologians make fiction. The KJV represents the apostolic authority where exactly what is formulated is the prophetic horizon that shall be fulfilled. The NABRE is senseless babble providing evidence that there is nothing apostolic about Pope and Magisterium. They are copycats and no more than that, and there is no substance and no corresponding prophetic horizon in their translated text. The NABRE establishment has no interest in the sola Vau/And premise for this verse beyond their vague maybe in the text, and no

apostolic drive comparable to the KJV phrase, saying, “ye shall therefore” והייתם, and no internal linking between that ending and the burnt offering עלה that brought them out, and shall bring the whole world out accordingly. Since the papists have rejected all purgatorial working in time, there was no way these guys would produce any meaningful interpretation of verses like this, other than fictional babble, while elevating themselves to self-glorying vanity.

An extra test in Lev 11:45 should unveil how the NABRE establishes evidence how the theologians created a subjective and substitute god in their own image. One of the points when Jesus came to prove the nature of G-d was that he came as the ultimate servant of all with no trace of the self-centred focus in the NABRE. Antichrist, the vicar of Christ, would redesign the whole Bible in the image of theological selfishness. As expected, it is characteristic that the self-centred focus of counter-reformatory ideology, colouring this verse and the NABRE in general, destroys the true Bible’s executive momentum.

Lev 11:46 About apocalyptic terminology. The closer to the end of the apocalypse, the more reason to read this verse, saying, This is the law of deism. Whoredom and beasts in Daniel and Revelation are deistic elements. Counter-reformatory whitewashing done to avoid linking to end-time conditions explains the change from “beasts” in the KJV to “animals” in the NKJV. In the theological world view, with no twofold dimension, man and beast have no shared deism, and no inner self in need of salvation.

Lev 11:46 This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

Lev 11:46 זֹאת תּוֹרַת הַבְּהֵמָה וְהָעוֹף וְכֹל נֶפֶשׁ הַחַיָּה הָרֹמֶשֶׂת בַּמָּיִם וּלְכָל־נֶפֶשׁ הַשֹּׁרֶצֶת עַל־הָאָרֶץ׃

Lev 11:47 Next example where evil is perfeced in the NKJV, repeating the KJV/NKJV profile in Lev 10:10. Be aware how the counter-reformatory NKJV aligns itself with the issue in Rom 7, where evil means to know the difference but having no plan or interest in doing the needed and make a real difference, as partly indicated here. How also this verse is done in the NKJV is by definition how theology represents moral depravity. In Lev 10:10, 11:47 the same Hebrew phrase is used, saying how purgatory means making a real separation בדיל and real difference. In extension to how non-executive theology does it in verse 45, the NKJV aligns itself with that non-executive, counter-reformatory lameness party. So, no surprise that the vicar foundation for ongoing backsliding and counter-reform is supported by fabrication of worthless translations representing a vicar ideology with no plan to follow the true Bible. Discerners and doers do indeed share the same semantic category, but defective discerning means a corresponding deistic deed.

Lev 11:47 To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

Lev 11:47 לְהַבְדִּיל בֵּין הַטָּמֵא וּבֵין הַטָּהֹר וּבֵין הַחַיָּה הַנֶּאֱכֶלֶת וּבֵין הַחַיָּה אֲשֶׁר לֹא תֵאָכֵל׃ ף

Lev 12:1 Again unsafe for complete translation in the NIV and NABRE.

Lev 12:1 And the LORD spake unto Moses, saying,

Lev 12:1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃

Lev 12:2 Partly the purgatorial background for the textual change done in the Greek text in Luke 2:22. Some extra coming with the fabrication of the so-called "historical Jesus" in the 1800s became an opportunity to present the son of G-d as a created being. So the textual change away from the received text, saying, "her" (αὐτῆς) purification, is in the modernist translations saying, "their" (αὐτῶν) purification in Luke 2:22. Editors making Codex Satanicus would use any textual opportunity to support the vicar position that the son of G-d was an ordinary created being with Joseph as the father. Modernism makes Jesus one of all the malefactors in need of cleansing. Do you see that in order to install another protective barrier around Christiendom's Levitical continuation and hinder the change of priesthood, it would be of interest to make Jesus appear like a son of Levi, in need of purging, instead of coming with the Davidic and messianic line of Judah and representing that changed priesthood? Antichrist's vicar ideology wants to present Mary as the mother of G-d, and Joseph as the father of Jesus. Critical text translations of Luke 2:22 and John 1:18 should be read together as two halves of the same vicar story. So, be aware of the textual inconsistency made by editorial manipulation, because an impure Luke 2:22 and a pure John 1:18 do not fit each other. This is some of the utterly hopeless Codex Satanicus details defended by those professing editorial autograph competence to restore the original text, while professing scriptural inerrancy. What should be the point with perpetual virginity when the vicar story in Luke 2:22 builds on carnal conditions in need of purging related to ordinary infirmity in Lev 12? Do you see how whitewashers of details in Lev 12:2 prefer a vicar sense about the physical and "menstrual" instead of the unclean reality the KJV translates, "separation for her infirmity" נִדַּת דֻּוֹתָהּ. The point is that after Pope and Magisterium with their non-canonical ideology have pushed purgatory into the afterlife, there is no basis for the unclean and purgatorial background why Leviticus was written and made a separate book particularly focused on purgatory in this life. Translations like the papist NABRE are fictional, which is the same with all the counter-reformatory mercenaries going in the same Codex Satanicus direction.

Lev 12:2 Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

Lev 12:2 דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר
וְטָמְאָה שִׁבְעַת יָמִים כִּימֵי נִדַּת דֻּוֹתָהּ תִּטְמָא׃

Lev 12:6 Why "her purifying" is one of the details saying that children are not born with sin. This is another part of what the modernists try to manipulate in Luke 2:22.

Lev 12:6 And when the days of her purifying are fulfilled, ...

Lev 12:6 וּבִמְלֹאת יְמֵי טָהֳרָהּ . . . .

Lev 13:2 About the leprosy catalogue. The whole chapter must be read in the context of the shining and glorified face of Moses, the friend of G-d. Whether the Hebrew and KJV combination, "rising" **שְׂאֵת** refers to ambition or elevation makes to difference. It is the same ruling headache, and it needs to be expanded to a "rising basar" **בשׂר שְׂאֵת**.

Lev 13:2 When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

Lev 13:2 אָדָם כִּי־יִהְיֶה בְעוֹר־בְּשָׂרוֹ שְׂאֵת אוֹ־סַפַּחַת אוֹ בַהֶרֶת וְהָיָה בְעוֹר־בְּשָׂרוֹ לְנֶגַע צָרָעַת וְהוּבָא אֶל־אַהֲרֹן הַכֹּהֵן אוֹ אֶל־אַחַד מִבָּנָיו הַכֹּהֲנִים׃

For a crosscheck of Lev 13:2+, it is helpful to investigate what Niphil Basar's ruling headache has to do wih things beyond remedy in 2 Chr 36:16, Pro 6:15, 29:1.

Lev 13:9 More specifically saying that issues of "plague" **נגע** and "leprosy" **צרעת** are organic Bn and Beth B problems "in man" **באדם**. Modernist uprooting converts it into something exterior "on" man, no longer a mosaic and primarily mental diagnose in need of a messianic solution. Substitute ideology, addressing the physical and exterior, means that theology would deal only with the symptoms, or shadow forms of illness, explaining what uprooting from canonical reality leads to as seen in the NKJV, NASB etc. Notice that the more effort to be literal in the translation work, as seen in the NKJV and NASB, the easier is it to detect that theology is a superficial ideology detached from the canon and from man's inner self. The providential, anthropological KJV brings the real Bible.

Lev 13:9 When the plague of leprosy is in a man, then he shall be brought unto the priest;

Lev 13:9 נֶגַע צָרַעַת כִּי תִהְיֶה בְּאָדָם וְהוּבָא אֶל־הַכֹּהֵן׃

For a crosscheck of Lev 13:9, the purgatorial point with Bn and Beth B when mosiac strife is introduced in Gen 6:3, is that man's inner, self-exhausting struggle is a primarily mental work-out in the flesh, to be exercised therein and thereby.

Gen 6:3 And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.

Gen 6:3 וַיֹּאמֶר יְהוָה לֹא־יָדוֹן רוּחִי בָאָדָם לְעֹלָם בְּשַׁגַּם הוּא בָשָׂר וְהָיוּ יָמָיו מֵאָה וְעֶשְׂרִים שָׁנָה׃

Here is some of the most important about leprous rule in the temporal. The point is that Satan's temporal dominion is to have ruling **שׂר** jurisdiction in the flesh **בשׂר**. By first instance in Gen 21:22 this is coded as being "chief captain of the host" **שַׂר־צְבָאוֹ**, to be purged before it describes the true Lord in residence at home in his habitable host.

Back to Lev 13:9. Do you see that restored, convicting, behavioural autonomy in person in space originates in a Benjamite past where bit and bridle were heavily involved and ruling the rebellious through the last half of this verse? Bn and Beth B connect Lev 13:9 to verses like Psa 32:9 and further to Rom 2:4. Thus, Lev 13:9 builds a twofold story, essentially a temporal shadow pointing to the eternal as BC text in AD context?

Lev 13:11 In vs On. Benjamite reality "in the skin of his flesh" בעוֹר בשׂרוֹ vs modernist uprooting.

Lev 13:11 It *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean.

Lev 13:11 צָרַעַת נוֹשֶׁנֶת הִוא בְּעוֹר בְּשָׂרוֹ וְטִמְּאוֹ הַכֹּהֵן לֹא יַסְגִּרֶנּוּ כִּי טָמֵא הוּא׃

Lev 13:14 An enriched Beth B extract. The statutory Cheth is involved in the description of "raw flesh" בשׂר חי, which explains the need for daily death. Do you agree that this is reasonably why sola Vau/And here becomes nothing but a disjunctive deal-breaker?

Lev 13:14 But when raw flesh appeareth in him, he shall be unclean.

Lev 13:14 וּבְיוֹם הֵרָאוֹת בּוֹ בָּשָׂר חַי יִטְמָא׃

Lev 13:15 What is the relevance of stories like this if Leviticus is not a purgatorial text and Lev 13 is only about exterior, physical, and visible issues?

Lev 13:15 And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosy.

Lev 13:15 וְרָאָה הַכֹּהֵן אֶת־הַבָּשָׂר הַחַי וְטִמְּאוֹ הַבָּשָׂר הַחַי טָמֵא הוּא צָרַעַת הוּא׃

Lev 13:18 Lingual whitewashing, done in the NKJV, means to avoid, as far as possible, reminders of the carnal with translated combinations of flesh and skin in this chapter. Most instances where the KJV literally says flesh and skin, the NKJV will say body and skin, because that is less offensive for itching ears (cf. 2 Tim 4). If there was no apostasy coming with the bastard translations, there would be no itching ears and the theologians would have no problem with as-is translation of the text. The more explicitly they avoid reality and manipulate the diagnostic capacity and textual mission of the Bible, the more worthless are these modernist fabrications.

Lev 13:18 The flesh also, in which, *even* in the skin thereof, was a boil, and is healed,

Lev 13:18 וּבָשָׂר כִּי־יִהְיֶה בוֹ־בְעֹרוֹ שְׁחִין וְנִרְפָּא׃

Lev 13:29 For lingual reasons it would be an odd combination to say "in the head" even that is the case here.

Lev 13:29 If a man or woman have a plague upon the head or the beard;

Lev 13:29 וְאִישׁ אוֹ אִשָּׁה כִּי־יִהְיֶה בּוֹ נָגַע בְּרֹאשׁ אוֹ בְזָקָן׃

Lev 13:30-36 Where You and the "yellow" צהב come from. If Lucifer was successful in masquerading as an angel of light, then might the yellow be declared golden.

Lev 13:36 Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.

Lev 13:36 וְרָאָהוּ הַכֹּהֵן וְהִנֵּה פָּשָׂה הַנֶּתֶק בָּעוֹר לֹא־יְבַקֵּר הַכֹּהֵן לַשֵּׂעָר הַצָּהֹב טָמֵא הוּא׃

Lev 16:1 After the catastrophic opening of Lev 10, the establishment needed an excuse. How scapegoating worked to protect the Levitical establishment BC is now the basic for decoding psychological projection continued AD, two ways of protective excuse for the establishment by having some to blame and somewhere to bestow guilt. Now one test question needs to be asked in Lev 16:1. Do you see that Levitical purgatory offers some educational options to who the group called "they" in this verse are?

Lev 16:1 And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died;

Lev 16:1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְּנֵי אַהֲרֹן בְּקָרְבָתָם לִפְנֵי־יְהוָה וַיָּמֻתוּ׃

Lev 16:7 At the door of the tabernacle of the congregation is the Bible's Baptist centre of gravity. There the twofold, the subsidiary and the principal, face each other. All parts of the Bible unite there.

Lev 16:7 And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation.

Lev 16:7 וְלָקַח אֶת־שְׁנֵי הַשְּׂעִירִם וְהֶעֱמִיד אֹתָם לִפְנֵי יְהוָה פֶּתַח אֹהֶל מוֹעֵד׃

Lev 16:8 First time Azazel the "scapegoat" עזאזל appears, repeating the subsidiary and the principal in verse 7.

Lev 16:8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.

Lev 16:8 וְנָתַן אַהֲרֹן עַל־שְׁנֵי הַשְּׂעִירִם גּוֹרָלוֹת גּוֹרָל אֶחָד לַיהוָה וְגוֹרָל אֶחָד לַעֲזָאזֵל׃

Lev 16:9 By changing "him" in the KJV to "it" in the NKJV, the shadow story pointing from the subsidiary to the principal is taken out of the translated text. In the KJV is the word "him" pointing back to both the Lord's lot and the goat. In the NKJV is the closest link cut off.

Lev 16:9 And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him *for* a sin offering.

Lev 16:9 וְהִקְרִיב אַהֲרֹן אֶת־הַשָּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרָל לַיהוָה
וְעָשָׂהוּ חַטָּאת׃

It is helpful to study the details to understand what antichrist's whitewashing editors do not want to be seen in print. The "goat" שׂעיר is a masculine he-goat. How the lot fell is the next combination, saying, "which fell upon the lot" אשׁר עלה עליו הגּורל, revealing the next manipulative step to avoid this explicit combination of words saying how Leviticus is linked to the forever Lamb, and how the only way to ascend out of purgatorial brass and fire makes it so easy to pick up why the KJV uses the word "him" in extension, and how that has been manipulated out of sight in the NKJV. Aaron's sola Vau/And defence Advocate is present from start for the blueprinted BC/AD overview.

Lev 16:10 Whether it is called BC and AD, subsidiary and principal, or scapegoating in need of atonement, makes no difference. One half of the story is veiled and takes place in the dark. The other half is about atonement provided for unveiling. Within the context of the twofold Bible, the KJV restores the required separation of details in verse 9 from the details in verse 10.

Lev 16:10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scapegoat into the wilderness.

Lev 16:10 וְהַשָּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרָל לַעֲזָאזֵל יָעֳמַד־חַי לִפְנֵי
יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ לַעֲזָאזֵל הַמִּדְבָּרָה׃

Lev 16:26 Third and last time Azazel the scapegoat appears in print. A priesthood that in the aftermath would be known for having had on other role than to bring forth law, sin, and horror, would surely need a scapegoat. From BC scapegoating to AD projection, it would from the reformation to the final tribulation begin to dawn upon the people that Satan's theological army and vicar priesthood is a bunch of liars, cheaters, manipulators of the truth and perverters of the Bible, methodically projecting their own sins upon the people as a way to avoid exposure. After endless apocalyptic troubles, the apostate nature of the priesthood of law and sin explains the need for unveiling of the not so mysterious mystery of 5% iniquity. Theology and the devil's business are two of a kind.

Lev 16:26 And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

Lev 16:26 וְהַמְשַׁלֵּחַ אֶת־הַשָּׂעִיר לַעֲזָאזֵל יְכַבֵּס בְּגָדָיו וְרָחַץ
אֶת־בְּשָׂרוֹ בַּמָּיִם וְאַחֲרֵי־כֵן יָבוֹא אֶל־הַמַּחֲנֶה׃

To read Lev 16:26 in its proper sola S context, the 3x English AND must follow sola S and the same 3x conjunctive Vau used to explain pre and post details about Benjamite

immersion. Notice how the KJV comma-separates the Baptist watershed where Niphil Basar is immersed, "and bathe his flesh in water" ורחץ את־בשׂרו במים. The goat שׂעיר and the scapegoat עזאזל are (not) separated but belong to each other both in the dry and the wet parts of man's purgatorial baptism. It is also mediated how purgatorial predestination in the end explains the providential aspect of aftercare, And-after ואחר. Be aware of the Benjamite wife's wardrobe and Beth introspection not becoming real before half-way into this verse, accurately modelled on Gen 1:3, and there was light. In both cases is sola W governing this verse from start but does not bring any effect and washing כבס of (treacherous) clothes בגדיו and-bath ורחץ before the changeover into the last half. Sola scriptura grows literal and absolute when purgatory and baptism merge and food becomes clothing. So he created and clothed them, makes it logical why the sheep were designed to have a much thicker fur than deceitful goats. W in Eph 5:26 can be used to decode the ordo salutis in Lev 16:26. Sola S purging is scriptural from start. Vau is found on top of the list of the most frequent words in the Hebrew Word of G-d, to stress the conjunctive purpose in making the bill of divorce a book of reunion. It is distinctly built into the nature of the Bible that whether it became a bill of divorce or a book of reunion would always be a matter of priesthood, an instrument to enslave or an instrument to save, redeem, reform, and liberate.

Lev 16:16, 21 The two verses in Leviticus where the KJV speaks of "transgression(s)", translated from the Hebrew פשׁע. This was the Hebrew form behind the first instance "trespass" in Gen 31:36. In other instances is "trespass" a more normal translation in the Levitical realm and from several Hebrew words. With a plural malefactor suffix it says "their transgressions" פשׁעיהם about such acts. The two verses are the two exceptions where the papist NABRE committee wants to use the word "trespass" against all Israel. The KJV follows the Hebrew word order. The NABRE reorders it to be sure that these extra negative labels can be smeared onto the Israelites. Theological Christendom would have two distinct forms of projection, against the Jewish Israel, and against the people.

Lev 16:16 And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

Lev 16:16 וְכִפֶּר עַל־הַקֹּדֶשׁ מִטֻּמְאֹת בְּנֵי יִשְׂרָאֵל וּמִפִּשְׁעֵיהֶם
לְכָל־חַטֹּאתָם וְכֵן יַעֲשֶׂה לְאֹהֶל מוֹעֵד הַשֹּׁכֵן אִתָּם בְּתוֹךְ טֻמְאֹתָם׃

For more context on Lev 16:16, 21, be aware that one of the reasons the KJV avoids the word "trespass" here is that the whole Levitical dimension is a (trespassing) realm where the priesthood of trespass have moved into a landscape made deistic, while waiting for the trinity to be restored. The problem is not the people in this verse but the priesthood condition framing them. In the NABRE it is a form of projection to turn this around and make the priesthood issue universal for use to blame the people as if it were their sin to

have trespassed into an organic realm where they have no business. If the whole world should be organically organised around a pagan priest like the Pope, it is by definition an organic Pe form of trespassing **פּשׁע** against the Lord. Reading the whole, it should make more sense how the primitive NABRE turns things upside down and for protective reasons project the organic problem of original sin and turns it back onto the people to be their public sins collectively. As seen in many instances, the Bible-perverting papists have few limits in their perverse dealing with scripture. If the pagan Pontifex Maximus should be successful with his globalist lust after universal jurisdiction in his repressive ecumenical Lackland 2.0, that would be the most absolute organic form of trespassing in the deistic, Levitical sense. It would be to repeat the already historically proven, that the Vatican became the place on earth where the mental fog reached the highest density. In its proper context, the word "trespass" cannot be used against the Levitical priesthood BC, since it was a lawful dispensation, but the absurd, unlawful presence of any such vicar priesthood AD makes Levitical Christendom so utterly ridiculous. The Pope is the very personification of carnal flesh trespassing and meddling with stuff without having any legal business there. Endless evidence of incompetent papist messing with scripture is only extra proof-making details about fools having no business in such matters. Papal infantilism growing to the absolute pompous, is the most profound Pe proof-maker of organised organic trespassing into the public sphere that should belong to the people. In other words, the ministry of patriarchal pride and pomp would always be the most solid and most deadly roadblock against reconciliation and against peace and unity on earth.

Lev 16:25 Another by-product of uprooting and lost canonical sense of reality. Just like NT speaks of making Christ of no effect, its forerunning OT shadow equivalent would be to make purgatorial brass and fire of no burning effect. In the KJV is the malefactor "he" linked to burning. After syntactic reordering in the NKJV it means to sacrifice with no burnt effect. In the apostolic KJV has each word distinct meaning. In the modernist NKJV can only whole sentences mean something. The KJV follows the Hebrew syntax where "burn" **קטר** is third person masculine singular. The NKJV tries to hide behind the skirts by abusing the feminine version of "sin" **חטאת**, an example of self-protective masculine projection pushing sin onto the female party. Inaccurate translation means to gloss over the details in a way which corresponds to making the canon of no effect. The contrast is a burning he vs a sin-offering he, not the same story. The point of importance is not the textual difference but where they come from as apostolic vs copycat text, and where true mission vs bastard mission must lead.

Lev 16:25 And the fat of the sin offering shall he burn upon the altar.

Lev 16:25 וְאֵ֥ת חֵלֶ֛ב הַחַטָּ֖את יַקְטִ֣יר הַמִּזְבֵּֽחָה׃

Lev 16:28 How WHO uprooting from THAT in this verse in the NKJV corresponds to mixed up details in verse 25. With no canon and no behavioural energy in the text, there is no reason to pay attention to missional implications of textual details. As things build up word by word in the KJV, is "and afterward he" the behavioural outcome. Do you

see that the Baptist washpot and the gravitational centre of this verse begins with the third sola Vau/And? Why should he be let into the camp there if no change had been processed up to that point? Do you see the difference from text where each word has a distinct and functional meaning, to the uprooted, modernist mess where that is lost? That singular absolute, "and he that burneth" וְהַשֹּׂרֵף is included in a masculine phrase with a conjunctive Vau + a definite article + the burning שׂרף element. Notice the punctuated tabernacle design. First brass and fire, then the Baptist washpot, then entrance into the tent. Anachronistic redesign supported by the NKJV begins with an uprooted focus and words with no distinct meaning, no processed reality, and removal of punctuation.

Lev 16:28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

Lev 16:28 וְהַשֹּׂרֵף אֹתָם יְכַבֵּס בְּגָדָיו וְרָחַץ אֶת־בְּשָׂרוֹ בַּמָּיִם וְאַחֲרֵי־כֵן יָבוֹא אֶל־הַמַּחֲנֶה׃

Lev 16:30 Bloodlined specifics of That reality in the KJV have the same value here and in verse 28. Thus, the words, "*priest*" and "atonement" need the expanded shadow extra and the prophetic horizon lost in modernist translations. Here the KJV says "on" ב to stress the point of a timelined perspective about a distant future. So, notice the profiled difference. From the RV/ASV they would limit the story to "this" (local) day. In the KJV it is about That abstract perspective required to include the much longer prophetic totality. As seen in the ASV, "this" זה is a lexical translation. In the KJV the missional focus is on "that" future forever solution to solve "this" contemporary malefactor issue.

KJV 16:30 For on that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the LORD.

Lev 16:30 כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ׃

ASV 16:30 for on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before Jehovah.

An extra test for Lev 16:30. Do you see that one of the ways the KJV stands a protector of the reformation and is mocking the vicar impostors denying all reform, is by referring to the only atoning "*priest*" in the same way the office of priest was formulated to be a borrowed-only office BC while waiting for that actual atoning priest's AD office from start in Exo 28:1?

Lev 16:31 Counter-reformatory ritualists would love all self-elevating solemnity so much that the extra text in the RV/ASV would be greatly appreciated. The KJV translates this opening with one English noun for each corresponding Hebrew noun, where the details say, "sabbath of rest" שַׁבַּת שַׁבָּתוֹן. Notice also the prophetic future that "*shall be*" in the KJV vs a deistic and local "it is" in modernist translations.

KJV 16:31 It *shall be* a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

Lev 16:31 שַׁבַּת שַׁבָּתוֹן הִיא לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם חֻקַּת עוֹלָם:

ASV 16:31 It is a sabbath of solemn rest unto you, and ye shall afflict your souls; it is a statute for ever.

Lev 16:32 The KJV reminder of the temporal borrowed-only form of ministry to be done in the eternal priest's office. He is the only true owner of that office. All others are only breach makers and house occupants. Anyway, Tamar's vicar instead-of **תחת** office was soon set up to exploit the truth. This repeats the model of all problems to come with the vicar mafia claiming inherited rights to rule church and state as substitute reality known by historical study. Notice how the substitute nature of things "in his father's stead" in the KJV, in the NKJV, NASB etc., is converted to a much more concrete place where the nature of the succession of original sin is hidden from the reader. The primary issue, which explains the difference between the primarily mental KJV and the physical NKJV and NASB, is that the problem is in person, not in place. The KJV uses a word for the reader not to miss the point in person the whitewashers provide a cover-up for. This is the literal difference in Tamar where the inner canon is addressed by the KJV but that is closed up by uprooting to the exterior in modernist translations. KJV/XXX profiling to unmask the nature of modernist means of deception makes it easier to understand all the foretold warnings of the coming end-time deception upon and around Dung hill.

Lev 16:32 And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments:

Lev 16:32 וְכִפֶּר הַכֹּהֵן אֲשֶׁר־יִמְשַׁח אֹתוֹ וַאֲשֶׁר יְמַלֵּא אֶת־יָדוֹ לְכַהֵן
תַּחַת אָבִיו וְלָבַשׁ אֶת־בִּגְדֵי הַבָּד בִּגְדֵי הַקֹּדֶשׁ:

Hebrew details at the end of Lev 16:32 explain history and the long canonical journey from Benjamite brutality to bridal beauty regarding the phrase speaking of linen cloths and garments **את־בגדי הבד בגדי**. All the clothed pomp and senseless vanity of episcopal Christendom hold no apostolic authenticity but is a robed theatre.

Lev 16:34 What "this" **זאת** that thou hast done, shall be the everlasting "statute" חק. Through the final tribulation shall the statutory Cheth establish the meaning of fulness of time and sin by a complete mixture of all things.

Lev 16:34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

Lev 16:34 וְהָיְתָה־זֹּאת לָכֶם לְחֻקַּת עוֹלָם לְכַפֵּר עַל־בְּנֵי יִשְׂרָאֵל
מִכָּל־חַטֹּאתָם אַחַת בַּשָּׁנָה וַיַּעַשׂ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: ף

Lev 17:2 About K. After "this" feminine ending of Lev 16, chapter 17 begins with man, "this" זה malefactor and "the thing" הדבר in itself. Do you see that theological deism will connect the "saying" at the end here to what the Lord has commanded, but restored trinitarian communication means a restored convicting connection between "saying" and the hypostatic canon which self-communicates this thing in itself for restored autonomy by man's convicted conscience. Do you see how this canonical pattern correlates with deism and unbridled half-way indecency in 1 Cor 7 on the road to restored conviction and decency at the end of 1 Cor 14? Do you see that the missing link and the historical problem with vicar priests was that no such breach command centre would ever mediate the link between "saying" and "this" hypostatic "thing in itself"?

Lev 17:2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This *is* the thing which the LORD hath commanded, saying,

Lev 17:2 דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו וְאֶל כָּל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵיהֶם זֶה הַדָּבָר אֲשֶׁר־צִוָּה יְהוָה לֵאמֹר׃

Lev 17:7 First instance he-goat used about the "devil(s)" שעיר. Absence of the trinity would be a room open to the devil's business in K, which is some of the half-way stuff. How the world would wonder after the beast in Rev 13:3 was no new NT story but more of the same old stuff beginning to be addressed early in history.

Lev 17:7 And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.

Lev 17:7 וְלֹא־יִזְבְּחוּ עוֹד אֶת־זִבְחֵיהֶם לַשְּׂעִירִם אֲשֶׁר הֵם זֹנִים
אַחֲרֵיהֶם חֻקַּת עוֹלָם תִּהְיֶה־זֹּאת לָהֶם לְדֹרֹתָם׃

Hebrew detail in Lev 17:7 describe the changeover from brass and fire to printed real presence. "And not offer they" ולא־יזבחו. Whoredom and prostitute conditions in this verse reflect the historical denial of sola scriptura and how sola Vau/And is removed from start also here in the NKJV. Change in verse 7 depends on burning away all the fat in verse 6 for restored awareness. How "And they" is argued in the KJV according to the reformation, is of course not the same in the NABRE.

Lev 17:8-9 How sola Vau/And relates to the "door". Do you see that the way this verse begins in the papist NABRE makes itself an example way the warning in John 10:1 was given? Do you see that theft would be a vicar and Lackland standard to follow Levitical continuation and manifest Levi's commandment in Exo 20?

Lev 17:9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

Lev 17:9 וְאֶל־פֶּתַח אֹהֶל מוֹעֵד לֹא יְבִיאֶנּוּ לַעֲשׂוֹת אֹתוֹ לַיהוָה
וְנִכְרַת הָאִישׁ הַהוּא מֵעַמָּיו׃

Lev 17:11 Benjamite and bloodlined reality, “For the life (soul) of the flesh *is* in the blood” כי נפשׁ הבשׂר בדם. This is the canonical background for the fallen man’s deism in need of “atonement” כפר.

Lev 17:11 For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul.

Lev 17:11 כִּי נֶפֶשׁ הַבָּשָׂר בַּדָּם הִוא וַאֲנִי נְתַתִּיו לָכֶם עַל־הַמִּזְבֵּחַ
לְכַפֵּר עַל־נַפְשֹׁתֵיכֶם כִּי־הַדָּם הוּא בַּנֶּפֶשׁ יְכַפֵּר׃

Lev 18:1 R’s chapter begins with more lost “saying” in the NIV, NABRE etc., and more denial of sola Vau/And.

Lev 18:1 And the LORD spake unto Moses, saying,

Lev 18:1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃

Lev 18:2 About the nature of first person singular being, “I (am)” **אני**. Do you see why vicar lordship and the nature of deism, as expressed in the papist NABRE, is trying to mask the nature of false being by reordering the syntax? Theology and deism would run into this type problems with the nature of person and authentication. After uprooting from the inner, hypostatic canon, first person “singular” and the nature of “alive” being are no longer in touch with each other, which means that person is not authentic and can no longer stand the scrutiny of transparency. Trinity in unity comes with the requirement that authenticity equals transparency. The trinity has nothing to hide in contrast to deism, which always would be in need of a fig leaf. Notice also that how the NABRE uses the word, “tell” is a command according to the ruling dictatorship of theology and how the papist establishment historically did it when they violently forced individuals and groups into submission. How the papist NABRE is translated reveals that there is no change in the still primitive mindset ruling patriarchal deism.

Lev 18:2 Speak unto the children of Israel, and say unto them, I am the LORD your God.

Lev 18:2 דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם׃

Lev 18:3 Do you see that in the canonical KJV, where all things are orderly processed, verses like this have no real value until the 2x word, “after” is read both as a substantive experience and as timed and retrospective. In the non-canonical and non-anthropological NKJV and NASB there is no such consideration and no basis for having such a twofold qualifier. In the KJV the translation is canonical and missional. In the NKJV and NASB it is only a lexical story “according to” כ certain “doings” מעשׂה. Notice also the two expressions saying how the judicial element in justification by faith משׁפט depends on the subsidiary exercise speaking of justification or faith by works מעשׂה.

Lev 18:3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

Lev 18:3 כְּמַעֲשֵׂה אֶרֶץ־מִצְרַיִם אֲשֶׁר יְשַׁבְתֶּם־בָּהּ לֹא תַעֲשׂוּ וּכְמַעֲשֵׂה אֶרֶץ־כְּנַעַן אֲשֶׁר אֲנִי מֵבִיא אֶתְכֶם שָׁמָּה לֹא תַעֲשׂוּ וּבְחֻקֹּתֵיהֶם לֹא תֵלֵכוּ׃

Now the test case for Lev 18:3. Notice the first three punctuated steps in the prophetic KJV where true sense of reality will pick up this as foretelling how the future shall be. First notice how modernist uprooting is done from a fully immersed "wherein ye dwelt" אשר ישבתם־בהּ in the KJV to a physical and geographical "where you dwelt/lived" in the NKJV and NASB, as background for the third punctuated step. Do you see that if a classical theologican reads this verse in the uprooted NKJV, or even in the KJV, after all processed reality is gone, it explains why the dictatorship of theology defaults to non-prophetic deism and will read "shall ye not do" as prescriptive and normative legalism, explaining the dictatorial horror of vicar lordship and subjective commandments of men? In this context it should be clear how the Bible divides itself by priesthood, and it should be no-less clear why the books of the Bible as a redemptive necessity had to be written in agreement with the hypostatic trinitarian fact that the sovereignty of scripture reflects the sovereignty of G-d, and therefore that liberation of the world would out of the same necessity have to begin with liberation of the Bible from the dictatorship of theology.

Lev 18:4 Yellowish horror in its most absolute form. It describes how things shall be on earth when that prophetic horizon is fulfilled, or, alternatively, how vicar lordship and prescriptive and normative legalism would operate under the dictatorship of theology. Benjamin's Beth B is there, "to walk therein" ללכת בהם for substantive reasons, while the NABRE again tries to avoid the nature of being.

Lev 18:4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God.

Lev 18:4 אֶת־מִשְׁפָּטַי תַּעֲשׂוּ וְאֶת־חֻקֹּתַי תִּשְׁמְרוּ לָלֶכֶת בָּהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם׃

Lev 18:5 More yellowish uprooting, life immersed in them in the anthropological and missional KJV, and life by them in the theological and textual NKJV. In the KJV it is about a life lived immersed in the reality described in the text. In the theological NKJV there is no such sense of reality and therefore no awareness of uprooting from "in" to "by". The issue is not the textual but the deistic realm such changes come from.

Lev 18:5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I *am* the LORD.

Lev 18:5 וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וָחַי בָּהֶם אֲנִי יְהוָה׃ ס

Lev 18:6 Through the rest of this chapter R deals with purity vs the filthy. Lev 18 builds background for the only R-chapter in NT, 1 Tim 5. Apostolic oversight and the lettered consonance in the KJV make the R order stand out in contrast to the apostate copycats. Multiple layers and angles on reality contribute to explain the redemptive framing of the Bible with the 3xR books, Ruth, Romans, and Revelation, and why the apostate ending of the world is full of mismanagement, filth, corruption, greed, and war. All corners are ruled by rottenness in person and institution. Ruling and eros are emperors of the world.

Lev 18:6 None of you shall approach to any that is near of kin to him, to uncover *their* nakedness: I *am* the LORD.

Lev 18:6 אִישׁ אִישׁ אֶל־כָּל־שְׁאֵר בְּשָׂרוֹ לֹא תִקְרְבוּ לְגַלּוֹת עֶרְוָה
אֲנִי יְהוָה: ס

Lev 18:5 Now after verses 1-4, 6, these are some of the indicators saying why the world under the ruling disorder of law and sin would end with total slavery instead of liberty. Lev 18:1-6+ deal with the behavioural characteristics in person and institution defining whether the world would be at peace or war. This is all the way the same if-entrance or exit condition from Gen 4:7 to Rev 22:14. Notice that the educational and enlightening mission of the Bible is how Ye are nominated to shine your light upon the yellowish characteristics of darkness. As in the days of Noe, light is always brightest in the midst of darkness. Therefore is the word “keep” in the grips of enlightened causation. In other words, R is a manifestation after K built up in the preceding chapter, how things are and why liberation and G-d’s redemptive rescue operation always would be reformative. K is the diagnostic key to solve the paradigmatic problems manifested by ruling and eros. Again the KJV speaks of Beth B fully immersed, being and living in a collective entity called “in them” בהם, where the NKJV is an uprooted “by them”. In this case the KJV says “he shall live” וחי (third person masculine singular), becoming that sola Vau/And in person, which in another context might say, “and he shall live”.

Lev 18:5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I *am* the LORD.

Lev 18:5 וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם
וָחַי בָּהֶם אֲנִי יְהוָה: ס

Lev 18:7-24 While building up Lev 11-17 with seedtime issues toward K, Lev 13 is the leprosy catalogue made before coming to the catalogue of impurity in Lev 18. Matters, manners, and motives of if-entrance or exit cannot be more literal. How Ye-nomination relates to predestination in the KJV, is like evil pro good, and impurity pro purity.

Lev 18:24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:

Lev 18:24 אַל־תִּטַּמְּאוּ בְּכָל־אֵלֶּה כִּי בְכָל־אֵלֶּה נִטְמְאוּ הַגּוֹיִם
אֲשֶׁר־אֲנִי מְשַׁלֵּחַ מִפְּנֵיכֶם:

One extra test case before leaving Lev 18:24. Do you see that uprooting from the inner and internal working of the anthropological canon means that modernist versions like the NKJV and NASB have no relation between the predestined nomination of Ye and man's full immersion "in" these things. Like many earlier verses, if there was any competence on predestination in the Calvinist ESV committee, they would agree with the KJV, but they translate the same exterior view as the NKJV and NASB, detached from the inner canon and life lived immersed therein as stated in the Hebrew and KJV. In a theological translation there is no reason to agree with how the anthropological KJV for biographical reasons equate "ye" with "yourselves" immersed in the reality of life regardless of being aware of it or not. As the world is sinking steadily deeper into the mud described in the Bible, it is steadily harder to hide the facts of reality while the dichotomy between the true Bible and the fictional copycats increase. Lev 18:24 in the anthropological KJV is a message to the target priesthood. In the theological NKJV, NASB, ESV etc., it is an odd story of defilement by something man seemingly lives on the outside of. This says how the KJV mediates lived reality and full scriptural immersion, and the modernists mediate how uprooted canonical fiction reflests infantile sprinkling. Where the KJV gets into the Hebrew details and translates the reader into them, the textual modernists have no such window into the kernel and live on the surface not in touch with reality.

For Hebrew details in context, notice how being "defiled" **טמא** reflects justification by faith, Mishpat **משפט**. While the prophets equipped with a writing "pen" **עט** filed more divorce material and expanded the bill of divorce to be more yellowish and expensive, and the people were banging their heads into the second-heaven roof, do you agree that repeated recycling and a constantly aborted path on the road to a needed breakthrough always meant a path constantly enveloped, never allowed to unfold and be complete? This verse says how the educational Elleh school works when Ye equals yourselves in the Beth B phrase about being "in any of these things" בכל־אלה. Do you see how the double statement here used to divide the message into two punctuated halves in the KJV, explains the ongoing end-time war where all the world in the last half goes against the Jewish Israel in the first half? Satan's apostate Agenda 2030 must increasingly manifest that it is Christendom's pagan Babylon against Jerusalem. How all the filth accumulated to set off the final tribulation is played out, as modelled in this verse, would make it the ultimate mud bath.

Lev 18:25 How Satan casts out Satan was no new idea in NT. The only difference from here to Matt 12:26 is the sorted order of things. Notice that the true gospel kingdom in Matt 12:26 will not coexist with a vicar lordship. Accordingly the homeland priesthood of believers must liberate itself by reform from the Lackland priesthood of unbelief.

Lev 18:25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

Lev 18:25 וַתִּטְמָא הָאָרֶץ וָאֶפְקֹד עֲוֹנָהּ עָלֶיהָ וַתָּקִא הָאָרֶץ אֶת־יֹשְׁבֶיהָ׃

For more context on Lev 18:25 and Matt 12:26, notice the multiple meanings of T's target. Do you see that the prophetic KJV includes the future and the final tribulation as a warned story of antichrist's ultimate iron/clay dominion, called "then his kingdom" in Matt 12:26? Do you see that this is what the counter-reformatory NKJV masquerades to hide before the eyes of the reader? Remember that the last days are the days when the whole Bible comes together to muster all prophetic strength to fulfil its missional target. The KJV has a distinct prophetic horizon. The NKJV, NASB etc. are a lingual mess with no corresponding textual and missional clarity.

Lev 18:22-23 Back to the nature of the catalogue of impurity, in this case abomination and confusion, on first instance "confusion" and its effect on Gen 1:26-27, 3:1 etc., and its contrast to the apostolic author not building such confusion. Here are more details on how the KJV is addressing the mental while theology and modernism have no ability to guide the reader into the mental sphere of imaging. Mental "confusion" in the KJV is in the modernist world converted into exterior "perversion". Modernist translations isolate the reader from the mental and spiritual image. An absolute necessary link must be made between this verse and the changed imagery from his kind to fallen Adamkind in Gen 1. In the KJV is "confusion" about a defiled self half way through this verse, but the world of theology has no link from the exterior and perverse back to the anthropological and mental self, so the problem introduced between the first and the last half in this verse is unsolveable in a world of theology, the same in Lev 20:12. Lingual laundry done in the NKJV is a part of the problem with apostate theologians not enduring sound doctrine. It is just another way of expressing how uprooting is done from man's mental confusion to the exterior fruit of it, called perversion. In the KJV (and OED) it is about root cause and what it leads to. In modernist form it is a vicar story limited to describe the symptoms.

Lev 18:23 Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it *is* confusion.

Lev 18:23 וּבְכָל־בְּהֵמָה לֹא־תִתֵּן שְׁכָבְתְּךָ לְטָמְאָה־בָהּ וְאִשָּׁה לֹא־תַעֲמֹד לִפְנֵי בְהֵמָה לְרִבְעָהּ תֶּבֶל הוּא׃

Now the NT test case for Lev 18:23. People unable or unwilling to solve their mental confusion about the lingual and cultural lies and physical perversion in Lev 18:23, will neither be able to solve the much more explicit first NT example of "confusion" found in Acts 19:29-32 where physical uproar is more directly described as a fruitful outcome of mental conditions. Back to Lev 18:23, the theological translations stay on the surface and in the exterior. Perversion, used in the modernist versions, will never be more than exterior evidence of something unknown, but the funda-mental ruin behind the partly Elizabethan "con-fusion" is lost clarity of mind needed to retrace the exterior evidence of it back to the cognitive disorder creating it in the first place when fallen Adamkind is no longer his kind. Confusion in Lev 18:23 begins with the inner canon. Perversion, in modernist translations, is an exterior form following the surface of slaughtering letters. Theology is literally denying the mental foundation of scripture. "Protestant" committees have aligned themselves with the papist NABRE in expressing exterior perversion.

Lev 18:26-27 Nation vs abomination. Do you agree that since Christendom's Lackland conditions were championed by the theological hierarchy of Satan, it is tempting to say that such abominable ideas came with patriarchal AB setting themselves above G-d and above the nation? Since the Lord would say that all the earth is his, he may describe the alternative form as the iniquity of the AB above-my-nation. Patriarchal wickedness was the driving capacity when whole populations were disinherited and the living conditions were destroyed.

Lev 18:27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;)

Lev 18:27 כִּי אֶת־כָּל־הַתּוֹעֵבֹת הָאֵל עָשׂוּ אַנְשֵׁי־הָאָרֶץ אֲשֶׁר לִפְנֵיכֶם וַתִּטְמָא הָאָרֶץ׃

Here is the test case for Lev 18:27. Do you see that the diagnostic KJV follows the issue or sin according to the Hebrew syntax, where the inaccurate NASB deviates from the Hebrew syntax and is more concerned with the sinner than with the sin and the nature of sin in need to be diagnosed?

Lev 18:29 Remember the R framing and that these abominations would be structured by the establishment with ruling power to cause them to take place.

Lev 18:29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people.

Lev 18:29 כִּי כָל־אֲשֶׁר יַעֲשֶׂה מִכֹּל הַתּוֹעֵבוֹת הָאֵלֶּה וְנִכְרְתוּ הַנְּפָשׁוֹת הָעֹשֹׂת מִקֶּרֶב עַמָּם׃

Lev 18:30 One of the points here is the translation of things "before you" **פניכם**. The educational mission of the canon is that if not something observed, but referring only to things in the past, done before them (in time), they would make no difference. Notice how the papist NABRE uses the word "time" to invalidate the meaning of an open-eyed observation, turning the story into a worthless practice of observed ritualism. Canonical reality means that they were brought there first to see for themselves the disastrous fruit of such in order not to continue the same filthy business. The KJV is explicitly canonical and educational, and the NABRE is explicitly non-canonical and non-educational. This is exactly the same redemptive balance and order of things when the world is required to experience the evils of original sin and unbelief in the final tribulation in order to have a potentially functional seventh millennium on earth. As stated here, the last tribulation is the filthy and really rotten causal driver pro purity in the seventh millennium.

Lev 18:30 Therefore shall ye keep mine ordinance, that *ye* commit not *any one* of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I *am* the LORD your God.

Lev 18:30 וּשְׁמַרְתֶּם אֶת־מִשְׁמַרְתִּי לְבִלְתִּי עֲשׂוֹת מֵחֻקּוֹת הַתּוֹעֵבֹת אֲשֶׁר נַעֲשׂוּ לִפְנֵיכֶם וְלֹא תִטַּמְּאוּ בָּהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם׃ פ

Lev 19 After R comes S with ethical feedback to ruling and rationalism. Also here is the text fragmented in the NIV, NABRE etc.

Lev 19:1 And the LORD spake unto Moses, saying,

Lev 19:1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃

Lev 19:2 In the R-S framework is holiness one of the indicators that Righteousness and Sanctification have ruling and judicial implications. Another significant part of the story to be developed in this chapter is that sola scriptura is a judicial sceptre belonging to the sovereignty of G-d. While rulers and the royal bloodlines through the Bible are mostly associated with original sin and structural enslaving, is S presenting the other side of the redemptive balance. G-d's people are liberated by his sceptre of sola S sovereignty. In this context there are some redemptive implications when enslaving establishments and the priesthood of unbelief are addressed by the words, touch not mine anointed. In this context the phrase saying, Ye shall be holy, is implying that ye shall be free. With that truth on the horizon it was always a matter of time how long the enslaving priesthood of unbelief and their inquisitors would be able to harass the priesthood of believers. In the KJV is this verse a church-state-separated message to all the congregation of the children of Israel. In the papist NABRE it is a church-state-integrated message trying to bypass the congregation of the children and instead addressing the whole community of Israel, bossing around and telling them what they as Roman subjects are expected to do after reversing the reformation and abolishing the sola S sceptre of human rights. Comparing AD and Y2K, the community of Jesus would not only be registered for imperial taxation within their own homeland by the pontifical Rome AD, but throughout history and by Y2K they would even be harassed by means of the scriptural sceptre coming from Israel, but stolen by the pontifical Rome and used as a vicar sceptre to rule and harass them on their own soil together with the rest of the world. Also this is a part verifying itself by tribulation coming for the reason of antichrist's pontifical agenda 2030. The one theft above all other historical thefts is even admitted by Roman Catholic apologists saying out loudly and plainly that the Bible is a Catholic book. You may wonder when Moses became a Roman Catholic. In the KJV is also this verse prophetic and descriptive about how things shall be in the future when biblical reality is established. In the NABRE it is a prescriptive order, having no prophetic horizon but telling them what they are ordered to do as Roman subjects under the primitive, pontifical dictatorship of theology.

Lev 19:2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God *am* holy.

Lev 19:2 דַּבֵּר אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם׃

Now a hypostatic test case for Lev 19:2. Notice how the apostolic, trinitarian KJV ends this verse. Do you see why pontifical deism championed by the papist NABRE needs some extra commas there to separate the person of G-d from the singular nature of G-d? Do you see that the textual, papist NABRE is a destroyer of independence?

Lev 19:3 In cases like this it is equally important to know where the text is coming from as what the text says. Like wolves in sheep's clothing, the danger is not what they say but who they are and what they represent. Notice that in the redemptive and reformative context the KJV come from, this verse speaks of a need to preserve lasting generational soundness, but in the counter-reformatory context the NKJV, NASB etc., come from, it is about restoring idols and medieval vanity. Be aware that all the modernist translations substituting "reverence" for true sense of reality, are published at the centre of today's apostate vanity. Lost fear of G-d and reality would correlate with the increasing demand to reverence substitutes. It is indeed proverbial that the end of the "fear" **ירא** of G-d is the beginning of foolishness.

Lev 19:3 Ye shall fear every man his mother, and his father, and keep my sabbaths: I *am* the LORD your God.

Lev 19:3 אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ וְאֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם׃

Now a test case for Lev 19:3. Do you agree that when the substantive reference of the contextual Y candlestick Ye are nominated for has been removed together with the KJV, the substitute for such a loss of quality must in the NKJV, NASB etc., be an automatic default to quantitative numbers? Do you see how the profiled difference, lost objectives, and lost substantive meaning and referencing explain the change from descriptive reality to the prescriptive dictatorship of theology? So, do you see what the profiled KJV/XXX changeover has to do with abolishing G-d's sola S ceptre in favour of substitute ruling structures? Do you see that Lev 19:3 repeats the deceptive threat coming with the first Ye instance in Gen 3:1? Do you see how this reflects the profiled KJV/XXX changeover from true singularity to corporate pluralism in Exo 20:16, and what that says about the apostate Laodicea today as a growing ecumenical society of liars and false witnessing?

Lev 19:4 More of the same. Do you see that an increasingly yellowish society does not want any such hint to the yellowish ye, as seen in the NKJV, NASB etc? The KJV text, saying, "Turn ye not" translates the whole phrase (second person plural). While the KJV translates BC text in AD context, the Calvinst ESV stays in the past. It was predictable that these guys would not accept any self-conscious "ye" in stories like this. Next, notice how theologians and modernism want an outsourced and representative "for yourselves" instead of the direct message in the KJV, "nor make to yourselves" **לא תעשׂו לכם**.

Lev 19:4 Turn ye not unto idols, nor make to yourselves molten gods: I *am* the LORD your God.

Lev 19:4 אַל־תִּפְנוּ אֶל־הָאֱלִילִם וֵאלֹהֵי מַסֵּכָה לֹא תַעֲשׂוּ לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם׃

Now a test case for the judicial spectrum in Lev 19:4. Do you see that this warning is so because antichrist's yellowish realm is synonymous with self-worship built up around a substitute. Christ came to serve. Antichrist, the vicar of Christ, came to be worshipped.

The most important combination to understand in Lev 19:4 is the twofold reason for the changeover from "to yourselves" in the apostolic KJV to the modernist "for yourselves" in copycat translations. Do you see that the theologians claiming a breach position "for" themselves as 5% administrators would do so because they would always be blind to the corresponding outsourcing and yellowish structuring of original sin founded by them as priests of law and sin? Notice that in the corresponding changeover from Heb 1:1 to 1:2, the implications of a reconciled sphere of restored direct communication with the target priesthood in Heb 1:2 is that the prophets are gone as physical mediators in person when the patriarchal evildoers in the breach are gone. The point is that Moses and Maslow are in agreement with the nature of unity of faith when the egalitarian, true sense of reality is restored and the ambitious, idol-making hierarchy of Satan must collapse.

Lev 19:5 Now after the more delicate story in need of a cover-up in verse 4, it is again safe for modernists like the NKJV, NASB etc., to translate the full grammatical picture saying, "ye/you offer" זבחו (second person plural). Just like the NABRE committee is selective and tries to hide details like sola Vau/And and "saying", are the theologians in general selective in the translation of 5% matters where reality can be exposed. Here you can see one of the ways details are manipulated. As seen here, the Calvinist ESV cannot accept how this verse ends with (free) will but must have a morally depraved cover story to protect the TULIP ideology. In the credal Calvinist cosmology is G-d not merely a sovereign but a totalitarian Scrouge where man is not allowed to have any (free) will.

Lev 19:5 And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will.

Lev 19:5 וְכִי תִזְבְּחוּ זֶבַח שְׁלָמִים לַיהוָה לִרְצֹנְכֶם תִּזְבָּחֻהוּ׃

Here is a necessary test case to understand the Calvinist absurdity in general, and why the KJV translates the textual element here speaking of this form of favourable pleasure as something done "at your own (free) will" לרצנכם. So, how well do you understand the redemptive intent in G-d's sola S mission? What is the meaning of harmony, unity, and "peace" שלמ on earth if you assume the Calvinist TULIP position and removes all free will from the objective? For more Hebrew context, do you see that the preposterous ideology denying free will at the centre of G-d's redemptive mission means to deny that free will appears at the centre of the "acceptable" רצון year of liberation in Isa 61:2. To end the horror of deterministic blindness following the dictatorship of theology, means to enter a realm where man's free will is restored and the BC/AD changeover from total depravity to moral depravity and theological dictatorship is known by the target people. Catholicism and Calvinism are two of a kind in continued prescriptive legalism as a way of continued moral depravity, living in denial of the temple veil rent in twain to serve the liberation of G-d's target priesthood. Thus the essence of Moral depravity is a continued vicar ideology where TULIP and Total depravity deny the BC/AD changeover, meaning that Catholicism and Calvinism represent a vicar cosmology denying Copernican reality and BC/AD as the cosmological centre of gravity becoming that by restored awareness.

Lev 19:11 Why “and not” **ולא** in the Hebrew becomes a literal “neither” in the KJV. Notice how the inverted “or” is working in the NKJV, NASB etc. The KJV closes the door to optional reading of the fact that if one law is broken, all laws are broken. In the NKJV and NASB this is optional by an alternative, inverted “or” sequence.

Lev 19:11 Ye shall not steal, neither deal falsely, neither lie one to another.

Lev 19:11 לֹ֣א תִגְנֹ֔בוּ וְלֹא־תְכַחֲשׁ֖וּ וְלֹא־תְשַׁקְּר֣וּ אִ֑ישׁ בַּעֲמִיתֽוֹ׃

To understand the two opposite extremes, it is necessary to turn Lev 19:11 on its head. By fulness of time and sin the upside-down version of the KJV describes reality. Ye will steal, and ye will deal falsely, and ye will lie. It is not one or the other as a matter of choice like the upside-down version in the NKJV and NASB would expect. This is the background why the KJV repeats this “and not” as “neither” by contextual evaluation of all three steps and not as the modernists do by an optional or-sequence. When the ethical reflexes are gone it means full corruption in all aspects. Be aware of the difference from the first “not” **לא** + “neither” **ולא** in Gen 3:3, to the first “and not” **ולא** + “nor” **ו** in Gen 19:33. In Gen 3:3 the unifying ethical reflex explains why both instances must be dealt with as related evaluations, but in Gen 19:33 there is a reasonable difference with an optional inverted or at the end describing a potential change not having a shared basis in the ethical. Gen 3:3, 19:33 make precedence for the most critical later instances. In the NKJV and NASB there is no such systematic evaluation. The KJV takes the textual, missional, and contextual into account. In the NKJV and NASB there is only dumb text. Gen 3:3 puts up G-d’s prophetic horizon with ethical reflexes to come. In Gen 19:33 the story says what will be the case when the ethical reflexes are muted and the corrupt may appear anywhere and everywhere with no coherence.

Lev 19:12 More of the same. After a considerable number of profiled KJV/XXX cases, the systematic difference should be sufficiently clear to detect the apostolic coherence in the KJV and why theology and its modernist editorial priesthood of law and sin have no corresponding coherence. Even if they knew the meaning of carnal commandments, they would have no interest in following such a coherent incentive since their copycat texts and vicar ideas would be exposed.

Lev 19:12 And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the LORD.

Lev 19:12 וְלֹא־תִשָּׁבְע֣וּ בִשְׁמִ֔י לַשָּׁ֑קֶר וְחִלַּלְתָּ֞ אֶת־שֵׁ֣ם אֱלֹהֶ֗יךָ אֲנִ֥י יְהוָֽה׃

Lev 19:13 More ethical stuff, and more apostolic “neither” vs copycat “nor”.

Lev 19:13 Thou shalt not defraud thy neighbour, neither rob *him*: the wages of him that is hired shall not abide with thee all night until the morning.

Lev 19:13 לֹֽא־תַעֲשֹׁ֥ק אֶת־רֵעֲךָ֖ וְלֹ֣א תִגְזֹ֑ל לֹא־תָלִ֥ין פְּעֻלַ֛ת שָׂכִ֥יר אִתְּךָ֖ עַד־בֹּֽקֶר׃

Lev 19:13 More of the same. Lev 19 is a verse by verse catalogue of ethical feedback to the catalogue of (im)-purity in Lev 18. If this does not work, S will surely become R's judicial nemesis. It is a part of the last tribulation to work this out. It is a perfect case of the sola S sceptre perverted by the traditionalists. To "defraud" concerns property rights, personal status etc. In the context of G-d's sovereignty and judicial sceptre of sovereign, sola S jurisdiction, this is some of the literal OT background for the words of Jesus in Matt 25:40, explaining G-d's redemptive mission and why reform and liberation of the world must begin with liberating scripture from theology and theologians. This describes how the Bible perverters made the medieval Lackland and have since the 1500s worked and prepared for the next version, Lackland 2.0. Satan's pontifical Agenda 2030 is the greatest fraud so far through history. Schwab's Fourth Reich and the phrase, you will own nothing and be happy, is founded by a ruling mindset which did abolish the intrinsic value of human life. What shall we do with all the useless people? There is no change in mindset from the Third Reich to the Fourth Reich, and from Holocaust to Agenda 2030. Therefore is also the counter-reformatory agenda 2030 and the last tribulation so closely related to Armageddon, to finish the unfinished after Holocaust. Behind the scene and behind the smiling faces, there is only hypocrisy and evil. In Lev 6:2 the same Hebrew root word is translated "deceived" עָשַׁק, and as history has proven about the spectrum of lexical senses, are deception and oppression related matters with a shared mind. Some would be deceivers. In Psa 73:8 it is called "oppression" עֹשֶׁק. No fundamental change is made by change in vocalisation. In Eze 18:18 the KJV translates, "cruelly oppressed" עָשַׁק עֹשֶׁק, where it is combined with the word "did" עשׂה as formative pottery. This contributes to unveil why the KJV translates "and not" as "neither" in Lev 19:11.

Lev 19:13 Thou shalt not defraud thy neighbour, neither rob *him*: the wages of him that is hired shall not abide with thee all night until the morning.

Lev 19:13 לֹא־תַעֲשֹׁק אֶת־רֵעֲךָ וְלֹא תִגְזֹל לֹא־תָלִין פְּעֻלַּת שָׂכִיר אִתְּךָ עַד־בֹּקֶר׃

Lev 19:14 Nor instead of neither, a case of partly and seemingly lesser importance. Do you see that the word "before" must include both a timed and a substantive element? The issue was that warnings were always given while some were still aware but unwilling to do something about it before it became unsolvable and before total blindness made it impossible to reverse. Anyway, on the banker's redemptive balance would past, present and future related to everything done "before" **פני** (**לפני**) be accounted. Even with a large percentage aware of the growing threat of agenda 2030, there is still limited will to stand up and do what is needed to stop this sinister development while it can be done.

Lev 19:14 Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I *am* the LORD.

Lev 19:14 לֹא־תְקַלֵּל חֵרֵשׁ וְלִפְנֵי עִוֵּר לֹא תִתֵּן מִכְשֹׁל וְיָרֵאתָ מֵאֱלֹהֶיךָ אֲנִי יְהוָה׃

Here is a test case for Lev 19:14. Do you see that whether you read the word “before” as a preposition or an adjective, will have implications for how to read “the blind”? Do you agree that in the same way Satan would transform himself into an angel of light, can an adjective be transformed into a noun, “before the blind” לפני עוּר?

Lev 19:15 Some of the substantive sola S stuff saying that G-d’s sovereignty and sola S jurisdiction represent a distinctly egalitarian contrast to the episcopal hierarchy of Satan. The more blind the traditionalists became, the more forcefully would they argue that the Bible does no place teach sola scriptura. The apostolic KJV translates the text from the redemptive perspective where sola S sovereignty is absolute. Copycats and enslavers do their vicar dealing with the Bible from a fallen position where that perspective is absent. Therefore is first brat among brat a case of relative human value where the establishment takes care of their own, but would treat the masses as useless, disposable deplorables.

Lev 19:15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

Lev 19:15 לֹא־תַעֲשׂוּ עָוֶל בַּמִּשְׁפָּט לֹא־תִשָּׂא פְנֵי־דָל וְלֹא תֶהְדַּר פְּנֵי גָדוֹל בְּצֶדֶק תִּשְׁפֹּט עֲמִיתֶךָ׃

Lev 19:16 If you know history, you should know that the more massive, controlling, and repressive the episcopal hierarchy of Satan became, the more important would it be to implement Stasi methods and security measures. You may have noticed that growing tendency over the last decaded where the powes that be want the citizens to give up their neighbours and friends as a part of the presently growing traitor society. Ruling despots would expect discretion to protect themselves, but would demand a Confessional closet mindset upon to priests, prelates, and rulers. As seen here, Orwell’s 1984 represented no new idea that was not already a part of scripture. Notice the reformative dimension the KJV stands as protector of against Satan’s hierarchy, and how it unveils the hierarchical nature of things where the whitewashing papist NABRE wants to present this as a case of horisontal instead of vertical nature. Most counter-reformatory mercenaries, like the modernist NKJV, NASB etc., share the pre-1517 approach to textual details.

Lev 19:16 Thou shalt not go up and down *as* a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I *am* the LORD.

Lev 19:16 לֹא־תֵלֵךְ רָכִיל בְּעַמֶּיךָ לֹא תַעֲמֹד עַל־דַּם רֵעֶךָ אֲנִי יְהוָה׃

For more context on this vertical approach, saying, “up and down” רכיל, the missional KJV aligns this verse with the corresponding Lackland dimension in Eze 26:12, where it speaks of some making prey of “thy merchandise” רכלתך. Read in the context of the Western Wasteland, is Lev 19:16 and Eze 26:12 a combination of Lackland conditions and traitor ideas making such an outcome. The apostolic KJV says how things actually work. The competing modernists are worthless textual copycats. Lev 19:16 in the KJV says how Satan’s intelligence agency moves up and down and collects useful info.

Lev 19:18 How R precedes S, hubris precedes nemenis, tooth for tooth, etc. until some better alternative would come in the last half. First principle would be the end of second and subsidiary principles. Notice the need to remind the Levitical reader of the one true Lord. Subsidiary justice and secondary principles were always fruits of vicar lordship with statutory substitutes.

Lev 19:18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD.

Lev 19:18 לֹא־תִקֹּם וְלֹא־תִטֹּר אֶת־בְּנֵי עַמֶּךָ וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ
אֲנִי יְהוָה׃

Lev 19:19 Pluralism and diversity of "kind" belong to the early story of Adam and his fallen, theological mankind. Again singularity and Godkind in Gen 1:11 must be read in the parable context of diversified feeding in Lev 11. All possible "kind" reapper there together with a parable story of a plurality of mankind and feeding, continually being a vicar story until true Godkind is restored by proper nutrition. Laodicea's Dung hill is the place where deviating nutrition enriches the last-days conditions. If antichrist, the vicar of Christ, should be able to establish the anticipated globalist world dominion, all these old Sodomite habits would be instituted. Just like the days of Noe, is Laodicea and its priestly pimps already bringing forth all the Sodomite conditions following their vicar feeding program upon Dung hill. When he sent his providential word to heal the nation, the core of THAT feeding program is also to restore and maintain the created male and female identity of his kind in Gen 1. Theology and its pulpit priesthood of unbelief did repeatedly operate in an abominable Sodomite world order where these fallen conditions regularly were manifested, since theology rejects the missional premise with scripture. Lev 11, 18-20 make one of these parable portions of storytelling explaining that all flesh live in these groaning conditions until the redemption plan is finished, the priesthood of believers is established, and the missional purpose with scripture is accepted. Theology and theologians represent the enriched form of things called stiffnecked and rebellious in the Bible, never willing to accept the premise of reformation and salvation. Therefore is the end of the story that the goats in NT are forced to give up their breach positions. Be aware that the scriptural remedy when he sent his Word was to end all the issues of gender and diversity. Sola S is not only a priesthood precept but salvation by nutrition. Beware how "gender" in Lev 19:19 is used as a verb and parallel to the diversified order where unbelief is fostered by Laodicea's man-made Dung and replacement ideology, secondly, how this verse adds to the story of wheat and chaff, and finally, that the man-made industrial dung corresponds to filthy rags in the last half of Lev 19:19, saying that in the missional terms of food for clothing is Matt 3:12 and Matt 6:30 the same story.

Lev 19:19 Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

Lev 19:19 אֶת־חֻקֹּתַי תִּשְׁמֹרוּ בְּהֶמְתְּךָ לֹא־תַרְבִּיעַ כִּלְאַיִם שָׂדְךָ
לֹא־תִזְרַע כִּלְאָיִם וּבֶגֶד כִּלְאַיִם שַׁעַטְנֵז לֹא יַעֲלֶה עָלֶיךָ׃ ף

Lev 19:29 As a universal second principle surrounded by violent subsidiary justice, is prostitution and whoredom the background for apostate Christendom making Christ of no effect. Major milestones begin with the Cainesian economy in Gen 4, the struggles of Noah and Abram with it, and how OT generally points to all the priestly pimps and the prostitute conditions in the apocalypse, explaining how Christendom became the violent, primitive executor and chief elaborator of secondary principles.

Lev 19:29 Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

Lev 19:29 אַל־תְּחַלֵּל אֶת־בִּתְּךָ לְהַזְנוֹתָהּ וְלֹא־תִזְנֶה הָאָרֶץ וּמָלְאָה הָאָרֶץ זִמָּה:

Here is the most relevant test case for Lev 19:29. Do you see that since the true canon is anthropological and biographical, and makes a mirror of man by his nutrition, it says how Lucifer's sola S-denying Dung גלל hill managed to orchestrate the biographical condition by nutrition called "prostitution" חלל. Lucifer's achievement was to organise a shining vicar worship form, saying, Praise הלל ye your yellowish (vicar) lord. The closer to antichrist's realm of iron/clay conditions upon and around Dung hill, the harder is it to come around history and the factual details of priestly pimps and prostitution. In this context, the opening of this verse is an indicator of the nature of wickedness coming in all possible forms at th end, which is the fulness of law, tiem, and sin. If your choice is to go with Satan's priestly pimpriarchate presiding over the world's prostitute order, this is what you get.

Lev 19:35 The first of two concluding verses ending this judicial chapter. Beth B is there to give it canonical value.

Lev 19:35 Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

Lev 19:35 לֹא־תַעֲשׂוּ עָוֶל בַּמִּשְׁפָּט בַּמִּדָּה בַּמִּשְׁקָל וּבַמְּשׂוּרָה:

Lev 19:36 The second of two concluding verses ending this judicial chapter. Notice how the nature of being brought out in the first half is invalidated by changing Which in the KJV to Who in the NKJV in the last half. What is the point in agreeing with the colon in the KJV but changing Which to Who as done in the NKJV? The internal logic built in the KJV is a mess in the NKJV.

Lev 19:36 Just balances, just weights, a just ephah, and a just hin, shall ye have: I *am* the LORD your God, which brought you out of the land of Egypt.

Lev 19:36 מֹאזְנֵי צֶדֶק אַבְנֵי־צֶדֶק אֵיפַת צֶדֶק וְהִין צֶדֶק יִהְיֶה לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם:

Lev 19:37 Chapter end indicates how carnal commandments and endless lack of ethical reflexes build the necessary push for change in the end. Purgatory is full of impurity.

Lev 19:37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I *am* the LORD.

Lev 19:37 וּשְׁמַרְתֶּם אֶת־כָּל־חֻקֹּתַי וְאֶת־כָּל־מִשְׁפָּטַי וַעֲשִׂיתֶם אֹתָם אֲנִי יְהוָה׃ פ

Here is one last test case before leaving Lev 19. Do you see why obedience is worthless without observation, and why religious ritualism never made any difference? In other words, do you see why first principle is worthless without first-hand experience with secondary principles? Finally, do you see that the reason why the final tribulation would be necessary as a judicial exercise is simply that the theologians did never understand the Bible, did never understand cause and effect, and did never accept first principle.

Lev 20:1 It goes on with denying biblical basics, and mutilating the Hebrew text.

Lev 20:1 And the LORD spake unto Moses, saying,

Lev 20:1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃

Lev 20:2-6 Whether the succession of original sin is called Melek מֶלֶךְ, Molech מֹלֶךְ, or Amalek עֲמָלֵק makes no big difference. Paganism would be universal and follow the bloodlined drama man needs to be redeemed from. Beth B involved in the decoding of againstness, "against that man" **באישׁ** הזוא and "against his family" במשׁפחתוֹ

Lev 20:5 Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

Lev 20:5 וְשַׂמְתִּי אֲנִי אֶת־פָּנַי בָּאִישׁ הַהוּא וּבְמִשְׁפַּחְתּוֹ וְהִכְרַתִּי אֹתוֹ וְאֵת כָּל־הַזֹּנִים אַחֲרָיו לִזְנוֹת אַחֲרֵי הַמֹּלֶךְ מִקֶּרֶב עַמָּם׃

Lev 20:6 Be aware that Lev 20 is L on L. Do you see what this verse says about the nature of deism to grow occult, and therefore the need for change of priesthood? How it would end with a syncretic last tribulation and one pagan world religion under pontifical oversight are very much instigated by elements appearing here. It is characteristic how things stated would be repeated by familiar spirits when the world began to wonder after the beast in Rev 13:3. The same deistic, occult, and syncretic mechanisms are involved for the target priesthood eventually to know that the last tribulation has nothing new to offer but a repeated, deistic standard deviation.

Lev 20:6 And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

Lev 20:6 וְהַנֶּפֶשׁ אֲשֶׁר תִּפְנֶה אֶל־הָאֹבֹת וְאֶל־הַיִּדְּעֹנִים לִזְנוֹת אַחֲרֵיהֶם וְנָתַתִּי אֶת־פָּנַי בַּנֶּפֶשׁ הַהִוא וְהִכְרַתִּי אֹתוֹ מִקֶּרֶב עַמּוֹ׃

Lev 20:7 After verse 6, it is again indicated that the causal Therefore is worthless until it is experienced and known why. Vicar priesthoods would bring forth the carnal mentality and all the stuff explaining why Leviticus repeatedly must refresh this point. In the KJV is this verse about the inner sphere and the need for personal sanctification. In the NKJV, NASB etc., it is about exterior consecration. The Hebrew and KJV aim at restored alive trinitirian being.

Lev 20:7 Sanctify yourselves therefore, and be ye holy: for I *am* the LORD your God.

Lev 20:7 וְהִתְקַדִּשְׁתֶּם וִהְיִיתֶם קְדֹשִׁים כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם׃

Lev 20:8 About the nominated Ye, the missional You, and the object-marked missional objective. Do you see why "you" at the end here has no meaningful value unless it is read in terms of hypostatic essence? Exterior person has no canonical meaning detached from the kernel and its hypostatic substance. As long as man is uprooted from the inner canon will Leviticus remain a mute book. Be therefore aware that the background for unveiling and apocalyptic Revelation is the initially mute Leviticus. It should be clear that the final You in this verse is not so much about physical person but how awareness of the holy and the carnal reflect awareness of self. Vicar priests bringing forth law and sin do so according to the mute Leviticus, a book living behind veil until AD (Y2K).

Lev 20:8 And ye shall keep my statutes, and do them: I *am* the LORD which sanctify you.

Lev 20:8 וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וַעֲשִׂיתֶם אֹתָם אֲנִי יְהוָה מְקַדִּשְׁכֶם׃

Lev 20:10 The Masoretes maintaining this verse have been accused of making double text, a scribal copy error. Some do also blame the KJV for being in error by following the Masoretic text. In some translations, like the RSV, NRSV, ESV, NET, and NABRE, is the middle part cut off and the text is translated with no Hebrew "extra". While some KJV onlyists have been accused of holding a so-called Ruckmanite position, where the KJV corrects the Hebrew and Greek, it is the modernist committees that practice such editorial censoring. In the KJV it is about apostolic oversight and translating the reader into the kernel. In bastard translations it is about censoring, as should be expected in the circles where they profess text-critical authority to edit the original autographs.

Lev 20:10 And the man that committeth adultery with *another* man's wife, *even* **he that committeth adultery with his neighbour's wife,** the adulterer and the adulteress shall surely be put to death.

Lev 20:10 וְאִישׁ אֲשֶׁר יִנְאַף אֶת־אֵשֶׁת אִישׁ אֲשֶׁר יִנְאַף אֶת־אֵשֶׁת רֵעֵהוּ מוֹת־יוּמַת הַנֹּאֵף וְהַנֹּאָפֶת׃

Lev 20:11 Next example of all the more or less mute Levitical stuff that would reappear in the prostitute Apocalypse. Things would remain veiled, mute, and unknown BC until AD would do the gravitational changeover by the temble veil rent in twain, explaining why BC and the mute Leviticus is the background for AD (Y2K) unveling in the book of Revelation. This is the basis for priesthood changeover from sin to sanctified sanity.

Lev 20:11 And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall be* upon them.

Lev 20:11 וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־אֵשֶׁת אָבִיו עֶרְוַת אָבִיו גִּלָּה
מוֹת־יוּמְתוּ שְׁנֵיהֶם דְּמֵיהֶם בָּם׃

Here is the test case for Lev 20:11. Do you see that theology and its prescriptive legalism would have no other outcome than a perpetual slaughtershouse, where the Hebrew and the KJV put up a horizon with a descriptive and diagnostic alternative as the only way to get out of that mute swamp? G-d's incentive is descriptive. Vicar ideology would be a prescriptive horror regime offering no corresponding incentive to man's free will.

Lev 20:12 Second instance "confusion" תבל may be used to mirror Tamar's veiled mafia and terror regime, the mixed vicar instead-of and underworld תחת realm where constitutional confusion makes itself a ruler. The OED has multiple instances for how the mental foundation of the physical and exterior is working in the lingual dimension of Tyndale and the KJV, and what is lost about this veiled realm in the uprooted text of the NKJV and the rest of modernists having no such link saying how the mental became the constitutional ruler of the physical. The exterior "perversion" modernist committees make of it has no retracing back to the mental all such confusion is coming from. Be also aware of the purpose with Johannine Comma recording. In the trinitarian canon, the persons this verse speak of are already deists on death row before they are put to death and before facing the second death. That is the obvious reality in the inner canon and in the trinitatrian KJV, but is lost in the exterior compositon of the superficial modernists. In the KJV, that "they have wrought confusion" is a timed process to bring out the fruit of the mind, but in the NKJV it is changed to say that they have committed an exterior act of perversion. Comparable to how the fire "consumed" upon the altar in Lev 9:24, is the NKJV making the same instant short circuit and violates the laws of time and human nature and goes straight to the harvest of fruits without any delay. But KJV readers have a different description, how things were wrought and how the process of law, time, and sin takes man through the stages from seedtime to harvesting the fruits thereof.

Lev 20:12 And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood *shall be* upon them.

Le 20:12 וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־כַּלָּתוֹ מוֹת יוּמְתוּ שְׁנֵיהֶם תֵּבֶל עָשׂוּ
דְּמֵיהֶם בָּם׃

It is necessary to repeat the creational process called "wrought" עשׂ in the Hebrew text (cf. Gen 1:11, 4:3). No creational idea or work is fashioned instantly. Theology has no more use of such timed details than the glaring absence of subsidiary justice.

Lev 20:13 More L on L. Just like R in Lev 18 prepared a catalogue of filth in need of the catalogue of ethical feedback in S in Lev 19, is Levi in Lev 20 preparing for the needed change of priesthood in Judah in Lev 21. Lev 20 has its own L on L catalogue of what

to expect under a vicar priesthood having no other missional objective than law, time, and sin, to be proven in the apocalypse and in the final tribulation. Sodom and Sodomite conditions would be made manifest all over the world, and apostate Christendom and its syncretic development would be the centre of it. Sodom and the carnal and sexual would make up that centre of the scene in the self-worshipping realm of antichrist, the vicar of Christ. Therefore would so much of Sodom and Sodomite ideas appear at the centre of antichrist's Agenda 2030. It is a substitute ideology which brings forth death. The last tribulation is very much how law, time, and sin are brought to maturity, also called the fulness of time. Lev 20 is the priesthood catalogue indicating how it is orchestrated.

Lev 20:13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.

Lev 20:13 וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־זָכָר מִשְׁכְּבֵי אִשָּׁה תּוֹעֵבָה עָשׂוּ שְׁנֵיהֶם מוֹת יוּמָתוּ דְּמֵיהֶם בָּם׃

Lev 20:14 L on L argues that lex holocausti requires a corresponding priesthood of brass and fire. The point is also to unveil how projection works. While Pope and Magisterium would fabricate ideas saying the purgatory was pushed into the afterlife, reality is that eternal hell fire was pulled into the temporal and present, explaining what deism is and what is means to be on death row waiting for the second death while living with all the purgatorial horror of priests and inquisitors through history. While taking themselves out of the redemptive equation, the theologians would orchestrate law and sin and horror and would execute the prescriptive legalism the Bible mediates on the surface.

Lev 20:14 And if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

Lev 20:14 וְאִישׁ אֲשֶׁר יִקַּח אֶת־אִשָּׁה וְאֶת־אִמָּהּ זִמָּה הִוא בָּאֵשׁ יִשְׂרְפוּ אֹתוֹ וְאֶתְהֶן וְלֹא־תִהְיֶה זִמָּה בְּתוֹכְכֶם׃

Lev 20:15 More of the same, and it is symptomatic that in the counter-reformatory realm mercenaries like the NKJV belong to and promote, they have no need for sola Vau/And assistance. Multiple sense making in the KJV explains why the sodomite Sodom would be the liar's world ruled by a priesthood of lies. Grace and truth would be on hold until the day of unveiling.

Lev 20:15 And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

Lev 20:15 וְאִישׁ אֲשֶׁר יִתֵּן שְׁכָבְתּוֹ בִּבְהֵמָה מוֹת יוּמָת וְאֶת־הַבְּהֵמָה תַּהַרְגוּ׃

After verse 15 the vicar priesthood catalogue continues with this particular worship form. Man's carnal Sodom and the worship of self (cf. Rom 1) are priesthood matters of law, sin, time to reach prominence under Christendom's priestly pimpriarchate.

Lev 20:22 After much verse by verse arguing of causation, the priesthood catalogue of law and sin boils down to the background for Christendom's Lackland conditions, how Leviticus works as the foundation for the book of Revelation, and why Daniel's book and redemptive program would be sealed until these causal L on L connections between Leviticus and Revelation would be unsealed. Sealed, or veiled, reality says why change of priesthood would not take place at AD but would be postponed to Y2K. To be able to keep the commandments, it would be needed to reopen the textual and missional kernel and the corresponding hypostatic testimony of Jesus. To dwell "therein" as mediated in the KJV speaks of being and living therein. In the NKJV it is only a physical area. Some syntactic reordering is done here, but the Hebrew ending says, "whither I bring you to dwell therein" אשר אני מביא אתכם שמה לשבת בה. It is Shem's homeland, There, and it is authentic Therein only in the inner, kernel form of the canon.

Lev 20:22 Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out.

Lev 20:22 וּשְׁמַרְתֶּם אֶת־כָּל־חֻקֹּתַי וְאֶת־כָּל־מִשְׁפָּטַי וַעֲשִׂיתֶם אֹתָם
וְלֹא־תָקִיא אֶתְכֶם הָאָרֶץ אֲשֶׁר אֲנִי מֵבִיא אֶתְכֶם שָׁמָּה לָשֶׁבֶת בָּהּ׃

Lev 20:23 In the anthropological Hebrew and KJV this is about behavioural "manner". Beth B's lifestyle is ordered by the statutory Cheth, "in the manners" בחקת. In the NKJV, NASB etc., it is prescriptive, theological theory. All these things in the last half are no-less biographical than the first half. Again must the combined Hebrew and KJV, saying, "(from/out of) before you" מפניכם have both a substantive and a timed part. It is an absolute need that obedience requires observation. The KJV is missional, and the modernists and textual.

Lev 20:23 And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them.

Lev 20:23 וְלֹא תֵלְכוּ בְּחֻקַּת הַגּוֹי אֲשֶׁר־אֲנִי מְשַׁלֵּחַ מִפְּנֵיכֶם כִּי
אֶת־כָּל־אֵלֶּה עָשׂוּ וָאָקֻץ בָּם׃

Lev 20:24 Do you see why the free world and the missional objective given You require the primarily mental power-"separation" בדל of church and state, in another context being a need to Beth-wean things in order to solve the issue built up towards Mal 3:18?

Lev 20:24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, which have separated you from *other* people.

Lev 20:24 וָאֹמַר לָכֶם אַתֶּם תִּירְשׁוּ אֶת־אַדְמָתָם וַאֲנִי אֶתְּנֶנָּה
לָכֶם לָרֶשֶׁת אֹתָהּ אֶרֶץ זָבַת חָלָב וּדְבָשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר־הִבְדַּלְתִּי אֶתְכֶם מִן־הָעַמִּים׃

Lev 20:25 Why verse 24 introduced the need for Beth-weaning. First repeating the need to put difference or "separate" בדל , then two instances on Beth-weaning בין, arguing what needs to be done with the Bible's primary building block בן since Gen 2:22 for peace on earth. Beth B and Bn are continually the main brutalisers of the Bible as chief members of the deistic beast.

Lev 20:25 Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.

Lev 20:25 וְהִבְדַּלְתֶּם בֵּין־הַבְּהֵמָה הַטְּהֹרָה לַטְּמֵאָה וּבֵין־הָעוֹף הַטָּמֵא לַטָּהֹר וְלֹא־תְשַׁקְּצוּ אֶת־נַפְשֹׁתֵיכֶם בַּבְּהֵמָה וּבָעוֹף וּבְכֹל אֲשֶׁר תִּרְמֹשׂ הָאֲדָמָה אֲשֶׁר־הִבְדַּלְתִּי לָכֶם לְטַמֵּא:

Lev 20:26 With L on L it is necessary to read this verse as partly 5% and representative while waiting for its 100% target priesthood. The only way the ending of this verse can close the link from here to Rev 21, is that That specific Ye-nominated party is the target party and the only party to make it.

Lev 20:26 And ye shall be holy unto me: for I the LORD *am* holy, and have severed you from *other* people, that ye should be mine.

Lev 20:26 וִהְיִיתֶם לִי קְדֹשִׁים כִּי קָדוֹשׁ אֲנִי יְהוָה וָאַבְדִּל אֶתְכֶם מִן־הָעַמִּים לִהְיוֹת לִי:

Lev 20:27 Chapter ending with one more reminder of L on L. Scapegoating, projection, and taking the orchestrating party out of the redemptive equation, explain why no vicar priest would put himself to death but would facilitate lex holocausti and the death of endless other members in this deistic realm. This is one more link between the initially non-communicative Leviticus and the finally unveiled Revelation.

Lev 20:27 A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood *shall be* upon them.

Lev 20:27 וְאִישׁ אוֹ־אִשָּׁה כִּי־יִהְיֶה בָהֶם אוֹב אוֹ יִדְּעֹנִי מוֹת יוּמָתוּ בָּאֶבֶן יִרְגְּמוּ אֹתָם דְּמֵיהֶם בָּם: ס

Lev 21:1 Judah begins his chapter with defining death row and point zero as the deistic or "dead" soul. This is some of the explanation why Leviticus is an initially mute book.

Lev 21:1 And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:

Lev 21:1 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אֱמֹר אֶל־הַכֹּהֲנִים בְּנֵי אַהֲרֹן וְאָמַרְתָּ אֲלֵהֶם לְנֶפֶשׁ לֹא־יִטַּמָּא בְּעַמָּיו:

Notice the translation of Hebrew details in Lev 2:1, saying that “none shall be defiled” לא־יטמא “for the dead” לנפש “among his people” בעמיו. In contrast to primarily mental dealing with the Hebrew text in the KJV, the tendency to run into the concrete in the NASB is the reason for adding a physical “person” to the story.

Lev 21:2 Next step. A deistic soul’s next of kin on death row is Niphil Basar. Next of “kin” שאר at point zero makes King Saul שאול a close, hell-bound relative on death row. In this spectrum man might move closer to the trinitarian Godkind or closer to the fallen deistic Adamkind as a mirror of the potential proportions of faith to be built out of point zero. Familiar spirits at the end of Lev 20 would be the same from start in Lev 21.

Lev 21:2 But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

Lev 21:2 כִּי אִם־לִשְׁאֵרוֹ הַקָּרֹב אֵלָיו לְאִמּוֹ וּלְאָבִיו וְלִבְנוֹ וּלְבִתּוֹ וּלְאָחִיו׃

Lev 21:4 At point zero would Baal בעל show up together with the “profane” הלל. He would not show up in translated form before Num 22:41, but as a ruling familiar spirit things would make him a “chief man” in this case. As Christendom has proven beyond doubt, any such chief man among his people would soon be a chief ruler and hierarch above them.

Lev 21:4 *But* he shall not defile himself, *being* a chief man among his people, to profane himself.

Lev 21:4 לֹא יִטַּמָּא בַּעַל בְּעַמָּיו לְהֵחַלּוֹ׃

Lev 21:5 One step must lead to the next, here how ruling headache would show up as expected at point zero. Since verses 4-5 are among the most prominent of sins, the word “not” is a vital reminder to what the law could not do and could not hinder.

Lev 21:5 They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

Lev 21:5 לֹא־(יְקָרְחָה) [יִקְרְחוּ] קָרְחָה בְרֹאשָׁם וּפְאַת זְקָנָם לֹא יְגַלֵּחוּ וּבִבְשָׂרָם לֹא יִשְׂרְטוּ שָׂרָטֶת׃

Lev 21:7 Scaling this from point zero to the Apocalypse, do you see any reason to think that a priestly pimp is more holy than his prostitute member mass? Again it is important to read things in a longer pimpriarchal framework of what the law could “not” do.

Lev 21:7 They shall not take a wife *that is* a whore, or profane; neither shall they take a woman put away from her husband: for he *is* holy unto his God.

Lev 21:7 אִשָּׁה זָנָה וַחֲלָלָה לֹא יִקָּחוּ וְאִשָּׁה גְּרוּשָׁה מֵאִישָׁהּ לֹא יִקָּחוּ כִּי־קָדֹשׁ הוּא לֵאלֹהָיו׃

Lev 21:8 Notice that the canonical steps and order of things from sin to salvation and sanctification make the only working order as done in the KJV. Be aware that there is no corresponding connection from sin to redeemed ritual consecration as invented in the NKJV, NASB etc. The word “consecrate” is favoured in theological circles dealing with the formalities of legalistic and eucharistic religion. In the KJV is the word “consecrate” primarily used to describe the priestly formalities rooted in Exo 28. It is primarily about the priest’s borrowed office explaining the two only NT instances where “consecrate…” appear in the KJV, Heb 7:28, 10:20. The law could very much consecrate things in the ritual sense, but could not sanctify and make persons holy.

Lev 21:8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, *am* holy.

Lev 21:8 וְקִדַּשְׁתּוֹ כִּי־אֶת־לֶחֶם אֱלֹהֶיךָ הוּא מַקְרִיב קָדֹשׁ יִהְיֶה־לָּךְ כִּי קָדוֹשׁ אֲנִי יְהוָה מְקַדִּשְׁכֶם׃

For more Hebrew background for the KJV wording and what it leads to by uprooting in modernist translations, the founding Hebrew spectrum, also the reason for the Levitical purgatory, is that the Hebrew root קדשׁ has two main anthropological extremes where Sodom and the sodomite make one extreme end, and sainthood makes the other extreme end. Uprooting turns it into a ritualistic and ceremonial spectrum where the exterior, religious elements of consecration, sacraments, and eucharistic ritualism would become substitutes for holiness. It is not only about lexical value but where the difference come from when the modernists have hijacked the Bible.

Here is a test case for Lev 21:8. In the same sense as That canonical focus in the KJV is lost and the uprooted story is a vicar Who-focus, do you see that in the KJV this verse begins with what to be done, but in the NKJV it is about Who are involved? Do you see that in the canonical KJV is the causal “therefore” universal and not concrete, but in the NKJV is the perverted story an alternative where all causation is about person and ends with Moses? In the KJV does verse 7 lead to “him therefore” in verse 8, but the NKJV deviates and causes it to be about “therefore you”. In other words, do you see that the NKJV is such a counter-reformatory mercenary serving pre-1517 conditions and a vicar order fooling themselves to think that everything was about them in their self-made anti-Copernican universe? The NKJV is no less plain than the self-glorifying NABRE.

Lev 21:21 A summary of this chapter makes itself a summary of priesthood. Checking some typical verses, Exo 35:19, Lev 1:7, 7:34, 13:2, you will find the background for the phrase, “the priests the sons of Aaron”. For OT backing of priestly status and “right” to the office (of Christ), the papist NABRE imposes a comma absent in the KJV. First in Exo 35:19, saying, “Aaron, the priest”, then Lev 1:7 about “Aaron’s sons, the priests”, in Lev 7:34 the same, “Aaron, the priest”, and in Lev 13:2, “Aaron, the priest”. Lev 21:1 is the first instance where the KJV explicitly say, “the priests the sons of Aaron”. It is the Judaic point zero and the background for Heb 7:14, which causes Lev 21:1 to stand out accordingly and therefore prohibits the use of any comma in the mentioned phrases to make room for vicar priests in a stolen priestly office of Christ. In order to protect the

vicar establishment and use OT for textual backing, the invalid punctuation the NABRE committee imposed on these verses, especially the Judaic position, Lev 21:1, makes this chapter a collision point between the apostolic KJV and the copycat NABRE. It is the meeting point between apostolic awareness and infallible ignorance. When you hear the papist apologists say that the Bible teaches nothing about sola scriptura, it is a question related to the realm of sola S silence surrounding the word "nothing" in Heb 7:14. While insisting that the Bible no place teaches sola scriptura, they will avoid the corresponding story that NT after the gospels and Acts say nothing about a Levitical priesthood in any other way than the closing down of such by the priesthood changeover in Heb 7, which is the reason for the still missing fulfilling of the reformation mentioned in Heb 9 in the KJV but avoided in the NABRE and other "protestant" translations assising the papists in the work to revese everything that was started in the 1500s. But what NT says without saying it, is that the book of Revelation would not have had to be written if the papists had respected what Hebrews says about the priestly changeover and the closing down of all 5% administration in Christ. As loyal counter-reformatory mercenaries, the NKJV, NASB etc., side with the NABRE and say, "the priests, the sons of Aaron," in Lev 21:1, and prove their incompetent editorial work and why Lev 21:1 is one of the cases where the modernist committees have come to universal consensus regarding the extra counter-reformatory comma. Modernist versions are bastard translations with nothing canonical in common with the apostolic KJV.

Lev 21:21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

Lev21:21 כָּל־אִישׁ אֲשֶׁר־בּוֹ מוּם מִזֶּרַע אַהֲרֹן הַכֹּהֵן לֹא יִגַּשׁ לְהַקְרִיב
אֶת־אִשֵּׁי יְהוָה מוּם בּוֹ אֵת לֶחֶם אֱלֹהָיו לֹא יִגַּשׁ לְהַקְרִיב׃

One of the points proven by the counter-reformatory operations in the 1800s, is how the extra comma in Lev 21:1 was imposed. It was still unchanged in the RV 1885, but was put into the ASV in 1901 and is one of the few details that separate the American edition from the English edition rejected by the English church and crown. It is convenient for the papist NABRE committee today to rely on seemingly "protestant" details beginning with counter-reformatory initiatives and mercenaries in the 1800s. After planting Codex Satanicus in all "protestant" translation committees, they have all become loyal workers in the now universal traitor operation to reverse the reformation.

ASV 21:1 And Jehovah said unto Moses, Speak unto the priests, the sons of Aaron, and say unto them, There shall none defile himself for the dead among his people;

Lev 21:23 The same blemish causing the continued problems which explain the lack of reformative progress through Heb 7-10. Heb 1:1-2 is the concise version of Heb 7-10 and what the theologians more or less universally reject with their bastard fabrications.

Lev 21:23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.

Lev 21:23 אַךְ אֶל־הַפָּרֹכֶת לֹא יָבֹא וְאֶל־הַמִּזְבֵּחַ לֹא יִגַּשׁ כִּי־מוּם בּוֹ וְלֹא יְחַלֵּל אֶת־מִקְדָּשַׁי כִּי אֲנִי יְהוָה מְקַדְּשָׁם׃

Here is the test case for Lev 21:23. Do you see how this verse begins with anticipating a paradigmatic Aleph matrix inverse, surely or "only" **אך** . . . From there it contines with how things are limited, saying, "in unto the vail not go" **אל־הפרכת לא יבא**. Do you see how this wording depends on the universal BC/AD centre of gravity and how the lives of Noah and Moses were mapped according to the canon and world history. Noah represents the first paradigm shift and raptured rescue operation. Niphil Basar vs Noah manifest the difference from incurable blemish to sanctified grace, which is the same difference and how the Bible divides itself by priesthood, Heb 1:1-2 vs Heb 7-10.

Gen 7:23 . . . . and Noah only remained *alive*, and they that *were* with him in the ark.

Gen 7:23 . . . וַיִּשָּׁאֵר אַךְ־נֹחַ וַאֲשֶׁר אִתּוֹ בַּתֵּבָה׃

One more test case in Lev 21:23. Do you see how the KJV explicitly translates the issue following the malefactor "he"? It begins from start and continues through the verse with details saying, "because he hath a (Beth B) blemish (in him)" **כי־מום בו** , to be aware of, that "he profane" **יחלל** not my sanctuary. Notice how the papist NABRE committee does lingual gymnastics to avoid how explicitly the blemish follows the malefactor "he" in the Hebrew and KJV. Do you see why the theologians want to insist that the Bible is only about G-d revealing himself, and says nothing about man and his fallen nature?

Lev 21:24 Chapter end. Even here is sola Vau/And a lasting precept given to the world, where the NABRE committee wants only a stand-alone Moses, a vicar form of causality. As soon as the apostolic dimension and the first sola Vau/And Advocate are gone, the second and third Vau/And are reduced to lingual details in a local deistic story BC with no implications AD.

Lev 21:24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

Lev 21:24 וַיְדַבֵּר מֹשֶׁה אֶל־אַהֲרֹן וְאֶל־בָּנָיו וְאֶל־כָּל־בְּנֵי יִשְׂרָאֵל׃ פ

Lev 22:1 Since this stage, Lev 22/5, has no son associated with it, only an angry Rachel, it may be called the book of nature and human nature. Lev 22 opens with typical details missing in the NIV, NABRE, NLT, CSB, NET Bible etc. This type of mutilation came with the RSV. The first idea was to replace the KJV by updated lingual "accuracy" but that backfired. From the RSV the plan was changed with the new dynamic equivalence. They began to remove words, change syntax, and more subjectively interpret the text for the reader. Also that would backfire, but the war did not end . . .

Lev 22:1 And the LORD spake unto Moses, saying,

Lev 22:1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃

Lev 22:2 Some background for the continued practice AD when the theologians took themselves out of the redemptive equation and presented themselves as mediators and Confessional administrators. This hollow stage is a story with a double bottom about the carnal and the unknown practice of it. Including the extra apostolic italics the KJV says, "*in those things* which they hallow" אשר הם מקדשים. With historical assistance from the corresponding high middle ages, the highness of the "holy" mirrors the high stature of Christendom's priestly paganism professed to be holy.

Lev 22:2 Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name *in those things* which they hallow unto me: I *am* the LORD.

Lev 22:2 דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו וְיִנָּזְרוּ מִקָּדְשֵׁי בְנֵי־יִשְׂרָאֵל וְלֹא
יְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי אֲשֶׁר הֵם מַקְדִּשִׁים לִי אֲנִי יְהוָה׃

Lev 22:3+ From here almost to the end of the chapter is the catalogue of human nature, Adamkind. Since stage 12/5 must struggle with the malefactor pinnacle of prominence and many other issues growing out of point zero in stage 11/4, the KJV highlights that in italics, whosoever "*he*" *be*, where the counter-reformatory NKJV provides a cover-up for such by removing it. As seen at the end of this verse, stage 12/5 is indeed the deistic pinnacle of prominence where the trinity would excommunicate such malefactors. It is explicitly the fallen soul of the deistic beast vs the alive trinity, which in the next layer, 2000 years later, would manifest the apocalyptic beast ruling the Lackland.

Lev 22:3 Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I *am* the LORD.

Lev 22:3 אֱמֹר אֲלֵהֶם לְדֹרֹתֵיכֶם כָּל־אִישׁ אֲשֶׁר־יִקְרַב מִכָּל־זַרְעֲכֶם
אֶל־הַקֳּדָשִׁים אֲשֶׁר יַקְדִּישׁוּ בְנֵי־יִשְׂרָאֵל לַיהוָה וְטֻמְאָתוֹ עָלָיו
וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִלְּפָנַי אֲנִי יְהוָה׃

Lev 22:4 More malefactor "he" stuff from the catalogue of human nature, Adamkind.

Lev 22:4 What man soever of the seed of Aaron *is* a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing *that is* unclean *by* the dead, or a man whose seed goeth from him;

Lev 22:4 אִישׁ אִישׁ מִזֶּרַע אַהֲרֹן וְהוּא צָרוּעַ אוֹ זָב בַּקֳּדָשִׁים לֹא
יֹאכַל עַד אֲשֶׁר יִטְהָר וְהַנֹּגֵעַ בְּכָל־טְמֵא־נֶפֶשׁ אוֹ אִישׁ אֲשֶׁר־תֵּצֵא
מִמֶּנּוּ שִׁכְבַת־זָרַע׃

Lev 22:5 More malefactor "he" stuff. In three steps, לוֹ, לוֹ, טמאתו, is the suffixed sola Vau (third person masculine singular) involved in billing the fallen man's divorce.

Lev 22:5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath;

Lev 22:5 אוֹ־אִישׁ אֲשֶׁר יִגַּע בְּכָל־שֶׁרֶץ אֲשֶׁר יִטְמָא־לוֹ אוֹ בְאָדָם
אֲשֶׁר יִטְמָא־לוֹ לְכֹל טֻמְאָתוֹ׃

When the bill of divorce is turned around to become means of reunion, whatsoever he "hath" is forever glued to him as the confessional component of having and holding. It began in Gen 1:20 and will be continued and repeated that the words, have, had, hath etc., operate as loaded containers having a substantive content, to reach their meaningful value in verses like 1 John 5:2, which substantiate what BC/AD gravitates around, and what is lost when WHO is uprooted from THAT hypostatic essence. Notice that when man is uprooted from "having" Christ, he is only a rootless man having materialism and a deistic self on death row. By profiling the ending of Lev 22:5, the word "hath" is one of the examples of words with a distinctly substative meaning in the KJV, in contrast to the flow of meaningless lingual emptiness in the NKJV. Do you see that "he" becoming the owner of the "hath" problem glued to him in person, is in need of having a saviour, but in the modernist NKJV, NASB etc., there is no such confessional need? This is how the "protestant", counter-reformatory mercenaries contribute to restore non-confessional pre-1517 conditions by providing the textual foundation for such.

Lev 22:7 More of the same malefactor stuff predestined to be "his" in the end, pointing back to how first instance "his" in Gen 1:11 is nurtured.

Lev 22:7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it *is* his food.

Lev 22:7 וּבָא הַשֶּׁמֶשׁ וְטָהֵר וְאַחַר יֹאכַל מִן־הַקֳּדָשִׁים כִּי לַחְמוֹ הוּא׃

Lev 22:10 Deism equates the "stranger" זר with the fallen man's condition, which is the reverse side of the mental Zakar, initiating the "male" זכר story beginning in Gen 1:27.

Lev 22:10 There shall no stranger eat *of* the holy thing: a sojourner of the priest, or an hired servant, shall not eat *of* the holy thing.

Lev 22:10 וְכָל־זָר לֹא־יֹאכַל קֹדֶשׁ תּוֹשַׁב כֹּהֵן וְשָׂכִיר לֹא־יֹאכַל קֹדֶשׁ׃

Lev 22:14 First instance "unwittingly" שגג in the KJV is a completely derailed practice which in the next layer 2000 years later would become the same stage 12/5 when ruling infallible ignorance caused Christendom to get completely off track in episcopal vanity. Be aware of this background, literally to wit, as a group of things wittingly to be known in retrospect. This prominent deistic stage of infallible ignorance explains the meaning of "unwittingly" in the KJV, which has very little to do with "unintentional" alternatives in the NKJV and NASB. Things done "unwittingly" is most descriptive for stage 12/5 as the Beth B biography of the sinner on autopilot. The most important about the 1500s was the beginning of restored sense of reality in the aftermath of total vanity.

Lev 22:14 And if a man eat *of* the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest with the holy thing.

Lev 22:14 וְאִישׁ כִּי־יֹאכַל קֹדֶשׁ בִּשְׁגָגָה וְיָסַף חֲמִשִׁיתוֹ עָלָיו וְנָתַן לַכֹּהֵן אֶת־הַקֹּדֶשׁ׃

Lev 22:15 More "profane" חלל background leading to a potentially sobering hindsight. One of the points is that repeated apostasy and profanity upon Dung גלל hill explains how Lackland 2.0 is modelled on the medieval Lackland 1.0. KJV/XXX profiling makes the difference when the descriptive Hebrew and KJV speak prophetically of a processes future, where the prescriptive NKJV, NASB etc., speak of normative legalism with no such prophetic horizon. The Bible divides itself by priesthood. The apostolic KJV builds on sola Vau/And as a necessity to fulfil this verse, which is the redemptive means the NKJV and other modernists deny and do not want in the translated text. In the KJV it is a descriptive future that "shall be". In the NIV, NLT, CSB, NET Bible etc., it is a blind, prescriptive "must" with no trace of anything prophetic and descriptive.

Lev 22:15 And they shall not profane the holy things of the children of Israel, which they offer unto the LORD;

Lev 22:15 וְלֹא יְחַלְּלוּ אֶת־קָדְשֵׁי בְּנֵי יִשְׂרָאֵל אֵת אֲשֶׁר־יָרִימוּ לַיהוָה׃

Lev 22:19 Again stage 12/5 is possessed and ruled by man's self-will. In agreement with the fully blemished Beth B, the KJV opens the kernel for retrospective insight.

Lev 22:19 *Ye shall offer* at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

Lev 22:19 לִרְצֹנְכֶם תָּמִים זָכָר בַּבָּקָר בַּכְּשָׂבִים וּבָעִזִּים׃

For a Beth B crosscheck of Lev 22:19, do you see how Debit and Credit would work according to the banker's beneficial balance in Psa 68:19? Whether it says iom, iom, or Ben, Ben, it is the same biographical Jacob in the canon. Do you agree that for man to work out his salvation by fear and trembling, is to labour himself to a sufficiently biased point where he fits the bill behind the banker's balance?

Psa 68:19 Blessed *be* the Lord, *who* daily loadeth us *with benefits, even* the God of our salvation. Selah.

Psa 68:20 בָּרוּךְ אֲדֹנָי יוֹם יוֹם יַעֲמָס־לָנוּ הָאֵל יְשׁוּעָתֵנוּ סֶלָה׃

Lev 22:20 Indeed, the KJV is on target with nothing but Beth B. Do you see where the only Ben in John 3:16 and nothing "but" in John 3:16-17 come from? Do you see how the KJV's terminology is on target, and how the NKJV works as a deceptive cover-up?

Lev 22:20 *But* whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you.

Lev 22:20 כֹּל אֲשֶׁר־בּוֹ מוּם לֹא תַקְרִיבוּ כִּי־לֹא לְרָצוֹן יִהְיֶה לָכֶם׃

Lev 22:22 More Beth B stuff coming to prominence by stage 12/5. Again the broken man's world makes the connection from Lackland 1.0 to Lackland 2.0.

Lev 22:22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

Lev 22:22 עִוֵּר֙ אוֹ שָׁבוּר֙ אוֹ־חָר֣וּץ אוֹ־יַבֶּ֔לֶת אוֹ גָרָ֖ב אוֹ יַלֶּ֑פֶת לֹא־תַקְרִ֜יבוּ אֵ֣לֶּה לַיהוָ֗ה וְאִשֶּׁה֙ לֹא־תִתְּנ֣וּ מֵהֶ֔ם עַל־הַמִּזְבֵּ֖חַ לַיהוָֽה׃

Lev 22:24 More Beth B in need of fixing.

Lev 22:24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land.

Lev 22:24 וּמָעוּךְ֙ וְכָת֣וּת וְנָת֔וּק וְכָר֖וּת לֹ֣א תַקְרִ֑יבוּ לַיהוָה֙ וּבְאַרְצְכֶ֣ם לֹא־תַעֲשֽׂוּ׃

Lev 22:24 The essential Beth B in the catalogue of human nature. This is the canonical "*But* whatsoever hath" כל אשר־בו from start in verse 20. Beth B is indeed the most prominent brutaliser of the canon. Because their corruption is "in them" בהם and *blemishes be* "in them" בם. In the KJV the canonical terminology stays on target.

Lev 22:25 Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.

Lev 22:25 וּמִיַּד֙ בֶּן־נֵכָ֔ר לֹ֥א תַקְרִ֖יבוּ אֶת־לֶ֣חֶם אֱלֹהֵיכֶ֑ם מִכָּל־אֵ֜לֶּה כִּ֤י מָשְׁחָתָם֙ בָּהֶ֔ם מ֥וּם בָּ֖ם לֹא־יֵרָצ֥וּ לָכֶֽם׃ ף

Lev 22:31 After a long catalogue of human nature, this chapter ends with another causal reminder of the carnal.

Lev 22:31 Therefore shall ye keep my commandments, and do them: I *am* the LORD.

Lev 22:31 וּשְׁמַרְתֶּ֥ם מִצְוֹתַ֖י וַעֲשִׂיתֶ֣ם אֹתָ֑ם אֲנִ֖י יְהוָֽה׃

Lev 22:32 Next step, how predestination, causation, and Ye nomination go together.

Lev 22:32 Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I *am* the LORD which hallow you,

Lev 22:32 וְלֹ֤א תְחַלְּלוּ֙ אֶת־שֵׁ֣ם קָדְשִׁ֔י וְנִקְדַּשְׁתִּ֖י בְּתוֹךְ֣ בְּנֵ֣י יִשְׂרָאֵ֑ל אֲנִ֖י יְהוָ֥ה מְקַדִּשְׁכֶֽם׃

Lev 22:33 Chapter ending. Do you see why this long verse by verse catalogue of human nature leading to the last verses 31-33, builds this summary of predestination, causation,

and Ye nomination as the canonical background for the need to emphasise the specifics of THAT canon, what T's target is about, and how That specific essence would never be emphasised in theological minds substituting WHO for THAT? In other words, do you see that uprooting means loss of the anthropological and biographical Bible?

Lev 22:33 That brought you out of the land of Egypt, to be your God: I *am* the LORD.

Lev 22:33 הַמּוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה׃ ף

One of the important elements is how stage 12/5 describes root cause in the canon in the same way Lackland 2.0 requires knowledge of the medieval Lackland in order to know what Agenda 2030, the last tribulation, and antichrist's iron/clay realm is about. Lev 22 ends with describing root cause, the origin of destiny comparable to Mic 5:2, saying that whose "going forth" **מוֹצא** universally speaks of root cause and the origin of things.

For more context on Lev 22 and why the catalogue of human nature ends in this way, it is important to understand the meaning of a subsidiary centre of gravity in the Bible. BC/AD is the cosmological and principal centre of gravity for the whole creation, but man needs some subsidiary judicial exercise to understand the redemptive need, in the way the medieval Lackland became an active push for a sola S reformation. All the evils recycled from the Judaic point zero of Samuel and Saul to the fall of Jerusalem and the Babylonian captivity, is the canonical blueprint for the corresponding centuries leading to the 1500s AD. Therefore are verses like Lev 22:33, Mic 5:2, and 2 Ki 10:27 essential as textual and missional drivers how things are purged. Sin is the purger of sin, Satan is the outcaster of Satan, and evil is medicine to end evil. This says why stage 12/5 is such a strong contributor as a subsidiary centre of gravity pushing for the principal centre. By example, multiple verses leading to 2 Ki 10:25-26-27 became the driving force to fulfil 2 Ki 10:28 in the same way Lev 22 leads to the last verses, the medieval Lackland led to the reformation, and why the period 1100-1500+ is so important for the understanding of the present threat, antichrist's iron/clay realm, agenda 2030, and what it means for the world to go through the final, purgatorial tribulation. Awareness of history and how Lackland 2.0 is modelled on the medieval Lackland, explains how a subsidiary centre of gravity is working to mobilise the human will to do something about it. Salvation and the principal centre of gravity would have limited value unless man knows the structural implications of original sin. In this way would antichrist's vicar, anti-Copernican centre of gravity contribute to establish the true centre of gravity in cosmos. Tribulation is the predestined exercise man had to endure in order to benefit from providence.

Lev 22:29 Without proper stage-12/5 background, it would remain an unknown mystery why the phrase, "sacrifice of thanksgiving" זבח־תודה appears in this chapter.

Lev 22:29 And when ye will offer a sacrifice of thanksgiving unto the LORD, offer *it* at your own will.

Lev 22:29 וְכִי־תִזְבְּחוּ זֶבַח־תּוֹדָה לַיהוָה לִרְצֹנְכֶם תִּזְבָּחוּ׃

Lev 23:1 D & G and more missing details in the NIV, NABRE etc.

Lev 23:1 And the LORD spake unto Moses, saying,

Lev 23:1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃

Lev 23:2 Because of the missional dimension coming with Moses and the written Word, the meaning of vocation and convocation begin with the Passover chapter, Exo 12. After showing up in Exo 12:16, "convocation" **מקרא** disappears until Lev 23:2. In Lev 23 is the word "convocation(s)" used eleven times. Calling **קרא** and convocation **מקרא** are used about calling, reading, and proclaiming (scripture) as a reflection of the redemptive dimension coming with Moses and the Passover Lamb in Exo 12. The one NT instance, "vocation" in Eph 4:1 is founded in OT, and has no AD/NT basis without BC/OT. True "proclamation" **קרא** and authentic "convocation" **מקרא** go together as predestined matters foreshadowing what the Jewish Israel is called to do by the end of time. Things done outside the preordained canonical program would cause the end of this verse to be a vicar feast to glorify a vicar lordship. Ye nomination is the same here and in Eph 4:1.

Lev 23:2 Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, *even* these *are* my feasts.

Lev 23:2 דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם מוֹעֲדֵי יְהוָה אֲשֶׁר־תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ אֵלֶּה הֵם מוֹעֲדָי׃

Lev 23:3 Predestination says how BC/OT anticipates the seventh millennium. Prophecy is just another word for canonical predestination.

Lev 23:3 Six days shall work be done: but the seventh day *is* the sabbath of rest, an holy convocation; ye shall do no work *therein*: it *is* the sabbath of the LORD in all your dwellings.

Lev 23:3 שֵׁשֶׁת יָמִים תֵּעָשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת שַׁבָּתוֹן מִקְרָא־קֹדֶשׁ כָּל־מְלָאכָה לֹא תַעֲשׂוּ שַׁבָּת הִוא לַיהוָה בְּכֹל מוֹשְׁבֹתֵיכֶם׃ ף

Lev 23:4 As indicated, the meaning of a holy convocation is equally loaded as the time they would and will be held. Thus, the meaning of a "feast" **מועד** reflects the time of the "season" **מועד** it is held comparable to person in place, There.

Lev 23:4 These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.

Lev 23:4 אֵלֶּה מוֹעֲדֵי יְהוָה מִקְרָאֵי קֹדֶשׁ אֲשֶׁר־תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם׃

Here is the test case for Lev 23:4. Do you see that full canonical immersion means that the nominated Ye are called to move into the dimension to be "in" their season, and why uprooted translations like the NKJV and NASB have no corresponding being and living therein? In the Hebrew and KJV it is a substative matters of alive being therein. In the NASB it is a timed alternative where person is divorced from the seasonal conditions. Do you see what the last part of this verse says about Ye, the Jewish Israel, and their season, the whole gentile world, and how modernist uprooting causes the text to be a timed story losing its missional objective?

Lev 23:7 vs 23:6 From a free "shall" to a servile "must". Remember Gen 14:4. Man's state of affairs called "twelve years they" is not the same as "thirteen years they". Here, the firstfruit called "first day ye" is not the same as "seven days ye". It is most relevant to consult Rev 2:4-5+. Next, the word "servile", introduced and used through Lev 23, speaks of predestination in the context of being in servitude under tutors in Gal 4:2.

Lev 23:7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.

Lev 23:7 בַּיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃

Lev 23:6 And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

Lev 23:6 וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה חַג הַמַּצּוֹת לַיהוָה שִׁבְעַת יָמִים מַצּוֹת תֹּאכֵלוּ׃

Lev 23:8 Words appear in context and for context. Predestination in the Hebrew and KJV speaks of the end of servitude and servility "*therein*". In steps have the modernists uprooted the Bible from its inner story, and the redemptive foundation is gone. It was a "servile" עבד work condition "*therein*" in the KJV. In the RV/ASV was the canonical "*therein*" removed. In the RSV was "servile" work changed to "laborious" work, and in the later versions it is "customary" work in the NKJV, "heavy" work in the NABRE, "regular" work in the NIV, MEV, and NET Bible, "daily" work in the CSB, "ordinary" work in the ESV and NLT, and "not work at your occupation" in the NRSV-UE. Full cycle means that Lucifer's laureate LSB, with identified (vicar) lordship and slavery, is introduced just in time on the road back to medieval enslavement under the dictatorship of theology. In Lev 23/6 in the KJV it is about D-G predestination, evil for good, but no longer having any such meaning in the world of modernism. It is a combination of two nouns, about "work" מלאכה and the "servile" עבד nature of the verb to "do" עשׂה.

Lev 23:8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein*.

Lev 23:8 וְהִקְרַבְתֶּם אִשֶּׁה לַיהוָה שִׁבְעַת יָמִים בַּיּוֹם הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃ ף

Now a crosscheck of Lev 23:8. Do you see that repeated recycling and backsliding is how the word "do" here repeats itself in Luke 23:34, and how theological Christendom made itself the proof-maker of senseless ritualism? In this backsliding, paradigmatic sequence does uprooting remove all causal linking of NT/AD to OT/BC conditions, and there is no longer any reason to associate thanksgiving with the weekly rest, no primarily mental link between labour and rest, which in its uprooted, deistic and modernist form is a legalistic ritualism of no redemptive value. In the KJV is the word "servile" used in a canonical context of evil pro good and according to D-G predestination. In the NKJV and other modernist versions it is dumb text causing the readers to be just as uprooted and dumb as those making these bastard translations. Providential apostolic oversight in the KJV means using words with relevant meaning in their canonical context. Each stage is given contextual strength for the canonical Bible to reflect G-d's redemptive mission. Loss of canonical extremes, true definition, and proportions of faith (sense of reality), means that uprooting from the depth of the Hebrew kernel and fall from the third heaven are the same mental collapse leading to the modernist flow of meaningless words with no redemptive strength. Do you see where the hedonistic form of apostasy come from in Laodicea when an "ordinary" work week of no servile nature has reduced the day of rest to a worthless ritualism with no need for a truly thanksgiving worship? Do you see that the KJV is biographical according to the providentially preserved sense of reality, where the uprooted modernists are biographical according to man's blind hedonism? Modernist readers have no other reason to stop working and go to their eucharistic slaughtershouse because that is the ritual weekly routine the Bible seemingly mediates. It preserves the sinner on autopilot recommended as normative by the blind dictatorship of theology. In other words, there is no true connection between what the Bible actually says and what theologians make of it while fooling their servile worship masses to participate (therein) for the preservation of a legalistic 5% business as usual.

Before continuing, this is the place to repeat how the KJV uses the word "must" in this context in Lev 23:6. Modernist editors, with a legalistic mindset serving the dictatorship of theology, will typically agree on the prescriptive use of "must" at the end of Gen 4:7. In the NKJV the story is the same but done in a different way, dealing with first instance "must" in the KJV in Gen 17:13. Uprooting to theological legalism means that the NKJV preserved the prescriptive "must (be)" part but removed the descriptive "needs (be)" part as the canonical necessity behind the use of the whole phrase, "must needs be" in the KJV. This double, stressed necessity says, "must needs be circumcised" הִמּוֹל יִמּוֹל. The NKJV converts Gen 17:13 into prescriptive legalism in a way comparable to how other modernist committees do it at the end of Gen 4:7.

Lev 23:9 Predestination in D-G shall unveil the meaning of prophecy, and the meaning of providential preservation. This adds to what is said in context regarding the "servile" and the "must" to do in verses 6-8. Archived needs and meaning of "saying" preserved for the target priesthood is more relevant when the absence of "saying" is connected to the loss of meaning in the preceding verses. Do you agree that when the words lost their distinct meaning, and therefore, that the connection between the redemptive macro level

and the worded micro level, the global vs local in the Bible, was lost, the corresponding response heard from the copycats in the scholarly guild is that no word was distinctly preserved. Only general concepts following the macro story and the reading of longer sentences and paragraphs are preserved and can have meaning. This is one of the ways modernist copycats try to come around the fact that they are copycats with no apostolic authority on the Bible, and therefore have no competence to connect worded details at the micro level to that macro level. Uprooting and canonical fracturing explain the lost connection between the local and global, and micro and macro in modernist translations. Therefore has modernist editors no need for the meaning of sola Vau/And and "saying" in terms of preservation of archived meaning of text in its missional context.

Lev 23:9 And the LORD spake unto Moses, saying,

Lev 23:9 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃

Here is a test case for Lev 23:9 and all corresponding sola Vau/And sayings. Do you see why it is tempting to remove the comma before the first "saying" in Gen 1:22, to make it the on-the-fly-blessing-saying it is required to be in order to end man's recycling and become the final and continually blessing "saying" participle in Rev 21:9? Do you see the same in Lev 23:9, that loss of continued trinitarian communication, blessing saying, means the beginning of recycled deistic troubles? Do you see that in order to remove the true Bible and successfully push the world back into the medieval swamp, it would be a necessity to remove all history, reset all memory, and remove all the archived blessing words and hints in the Bible and have only a diluted substitute available?

One more test on archived saying relevant for T's target priesthood. Do you see that the providential English KJV is such a good children's book, that it aligned the predestined task of restored sayings for the target priesthood to aling themselves with Hilkiah, called by name according to the restored key of knowledge in his day (2 Ki 22:7-10)? This type connections is the most funny part of KJV sayings to poke in the eye of modernist editors in the scholarly guild. In the KJV is 2 Ki 22:8 a sola Vau/And saying beginning with how this treasure was rediscovered. In the papist NABRE it begins with denying sola Vau/And, and instead saying how it would be communicated top-down from the hierarchy. In the KJV 2 Ki 22:8 begins and ends with sola Vau/And communion. In the NABRE it begins and ends in total denial of true meaning and means of communion.

Lev 23:10. In the Hebrew and KJV the phrase, "When ye be come" כִּי־תָבֹאוּ into the land, originates with the Passover in Exo 12 (verse 25). Prophecy, predestination, pass-over, and promise share the organic composition in P. In the primarily mental Hebrew and KJV is the trinity the background for birth, becoming, and alive being in the land. Beth B is both building block and entrance point, but in the deistic NKJV is "be" gone. It is a different story with only a physical landscape and only the exterior is relevant.

Lev 23:10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:

Lev 23:10 דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי־תָבֹאוּ אֶל־הָאָרֶץ
אֲשֶׁר אֲנִי נֹתֵן לָכֶם וּקְצַרְתֶּם אֶת־קְצִירָהּ וַהֲבֵאתֶם אֶת־עֹמֶר
רֵאשִׁית קְצִירְכֶם אֶל־הַכֹּהֵן׃

Here is a test case for the implicit in Lev 23:10. Do you agree that T's target means to make alive the body of Christ in Ezekiel's valley, called T(his) bone and body members from the first This in Gen 2:23? Do you see that in terms of alpha and omega conditions is Satan's prostitute body in the apocalypse a borrowed body founded in Gen 2:23? Do you see how the papist NABRE committee turned alpha and omega against each other and tried to convert the temporal, anti-Copernican Gen 2:23 into an eternal composition of vicar body members? Remember that it is equally important to know where a text is coming from as what it tries to communicate. Remember also why the modernists want to get rid of the KJV because of its jot and tittle accuracy level, and therefore that the essential ongoing counter-reformation all the way since the 1500s has been about texts and mission, just as the true reformation was and still is about text and mission.

Lev 23:11 Next Exodus reference. First a reference to Exo 12 and the Passover in verse 10, and now a reference to Manna, omer and ephah in Exo 16. Lev 23:11-16 is also the place for predestination pointing to revival, first fruit, and the morrow after the Sabbath. Here it is called "sheaf" **עמר**. In Exo 16 it was called "omer" **עֹמֶר**, the same vocals.

Lev 23:11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

Lev 23:11 וְהֵנִיף אֶת־הָעֹמֶר לִפְנֵי יְהוָה לִרְצֹנְכֶם מִמָּחֳרַת הַשַּׁבָּת
יְנִיפֶנּוּ הַכֹּהֵן׃

Lev 23:15 Predestination read as parable storytelling means that not much of missional value would be achieved until the sola S meaning of the reformation is accepted.

Lev 23:15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

Lev 23:15 וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר
הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה׃

Here is a test case for Lev 23:15. This is a foretaste of Issachar's Jubile in Lev 25. First how the nominated Ye party here is predestined for the missional, objective You to do as called from Lev 25. Next point for the readers to sort out is that to keep track of these things has no other foundation than to keep "counting" **ספר** by the first "book" **סֵפֶר** in Gen 5:1. These details about the day after the Sabbath must come together for the same reason in the Jubile in Lev 25 and in the Words of Jesus in John 15. Issachar's vanity lines up with what the Word in person said could not be done without him. Here is the essential split between the reformation Bible and the counter-reformatory bastards in the

other extreme. Do you see that the essential Ye vs You-counting the KJV initiates in this verse by staying with the Hebrew text is turned on its head by rearranging the details as done in the papist NABRE until it ends with a fully non-anthropological calendar time? Do you see that how the NABRE speaks of "you" at the end follows the ideology of the devil's business where man has no other objective than to be kept busy with something? Do you see what this has to do with producing distraction and keep the masses occupied with something for the deceitful establishment to be free to impose antichrist's agenda 2030? Do you see that the Hebrew and KJV build up this verse from start for a distinct ending, but the NABRE does the opposite to fool the readers to begin something that is planned to never end? Codex Satanicus and the ruling ideology behind all the counter-reformatory translations published upon Dung hill have no other role than to keep the masses occupied and distracted, and the devil's business going.

Lev 23:19 Remember verse 7 and the purgatorial product called "x number of days ye". Here is the corresponding Bn aging factor used about first fruit, of the first change, or of the "first year" בני שנה. Remission of sin would rename Reuben to Re-ben, revived between Asher and Issachar. As seen here in the KJV is the timed, purgatorial phrase, "Then ye" a universal statement covering all possible lengths of duration in agreement with the equally universal Bn number of change.

Lev 23:19 Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

Lev 23:19 וַעֲשִׂיתֶם שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת וּשְׁנֵי כְבָשִׂים בְּנֵי שָׁנָה לְזֶבַח שְׁלָמִים:

Lev 23:21 Next instance "servile". Enslavement and servile work is predestined to end with the awareness of the bony "self-same" day repeating Noah's entrance into the ark and into liberty. Lev 23:21 repeats the story, "in the selfsame day" בעצם היום, same wording and vocals in both verses. Again is the KJV reference to the kernel, *therein* not found in the NKJV, but is changed to a timed and exterior, "*on it*".

Lev 23:21 And ye shall proclaim on the selfsame day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein: it shall be* a statute for ever in all your dwellings throughout your generations.

Lev 23:21 וּקְרָאתֶם בְּעֶצֶם הַיּוֹם הַזֶּה מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־ מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ חֻקַּת עוֹלָם בְּכָל־מוֹשְׁבֹתֵיכֶם לְדֹרֹתֵיכֶם:

Lev 23:25 Next canonical "servile work *therein*" in the KJV changed to non-canonical "customary work *on it*" in the NKJV.

Lev 23:25 Ye shall do no servile work *therein*: but ye shall offer an offering made by fire unto the LORD.

Lev 23:25 כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ וְהִקְרַבְתֶּם אִשֶּׁה לַיהוָה: ס

You should ask yourself what the missional purpose of the Bible is when the message and the terminology is no longer redemptive, but is more like a history book describing daily occupations, customs, and the regular schedule of the work week.

Lev 23:28 Next reference to Exodus is the complete standstill in Exo 14. Predestination indicates that the end of servile work in Exo 14:13-14 begins with the background called "serve" עבד stated two times in Exo 14:12. This is (non)-conditional "work" מלאכה.

Lev 23:28 And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the LORD your God.

Lev 23:28 וְכָל־מְלָאכָה לֹא תַעֲשׂוּ בְּעֶצֶם הַיּוֹם הַזֶּה כִּי יוֹם כִּפֻּרִים הוּא לְכַפֵּר עֲלֵיכֶם לִפְנֵי יְהוָה אֱלֹהֵיכֶם׃

Lev 23:29 The rest of the (non)-conditional story in verse 28. With no redemptive basis for "servile work" as indicated by modernist changes in the preceding verses, this verse will have no redemptive meaning. It would simply be a day off work.

Lev 23:29 For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people.

Lev 23:29 כִּי כָל־הַנֶּפֶשׁ אֲשֶׁר לֹא־תְעֻנֶּה בְּעֶצֶם הַיּוֹם הַזֶּה וְנִכְרְתָה מֵעַמֶּיהָ׃

Lev 23:30 What predestination, purgatory, pottery, prophecy etc., have in common in this case is Issachar's vanity. Coming to this future point and continuing with no change would be a move beyond remedy BC, and to have made Christ of no effect AD. Man is brought to the redemptive finish line where he retrospectively has received more than the needed education to make up his mind and move on freely from there. But continued apostasy throughout the apocalypse is a perpetual form of morally depraved vanity and episcopal infantilism going on beyond the last warning in Rev 18:4. Notice how deism is referenced to THAT benchmark as the standard contributor to bloodlined issues.

Lev 23:30 And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people.

Lev 23:30 וְכָל־הַנֶּפֶשׁ אֲשֶׁר תַּעֲשֶׂה כָל־מְלָאכָה בְּעֶצֶם הַיּוֹם הַזֶּה וְהַאֲבַדְתִּי אֶת־הַנֶּפֶשׁ הַהִוא מִקֶּרֶב עַמָּהּ׃

Lev 23:31 Behavioural "manner of work" was introduced in Exo 12 (verse 16) as a part of man's behaviour pattern in need of salvation from self. Manner of things, or nature of things, left unchanged until the end of time, would be a morally depraved condition with no end. Predestination indicates that man's behavioural "manner of work" מלאכה is a part of the book of (human) nature. A sinner on autopilot becomes his own biographical "messenger" מלאך to be unveiled as self-discovery for insight in matters of human nature and behavioural manner. This is target stuff for the anthropological Bible reader.

Lev 23:31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

Lev 23:31 כָּל־מְלָאכָה לֹא תַעֲשׂוּ חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בְּכֹל מוֹשְׁבֹתֵיכֶם׃

For a crosscheck of Lev 23:31, it should be read together with verses like 2 Sam 11:19 as a case study why the Bible is partly made for prophetic self-fulfilling. Whether it says matter, manner, or behaviour is more or less irrelevant. Matters of war and peace speak of the motives and behavioural manners in war and peace. When the Bible has emptied itself in terms of prophetic information regarding human nature, then may peace and the end of time be expected together with the gospel kingdom. Words are given in context and they contribute to the redemptive context. Lev 23:31 and 2 Sam 11:19 combined are very much the essential prophetic Bible. For Naphtali to come to terms with his own life struggle as a perpetual wrestler, would be to know the book of (human) nature following his soul as a working biographical messenger built into his own person. Whether it says collective war or personal wrestle in 2 Sam 11:19 is the same problem in person. G-d's fulfilled prophetic Bible mirrors sufficient insight into the person and problems of self. With manner of work and how that is messaged in person, the Bible says that guys like Bezaleel and Doeg were all called by name according to their behavioural deeds. The Hebrew root is the same carrier of manner and messaging, which literally explains what Paul meant by working out (the manner of) your salvation by fear and trembling.

2 Sam 11:19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

2 Sam 11:19 וַיְצַו אֶת־הַמַּלְאָךְ לֵאמֹר כְּכַלּוֹתְךָ אֵת כָּל־דִּבְרֵי הַמִּלְחָמָה לְדַבֵּר אֶל־הַמֶּלֶךְ׃

Lev 23:32 Next step. Predestination is about the imposed purgatorial pain prophesied to end by awareness of G-d and self. Whether the contrast to rest is labour, wrestle, war, or any other form of affliction, are all aspects of the same redemptive development.

Lev 23:32 It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye celebrate your sabbath.

Lev 23:32 שַׁבַּת שַׁבָּתוֹן הוּא לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם בְּתִשְׁעָה לַחֹדֶשׁ בָּעֶרֶב מֵעֶרֶב עַד־עֶרֶב תִּשְׁבְּתוּ שַׁבַּתְּכֶם׃ ף

For more background on Lev 23:32, one of the points made is that the yellowish nature of sin is an "afflicting" ענה contributor to the judicial story when the Bn ageing factor wears itself down during formative "years" שנה of "change" שׁנה. Here it is a must to see how predestination makes itself a prophetic messenger in its own right. One helpful text is Exo 22:23 on the yellowish nature of affliction, ageing, and lived messaging.

Exo 22:23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;

Exo 22:22 אִם־עַנֵּה תְעַנֶּה אֹתוֹ כִּי אִם־צָעֹק יִצְעַק אֵלַי שָׁמֹעַ אֶשְׁמַע צַעֲקָתוֹ׃

Here is what predestination says about purgatory, pottery, and the partly self-fulfilling nature of the Bible, combining what verses like Lev 23:32 and Exo 22:23 say, and what the whole Bible boils down to in terms of predestined pottery leading to self-discovery and therefore to a self-fulfilling end of time. Do you see that in Esau's Edomite Gen 36, where man has no other horizon before him than to work himself to death with little or no hope of improvement, there appears one of the reliable messengers of manner and matter named, Anah עֲנָה, always ready to "testify" עָנָה (cf. Deu 19:18, 1 Pet 3:15) regarding the matter of "affliction" עַנֵּה (cf. Exo 22:23) instituted as a manner of work beginning with the partly self-fulfilling pottery of Lamech, Adah, and Zillah in Gen 4. Predestination, purgatory, pottery etc., would in time unveil the inner work of prophetic self-fulfilling, which means that the priesthood of unbelief would not forever be able to deceive and harass the remnant priesthood of believers. Processed manner of work says that the prophetic Bible will take man to a point of awareness where blind determinism will change to free-will continuation in redeemed awareness of G-d and self. In other words, do you see that 1 Pet 3:15 is no reliable testimony until things processed all the way to the end become Anah's fully exercised and reliable "always" in 1 Pet 3:15 read and founded by first instance "(not) always" in Gen 6:3?

Lev 23:34 Do you agree that the only way Succoth סֻכּוֹת and the "feast of tabernacles" חַג הַסֻּכּוֹת will be manifested requires the word, "saying" in this verse to be the same unified message from all parties involved, first all the children of Israel, then the whole world? In other words, do you agree that the word, "saying" in this verse indicates that the only way the Bible will be fulfilled is by the readers beconing that Word and saying in person? Do you see that every time the theologians insist that the Bible is only about G-d revealing himself, they do literally hinder the Bible's message from fulfilling? Do you see how removing "saying" in the NIV, NABRE etc., serves the vicar form of one-way communication, manipulating the text to silence the voice of the children of Israel? This is the first time the "feast of tabernacles" is mentioned. Canonical development in D-G says that predestination is the only valid qualifier, requiring a full sequence ending with the confessional, seventh-month malefactor "this" זֹה on display. As seen in the NABRE, it is hard for some to accept this plain text that it is a feast "unto the LORD".

Lev 23:34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD.

Lev 23:34 דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה חַג הַסֻּכּוֹת שִׁבְעַת יָמִים לַיהוָה׃

Lev 23:35 In the Hebrew and KJV about the predestined end of slavery and servility. In the KJV the canonical form of predestination makes it clear that the redemptive mission of the Bible is to liberate the world from customary habits and ritual vanity modernist committees prefer continued. After some verses on the manner of work, it is now back to servitude and the servile nature of things done pro and pre-destination. D-G and all the unstated "evil" behind "good" in Rom 8:28 is built into the manner of servitude in the law of Moses. Again the Bible divides itself in two by an inner "*therein*" in the KJV, and a timed, exterior "*on it*" in the NKJV. The KJV combines processed calendar time with why it would lead to that inner sphere *therein*. In the NKJV it is dumb text with no such missional distinction. Notice that when things are uprooted, as in the NKJV, the ending of this verse points back to the calendar and the equally timed beginning. In the KJV is the ending referring to the manner of holy convocation, two different stories. Do you see that in the Hebrew and KJV is the missional point Alive Being *therein*. In the NKJV it is a period of time without Doing. With no prophetic horizon, it is only a local story. Real predestination explains how the local wording is grounded in a much longer plan to end man's servitude.

Lev 23:35 On the first day *shall be* an holy convocation: ye shall do no servile work *therein*.

Lev 23:35 בַּיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃

Lev 23:36 Six instances of "servile" in Lev 23 make this the last one. The other six instances are found in Num 28-29. In this verse it is even clearer that "*therein*" at the end in the KJV refers to the "solemn assembly" **עצרת**. But in the NKJV it refers to the calendar, or maybe the NKJV as a potter wants to reshape the solemn assembly itself.

Lev 23:36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it *is* a solemn assembly; *and* ye shall do no servile work *therein*.

Lev 23:36 שִׁבְעַת יָמִים תַּקְרִיבוּ אִשֶּׁה לַיהוָה בַּיּוֹם הַשְּׁמִינִי מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְהִקְרַבְתֶּם אִשֶּׁה לַיהוָה עֲצֶרֶת הִוא כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃

Lev 23:40 Predestination is D-G's reason for first instance "rejoice" שׂמח in the KJV.

Lev 23:40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

Lev 23:40 וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר כַּפֹּת תְּמָרִים וַעֲנַף עֵץ־עָבֹת וְעַרְבֵי־נָחַל וּשְׂמַחְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם שִׁבְעַת יָמִים׃

A test case for Lev 23:40. Do you see that the expected change of priesthood to come in Rev 20:6 is a change from sorrow and harassment before vicar lordship, to the changed condition, saying, "and ye shall rejoice before the (true) Lord" וּשְׂמַחְתֶּם לִפְנֵי יְהוָה? Here is the actual difference where the prophetic KJV speaks of real predestination, and the modernists have only a local story. Do you see that the way predestination speaks of the end in the KJV, beyond Rev 20, means forever, not a period of seven days but that G-d is the same G-d all days through the week forever? Do you see that in the NABRE is this manipulated to make it a time period of mirth to last as short as possible? In the KJV is the local combined with the global according to the redemptive growth potential. In the poor NABRE it is only dumb text and a local story. Notice also how the NKJV and NASB imposed "for" at the end to destroy the prophetic canon and the everlasting. The KJV is true to the fact that the feast of tabernacles always was a part of the Bible's unfulfilled future. In modernist form it means to abort G-d's prophetically planned end of the canon, for a shortlived mirth before everything goes to hell under the dominion of antichrist, the vicar of Christ. In agreement with the ending of this verse in the Hebrew and KJV, the end of it has no other interpretation than the everlasting. In the KJV must the local agree with the global, and the textual must agree with the missional. Whatever is called feasts of the Lord and holy convocations from verse 37, is a distant future until the feast of tabernacles is established. Upon his day at the end of Lev 23:37 is a pointer to the predestined Lord's day in Zech 14, but only a local "its day" in modernist form.

Lev 23:41 Feasts and "celebration" חג were introduced in verse 32. Here is the second instance and parallel to the reason for the predestined "rejoice" finally to fulfil verse 40. Just like verse 40, when all things are established as foretold in the Hebrew and KJV, it will be a lasting seven-days continual Lordship all the way. Also here did the NKJV and NASB impose "for" seven days to abort the planned everlasting ending of the canon. Nothing is fulfilled before everything is fulfilled.

Lev 23:41 And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.

Lev 23:41 וְחַגֹּתֶם אֹתוֹ חַג לַיהוָה שִׁבְעַת יָמִים בַּשָּׁנָה חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בַּחֹדֶשׁ הַשְּׁבִיעִי תָּחֹגּוּ אֹתוֹ׃

Lev 23:42 How G-d's predestined Succoth ties in with Beth B and THAT canon. Within the context of the canon is it impossible to separate the meaning of "nativity" אזרח from the meaning of revived זרח reality. The closer to that singular absolute, the more absolute unity between nativity and revived sense of reality.

Lev 23:42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

Lev 23:42 בַּסֻּכֹּת תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל־הָאֶזְרָח בְּיִשְׂרָאֵל יֵשְׁבוּ בַּסֻּכֹּת׃

Lev 23:43 Exactly, T's target is about that generation and that awareness. Predestination or pottery, is a "made" lingual parallel.

Lev 23:43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

Lev 23:43 לְמַעַן יֵדְעוּ דֹרֹתֵיכֶם כִּי בַסֻּכּוֹת הוֹשַׁבְתִּי אֶת־בְּנֵי יִשְׂרָאֵל בְּהוֹצִיאִי אוֹתָם מֵאֶרֶץ מִצְרָיִם אֲנִי יְהוָה אֱלֹהֵיכֶם׃

Lev 23:44 Chapter end. Sola Vau/And anticipates the teaching Comforter saying what Moses could not communicate as a stand-alone person.

Lev 23:44 And Moses declared unto the children of Israel the feasts of the LORD.

Lev 23:44 וַיְדַבֵּר מֹשֶׁה אֶת־מֹעֲדֵי יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל׃ ף

Lev 24:1 Standard chapter intro with the typical lost details in the NIV, NABRE etc. In the context of sola Vau/And, a reading Berean brain wants to add two extra commas for emphasis: And, the LORD, spake unto Moses, saying. The same extra would be added in Rev 19:13: And, he, was clothed . . .

Lev 24:1 And the LORD spake unto Moses, saying,

Lev 24:1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃

Lev 24:2 N-A and beaten bloodlined reality. To be brought to this stage is aiming at no more dis-continuation and no more "not always" (cf. Gen 6:3). Jubile in Lev 25/8 has no more value than processed reality until and beyond Lev 24/7. T's target, That (specific) they, explains the rest of this verse and is required in order to build canonical reason into the rest of it. Command and causation follow the categorical C from the first to the last word as translated in the KJV. Missional momentum beginning with Asher's launch pad requires strength built by causation from the past. Man's historical past, or his ignorance of it, is his governing rudder into the future. Be therefore aware of the future chaos made by historical whitewashing and preterists denying the historical Apocalypse, because they do not want the world to know the medieval Lackland 1.0, where things came from, in order to bring the masses into the future chaos of Lackland 2.0. Oil and salt are two ways of preservation the modernists have only diluted fragments of.

Lev 24:2 Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.

Lev 24:2 צַו אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד׃

Tests to do in Lev 24:2. Do you see that with the canonical fracturing coming with the modernists, the missional pro- fueling the word "for" has lost its value? Do you see that in the anthropological Hebrew and KJV is this purgatorial beating about Baptist reality, but in the uprooted NKJV it is about some dead fruit trees. From here to the enlightened mountain top in Matt 5, the KJV speaks canonically of people. In the NKJV it is about

dead things according to Leviticus as a mute book. The apostolic KJV brings out what theology and modernism cannot mediate. NKJV readers may think that anointing means to move around with an oil can and sprinkle physical fruit trees, and they may think that beating is a sevice done for the trees instead of a service pro-enlightenment. They have no reason for connecting Lev 24 to Isa 53, and the anointed Messiah to the phrase, I am the light of the world (cf. John 8:12, 9:5, 12:46). In the concrete ritualistic mindset the NKJV promotes does text and mission drift away from reality into religious fiction.

Notice how the NKJV is messing with the Hebrew text details and provides a cover-up by deviating from the essential Hebrew syntax. The NKJV says, "olives for the light" instead of the Hebrew and KJV, saying, “beaten for the light” כתית למאור. This is not only evidence of editorial incompetence in theology and modernism, but how text is obscured by vicar minds destroying the missional by messing with the textual, the same in the NASB, NIV, NABRE, ESV, CSB, NLT, NRSV-UE, NET Bible etc., theological olives instead of anthropological beating. Following the drift-away pattern, it was still “beaten for the light” in the RV/ASV, but from the RSV it was changed to “olives for the light” as today’s modernist means of deception say by scholarly consensus. The main point with apostolic oversight demonstrated in the KJV, is that the introductory Hebrew details, “oil olive pure” שמן זית זך, are of lesser importance in terms of word order and could therefore be translated as done in the KJV. Thus, while exercising apostolic authority, KJV oversight means to expose that theology and modernist committees have no competence on the original text and mission and no discerning capacity to distinguish details of significance from details of lesser importance. Be aware that when modernist committees run into the concrete, they remove the Bible’s shadow story of future things to come, which explains why such deistic translations have no missional dimension with a real prophetic horizon. Modernist committes have proven that they do not understand the KJV’s jot and tittle accuracy level and protective apostolic oversight built into G-d’s prophetic program of providence and preservation.

Hebrew details are helpful to establish some of the purgatorial point in Lev 24:2, saying, ”that they bring unto thee” ויקחו אליך. Do you see how the paradigmatic C/K in this case prepares to line up with the corresponding K, “ meet for repentance” in Matt 3:8? Do you see that T’s causal target is the same in Lev 24:2 and Matt 3:8? Do you see that when the true Bible and its prophetic horizon collapse by modernist editing, the changed story means that “bring unto thee” is no longer about T’s target requiring its canonical standard, but to bring some physical fruit to a local and physical Moses? Do you agree that instead of saying that without me ye can do nothing (cf. John 15), it is equally valid to say that a preserved continual time end requires the sola S Ally built into it? Do you see why con-tin-u-ally is built with 4+ syllables just like all other generational problems where antichrist wants to sneak in with a “helping” hand towards the end, just like the conspiring establishment of Eliashib allied unto Tobiah in Neh 13:4?

Lev 24:3 Be aware of the prophetic implications of the deterministic Shall, and how that works in syntactic order in the anthropological KJV. This is how the Bible divides itself

by priesthood. In the Hebrew and KJV the point is that to have arrived in Asher and to be unveiled there, is to have come to the point of convicting awareness. Word by word from start, the point is how each word builds convicting strength by unveiled reasoning and how that leads to the deterministic "shall" bearing its convicting weight upon Aaron to do from Asher's watershed what could never be done before that. Do you see that the modernist NKJV tries to orchestrate an anti-Copernican reality by liberating Aaron from the weight of the deterministic Shall? Notice that the point when the theologians took themselves out of the redemptive equation, they followed the reverse logic, not that this deterministic Shall should bear its convicting weight upon Aaron, but that he is liberated from such by gaining a hierarchical upper hand and becoming governor of Shall, instead of being governed by it. KJV/NKJV profiling in this case captures what the reformation was about, convicting the vicar priesthood, or giving them a hierarchical position where they could use deterministic conditions and forward and impose them upon the masses. Be aware why the modernists do not want a specifically preserved syntax where each word has been preserved with a distinct meaning. Just like theological and Confessional Christendom under 5% administration, the counter-reformatory committees want Aaron presented as inquisitorial convicter instead of being the convicted.

Lev 24:3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations.

Lev 24:3 מִחוּץ לְפָרֹכֶת הָעֵדֻת בְּאֹהֶל מוֹעֵד יַעֲרֹךְ אֹתוֹ אַהֲרֹן
מֵעֶרֶב עַד־בֹּקֶר לִפְנֵי יְהוָה תָּמִיד חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם׃

Just like verse 2, the KJV demonstrates apostolic oversight authority in dealing with the details, saying "shall order it Aaron" **יערך אתו אהרן**. The KJV reorders the words as needed to make the convicting point the counter-reformatory NKJV, NASB etc., do not want to see in print. Here is how to translate according to perfected hypocrisy. In the KJV it says how things are arranged **יערך** and translated according to the grammatical imperfect "shall be" about a yet unknown and unfixed future. In the NKJV and NASB it is dealt with as a past perfect with Aaron given a perfected position with priestly rights to be in charge as a stone-throwing accuser and convicter. Here is the twist. Do you see that this means a founding, vicar Lev 24/7 order in Asher preparing for a corresponding Jubile in Lev 25/8 soon to prove itself to have believed in vain? The KJV translates BC text in AD context. Modernist committees are stuck in a hopeless past. Again, no change in the RV/ASV. These hopeless changes came in increasing numbers with the RSV.

Lev 24:4 Here it continues. A pure candlestick in the KJV, and pure materialism in the NKJV and NASB. In G-d's redemptive plan, time end means a continual Lordship from there. In the papist NABRE the other extreme is a timed regularity.

Lev 24:4 He shall order the lamps upon the pure candlestick before the LORD continually.

Lev 24:4 עַל הַמְּנֹרָה הַטְּהֹרָה יַעֲרֹךְ אֶת־הַנֵּרוֹת לִפְנֵי יְהוָה תָּמִיד׃ ף

Here is the test case for Lev 24:2-4. Do you see that how the deterministic Shall is used in verse 4 is harmless compared to verse 3? In verse 3 it is far more critical since that is the place where antichrist's vicar order would establish the dictatorship of theology over the poor souls in verse 2. While the inquisitors did the beating of the people, would other groups do the whitewashing of the text to be about beaten olives.

Lev 24:8 In extension to all the Baptist beating taken in the first verses, here is another Lackland example why the papist NABRE committee wants to avoid the word "take". By apostolic use of italics the KJV says, "*being taken* from the children" **מאת בני**. Levitical continuation means to illegally have secured the "right" to plunder the people. Just like the Douay OT said, "being received of the children", the present NABRE wants to preserve that distance to the reformation by saying, "on behalf of the Israelites". They are willing to manipulate the text to come around the unwanted historical reality. In the context of Lev 24/7 reasoning, the Likewise dimension in Lev 7 means that the papist NABRE committee wanted to avoid the stigma following the word, "trespass" in Lev 7 for the same reason as avoiding the Lackland "*being taken* from the children" in Lev 24.

Lev 24:8 Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

Lev 24:8 בְּיוֹם הַשַּׁבָּת בְּיוֹם הַשַּׁבָּת יַעַרְכֶנּוּ לִפְנֵי יְהוָה תָּמִיד מֵאֵת בְּנֵי־יִשְׂרָאֵל בְּרִית עוֹלָם:

Lev 24:17-21 Likewise in Lev 24/7. A real malefactor beating means that all the Beth B stuff accumulated as divorce billing through this verse must be released for feedback at the end. "So shall it be done to him *again*" **כן ינתן בו**. Tamar's mafia business as an office of terror and horror operating as an instead-of proxy. Things done "for", serves as a substitute in evil pro good. Do you agree that because it is so hard to get this message through, it seems like a matter of endless pottery done "to" him while hindering any real effect "in him" **בו** ? It seems reasonable that Benjamin is the prototype in need of a cure in the last half here.

Lev 24:20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.

Lev 24:20 שֶׁבֶר תַּחַת שֶׁבֶר עַיִן תַּחַת עַיִן שֵׁן תַּחַת שֵׁן כַּאֲשֶׁר יִתֵּן מוּם בָּאָדָם כֵּן יִנָּתֶן בּוֹ:

Lev 24:22 Unity of faith, or one behavioural manner of law, means singularity in person and mission. Alignment requires that Asher's launch pad equals justification by faith.

Lev 24:22 Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I *am* the LORD your God.

Lev 24:22 מִשְׁפַּט אֶחָד יִהְיֶה לָכֶם כַּגֵּר כָּאֶזְרָח יִהְיֶה כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם:

Launched out of Asher מאשר equals launched out as justified משפט. Here is the test case for unity and singularity processed as justification by faith, mishpat, in Lev 24:22. Now at Asher's launch pad and the Baptist washpot at the door into the tabernacle of the congregation, do you see how this Hebrew verse nominates Ye in the KJV, and how the temporal Lamed were involved in all the pottery done "to ye" לכם, in ye, for ye, by ye etc., as a pro, all "for" the unifying glory of Christ? Do you see why antichrist, the vicar of Christ, would not approve a NABRE translation expressing things done in this way, pro, "for" כי the glory of true Lordship, and therefore removed that part? The NIV is one of the ecumenical supporters sharing this vicar ideology pro-antichrist at the end of this verse. Ecumenism is generally a manipulative ideology. In the anthropological KJV this verse gravitates around the colon, removed in the modernist translations since they have no connection between the processed order leading to the colon as a missional pro-preparing "for" the outcome after the colon.

Lev 24:23 A bloody chapter end at the door step into the Jubile in Lev 25/8. This repeats the first redemptive transition by faith out of the last verse in Exo 14 into the first Jubile in Exo 15. In the Hebrew and KJV is Lev 24:23 a substantive sola Vau/And transition. In the NKJV, NASB, NABRE etc., it is a timed alternative with no reason to expect any change for the better. Under Christendom's inquisitorial mafia regime, this may be read as a vicar launch pad into a continued, daily recrucifying slaughterhouse. Notice that the last part of this verse is a spectrum loaded with all kinds of obedience. The problem was never the text but interpretation and representation, which makes it so important to know where text and mission come from before dealing with it accordingly.

Lev 24:23 And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

Lev 24:23 וַיְדַבֵּר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל וַיּוֹצִיאוּ אֶת־הַמְקֻלָּל
אֶל־מִחוּץ לַמַּחֲנֶה וַיִּרְגְּמוּ אֹתוֹ אָבֶן וּבְנֵי־יִשְׂרָאֵל עָשׂוּ כַּאֲשֶׁר צִוָּה
יְהוָה אֶת־מֹשֶׁה׃ ף

Lev 25:1 Repeating Moses and mount Sinai in Exodus. In the shallow NKJV, NASB etc., it is about Moses upon a physical mountain. In the KJV it is about Moses in the realm of revelation. For a meaningful interpretation, the phrase, "Moses in (the) mount" משה בהר must be read as an idiom requiring all words read and interpreted together. Canonical fragmentation is demonstrated when the chain of words is broken up and read as individual lexical details. Then Moses is no longer within G-d's realm of revelation but a physical body upon a physical mountain, and his physical presence there and G-d's revelation to him there are two different stories with no immediate (mental) connection.

Lev 25:1 And the LORD spake unto Moses in mount Sinai, saying,

Lev 25:1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּהַר סִינַי לֵאמֹר׃

For extra context on the typical details missing in the NIV, NABRE etc., the totality of revelation means that full-scale cosmology requires all general and special revelation to be aligned and the book of nature causing mount Sinai to have a saying in its own right in the Hebrew and KJV, but no part of the fragmented story in bastard translations like the NIV, NABRE etc. It was taken into account that Sinai was a speaking mountain long before the speaking stones in Luke 19:40. It is the same in Lev 25:1 and Num 3:14, that cosmological conditions and conditions in general may speak much louder than words. Anyway, also according to the book of nature, would the cosmological and conditional speak in support of the particular revelation given to Moses. Words without conditional framing would be words out of context, just like the Messianic need without its Mosaic framing, which is the gospel without the convicting law. Revelation has no redemptive meaning and effect outside the framing, biographical, Beth B. The more the translated text deviates, as seen in the NKJV and NASB, and the more original details removed, as seen in the NIV and NABRE, the greater distance to the original text and mission, and that is only the textual part before taking into account that bastard bibles do not have the witnessing and confirming testimony of Jesus. Because the truth is not in them, there is nothing there for the trinity to work with and build convicting strength. Explicit details present in the KJV reveal the implicit about the partly deviating and partly absent details in the modernist bastards. “In” changed to “on” or “at”, is the fruit of uprooting from the truth, making such changes after the words had lost their distinct kernel meaning. So, do you see how this relates to the prepositional Beth B losing its substantive value, and is instead loaded with shallow, subjective, presuppositional bias?

Lev 25:2 Before coming to the explicit “jubile” section from verse 9, is Lev 25/8 loaded with homecoming details. Lev 25 is the one supreme majority share holder in the word “jubile”. When it ends in Leviticus 25, 27 the one extra instance after that is Num 36:4 where the daughters of Zelophehad got their inheritance, all modelled and canonically aligned with the first Jubile in Exo 15. The main concern is whether Issachar did believe and take G-d’s name in vain, since first person singular is about his father’s business..

Lev 25:2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.

Lev 25:2 דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־הָאָרֶץ
אֲשֶׁר אֲנִי נֹתֵן לָכֶם וְשָׁבְתָה הָאָרֶץ שַׁבָּת לַיהוָה׃

Here is the test case and the point of serious investigation in Lev 25:2+. Do you see that within the homecoming, Jubile context, one of the critical details here is how and why Ye were nominated for this particular transition from the nominated Ye to the missional objective following the homeland You object, which is first person singular’s business at home. Homeland inheritance came with a missional objective. Personal salvation and T's target so about the singular Thou. The collective and reformed, homeland objective is about the much greater collective, plural You. In the end, when the world turns itself upside down, it means that re-mission of sin is about Y. The confessional candlestick is given to a fully immersed and no longer so yellowish You with a re-formed objective.

Now the next test case for Lev 25:2 and the reason why Jesus did not speak only about himself when he referred to his father's business but a much more universal mission to follow first person singular. Do you see that when "I give you", it says that first person is not limited to what G-d did, but includes the responsible response from all first person singular universally as the common homeland objective given You? The Hebrew details say, "which I give (to) you" אשר אני נתן לכם. The next problem in time was that the temporal Lamed stood in the way as a hindering roadblock. Lackland roadblocking "(to) you" לכם is the same vicar lordship under temporal Lamed guardianship at the end, "un-to the LORD" ליהוה. Christ must literally undo all the roadblocking acts of antichrist, the vicar of Christ. Remember Jezebel: We cannot save ourselves. Jezebel's theological establishment accepts a personal saving part following first person singular, but not the collective and reformative response built into the same first person singular. First person is the lingual meeting point between the saving, deterministic part only G-d could do, and the reformative response G-d will do nothing about because it was always a matter of free will. First person singular requires the same two cooperative parties in unified agreement here and in Gen 6:18. Notice that uprooting from the anthropological canon to a theological substitute, "I give you", removes the responsible human element, and the remaining story is a one-way communication and action explaining all the lame conditions and the lack of true missional momentum in theological Christendom.

Lev 25:3 Repeating how things came to pass in process of time in Gen 14:1-4 again. A processed "six years thou" would no longer be the same thou by the "seventh year thou". It works the same way as the idiom describing "Moses in (the) mount". Purgatory would wear down the saints and make them ready for the seventh year/day of sabbath rest. A "six years" שש שנים process of "change" שנה incorporates all the subsidiary judicial pottery and formative process made standard in justification by faith, Mishpat משפט.

Lev 25:3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

Lev 25:3 שֵׁשׁ שָׁנִים תִּזְרַע שָׂדֶךָ וְשֵׁשׁ שָׁנִים תִּזְמֹר כַּרְמֶךָ וְאָסַפְתָּ אֶת־תְּבוּאָתָהּ׃

Lev 25:4 Next step. Uprooted from the purgatorial process of change in verse 3, it would be endless recycling with no changed outcome. If verse 3 does not lead man to the door into verse 4, then these details are meaningless. It is the same from start in Gen 14:1 to the end of Gen 14:4. Theology is a rootless substitute with no connection to real life. Lev 25:4 confirms the root in Gen 2:2 as (nothing) But in B in the seventh millennium.

Lev 25:4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

Lev 25:4 וּבַשָּׁנָה הַשְּׁבִיעִת שַׁבַּת שַׁבָּתוֹן יִהְיֶה לָאָרֶץ שַׁבָּת לַיהוָה שָׂדְךָ לֹא תִזְרָע וְכַרְמְךָ לֹא תִזְמֹר׃

Hebrew details in Lev 25:4 support the expected millennial end and its bridal outcome, "But/And in the year (of change) the seventh" וּבַשָּׁנָה הַשְּׁבִיעִת shall be a "sabbath of rest" שַׁבַּת שַׁבָּתוֹן. Notice why the KJV says, "sabbath for the Lord" שַׁבָּת לַיהוָה in agreement with coming into his rest in Gen 2:2. This is not a representative 5% "for" case comparable to what the modernist committees would impose in other verses. In the Jubile and in the homecoming into the seventh millennium, true rest means unity with G-d and the Jewish Israel, and it means the end of Christendom's vicar lordship.

Lev 25:5 First fruits and stuff "growing of its own accord" סְפִיחַ begin here as initiated by the missional objective. Some things would be beast-marked, and other things would be differently marked. So, the issue is whether Reuben was an occasion-seeker showing up in Issachar's harvest realm to exploit the expected, or alternatively, that he came as a revived and redressed ambassador of the truth.

Lev 25:5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is a year of rest unto the land.

Lev 25:5 אֶת סְפִיחַ קְצִירְךָ לֹא תִקְצוֹר וְאֶת־עִנְּבֵי נְזִירֶךָ לֹא תִבְצֹר שְׁנַת שַׁבָּתוֹן יִהְיֶה לָאָרֶץ׃

Lev 25:6 About the primarily mental dimension in the Hebrew and KJV, and an aborting flatland in the NKJV, NASB etc. Do you see that in the KJV, processed canonical reality leading into the harvest and Jubile realm, begins this verse with a need to pause and take in all the new impressions, but the modernist flatland the NKJV, NASB etc., make of it imposes a physical "*produce*" by conversion from the mental to the uprooted, exterior and physical? Do you see that when the kernel is lost and the prophetic horizon has been aborted, there is no fulfilled promise to take in and mentally process as foundation for a thanks-giving Jubile? This is how the KJV stays abstract, principal, and universal where the modernist committees run into the concrete of physical materialism. Do you see the KJV's primarily mental connection to Psa 23, aborted by invalid italics in the flatland of the NKJV and NASB? The Hebrew and KJV are saturated with balm for the soul absent in the dryland of concrete modernism.

Lev 25:6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

Lev 25:6 וְהָיְתָה שַׁבַּת הָאָרֶץ לָכֶם לְאָכְלָה לְךָ וּלְעַבְדְּךָ וְלַאֲמָתֶךָ וְלִשְׂכִּירְךָ וּלְתוֹשָׁבְךָ הַגָּרִים עִמָּךְ׃

Here is the test case for Lev 25:6. Do you see how Christendom's lack of true missional momentum begins with the missional objective limited to a physical You after removing the mental You? Do you see how this correlates with the theological rejection of sola S nutrition provided for the soul, where the theologians see nothing beyond filling their own physical bellies? In the KJV is homeland harmony a primarily mental state of rest. Theology stands in the way just like the roadblocking, temporal Lamed in this verse and

explains how the Bible divides itself by priesthood. Verses like this make you wonder how deep into apostate ignorance the theological establishment would sink before they began arguing that their shallow translations should have the quality of being successors and worthy KJV replacements.

Lev 25:7 More of the same, primarily a mental increase in the Hebrew and KJV, and a physical "produce" in the NKJV. Do you see that where the KJV begins with a primarily mental root cause, the NKJV deals with the symptoms and later consequences produced "thereof" in the KJV? Partly explicit and partly implicit, the KJV offers a spectrum of evidence and indications of a deeper root things grow out of, but in the sola Vau/And-denying NKJV there is no such deeper foundation for things to grow from and by. Also here the NKJV runs into the concrete and translates "for" ל at the end.

Lev 25:7 And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

Lev 25:7 וְלִבְהֶמְתְּךָ וְלַחַיָּה אֲשֶׁר בְּאַרְצֶךָ תִּהְיֶה כָל־תְּבוּאָתָהּ לֶאֱכֹל׃ ס

Lev 25:8 Preparing for Issachar's Jubile sequence from verse 9. Canonical fragmentation and infallible ignorance of world history was the outcome of never getting onboard with the sola Vau/And blueprinting of canonical history. Biographical reality regarding the Baptist Bible says, "and thou shalt number unto thee" וספרת לך. Real history is still a requirement to be counted and done by the "book" ספר. This is one of the instances where the KJV uses "space" ימ about processed proportions of reality translated "time" in modernist translations.

Lev 25:8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

Lev 25:8 וְסָפַרְתָּ לְךָ שֶׁבַע שַׁבְּתֹת שָׁנִים שֶׁבַע שָׁנִים שֶׁבַע פְּעָמִים וְהָיוּ לְךָ יְמֵי שֶׁבַע שַׁבְּתֹת הַשָּׁנִים תֵּשַׁע וְאַרְבָּעִים שָׁנָה׃

Lev 25:9 First instance "jubile" in the KJV begins in verse 9 as an intro to the form used from verse 10. First the alarming trumpet of the "jubile" תרועה in verse 9, then the alternative form used from verse 10, "jubile" יובל

Lev 25:9 Then shalt thou cause the trumpet of the jubile to sound on the tenth *day* of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

Lev 25:9 וְהַעֲבַרְתָּ שׁוֹפַר תְּרוּעָה בַּחֹדֶשׁ הַשְּׁבִעִי בֶּעָשׂוֹר לַחֹדֶשׁ בְּיוֹם הַכִּפֻּרִים תַּעֲבִירוּ שׁוֹפָר בְּכָל־אַרְצְכֶם׃

First test case for Lev 25:9 is about words loaded with meaning in the Hebrew and KJV, and empty words in modernist form. Do you see how the timeless Then is loaded with predestined substance to impose itself on Thou? Do you see how uprooting offloads this substantive weight in the NABRE, where a time-based textual narrative is translated? In the second half is the rest of uprooting, from being "in the day of atonement" in the KJV to a timed "on the day of atonement" in the post-war translations. The KJV differentiates between the essence and its frame. First a double Beth B, "on" the month seventh of the tenth" בחדשׁ השׁבעי בעשׂור, then the substantive reason why they were brought there, "in the day of atonement" ביום הכפרים, in the KJV how the principal "in" is framed by the subsidiary "on". In the modernist NKJV, NASB etc., it is only a repeated exterior "on". The corresponding point is how "Then shalt thou" relates to the weighty KJV story and how that weight is lost in the shallow modernists having no true canon and therefore no interplay between the subsidiary and the principal. For anthropological KJV readers, full Baptist immersion means to be therein, "in the day of atonement". For the uprooted modernists, their theological story is an infantile substitute. If you compare with Gen 18:1, theology and modernism have nothing beyond the physical temperature to associate with being "in the heat of the day."

Next point to be established through Lev 25 is how the jubile reflects what Ye since the early Genesis were nominated for as indicated in Lev 25:9. No true trumpet of the jubile will sound until all things agree. Then shalt Thou. Notice how the force of determinism colours how "shall ye" is done in the KJV, and how it is lost in the NKJV. Theology is an uprooted ideology trying to liberate itself from the deterministic "shall" as modelled by the apostolic KJV? Notice the processed head vs tail issue in the KJV. Theologians want themselves to be rulers of what shall be, as alternatively expressed in the modernist translations, instead of being ruled by what the Bible prophetically said shall be.

Lev 25:10 In the KJV is sola Vau/And required for holiness. In the NABRE is the vicar story a self-made way of doing it. Again it is what Issachar's realm is about in Lev 25 and Num 36. Issachar's jubile and the Bible's redemptive gospel mission are the reason why first instance "liberty" appears, and it is what the theologians perverted and turned into a Lackland under the dominion of antichrist, the vicar of Christ. What sola Vau/And and Ye were nominated for, is what the theologians rebelled against. In the NABRE has sola Vau/And no role in the "sacred", no role in making liberty, and no role in how to understand the meaning of homecoming. The vicar text is manipulated, it deviates from the canonical Bible, speaks in vain, and makes Christ of no effect.

Lev 25:10 And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

Lev 25:10 וְקִדַּשְׁתֶּם אֵת שְׁנַת הַחֲמִשִּׁים שָׁנָה וּקְרָאתֶם דְּרוֹר בָּאָרֶץ
לְכָל־יֹשְׁבֶיהָ יוֹבֵל הִוא תִּהְיֶה לָכֶם וְשַׁבְתֶּם אִישׁ אֶל־אֲחֻזָּתוֹ וְאִישׁ
אֶל־מִשְׁפַּחְתּוֹ תָּשֻׁבוּ׃

Now the test case for first instance "liberty" דְּרוֹר (redemptive release) in Lev 25:10. Do you see that since G-d's redemptive mission requires the reformative act of ending all theological control with scripture, the story of liberty and release in Lev 25:10 is the same sola S story repeated as the Word having "*free* course" in 2 Thes 3:1? Do you see that this particular KJV wording in 2 Thes 3:1 goes right to the core of the reformation and right to the core of the apostolic KJV as providential protector of the reformation, and why modernist bastards like the NKJV, NASB, NABRE etc., do not want to agree with such explicit use of redemptive words? Do you see that Lev 25:10 awaits the same outcome in 2 Thes 2:7, 3:1, the end of the scriptural restraint coming with theological administration and repressive control of scripture? Do you see that when the true target priesthood has been established, one of the reformative by-products coming with the 2x "return" is that the false missionaries running around with vicar business no longer will be able to continue but will be forced to return to where they came from? Notice that the counter-reformatory NKJV has masked the collective dimension in the last half of this verse, seen in the Hebrew and KJV? Theologians prefer translations with only personal and individual details where their favoured administrative dimension is hidden.

Lev 25:11 Do you see that in the canonical and anthropological KJV are the specifics of "that" referring to the words preceding it. In the uprooted, theological NKJV is "that" only a timed perspective couting a certain number of years? Notice that by following the Hebrew syntax, saying, "A jubile shall that year fifty" יוֹבל הוּא שׁנת החמשׁים "of change to be to you" שׁנה תהיה לכם, the KJV preserves how Mosaic framing and Messianic substance are linked. In the inaccurate NKJV and NASB it is only dumb calendar time and no more than that, not following the Hebrew syntax. In the KJV "that" perspective requires man's canonical past. In the modernist NKJV it is only a forward-looking calendar perspective. Notice the details, "A jubile shall that" יוֹבל הוּא. In the Hebrew and KJV is "that" הוּא a meaningful word in its own substantive right. In the NKJV is "that" a dead pronoun and stepping stone for the counting of fifty years. In the NASB, and even more in the NABRE, it is clearly stated that it is a numbered year of only ritual and ceremonial calendar value.

Lev 25:11 A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

Lev 25:11 יוֹבֵל הִוא שְׁנַת הַחֲמִשִּׁים שָׁנָה תִּהְיֶה לָכֶם לֹא תִזְרָעוּ
וְלֹא תִקְצְרוּ אֶת־סְפִיחֶיהָ וְלֹא תִבְצְרוּ אֶת־נְזִרֶיהָ׃

Lev 25:12 Layer by layer, first Abraham and the post-conversion and post-Gen 17 jubile in Gen 18, then Miriam and the first mosaic jubile in Exo 15, and Lev 25/8, Num 36/15. Issachar's canonical point made is that first person singular must be about some father's business, saying that Ye were nominated for the missional You object and objective. From verse 2, Lev 25 repeats the point made with Ye/You/Your" in Gen 3:1-5. The KJV follows a distinctly accurate wording, saying what goes on through the Hebrew canon.

Lev 25:12 For it *is* the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field.

Lev 25:12 כִּי יוֹבֵל הִוא קֹדֶשׁ תִּהְיֶה לָכֶם מִן־הַשָּׂדֶה תֹּאכְלוּ אֶת־תְּבוּאָתָהּ׃

Notice again how the KJV in the last half of Lev 25:12 follows a primarily mental story, where the modernists see nothing beyond a concrete produce. Do you see how the KJV in the last half indicates how to satisfy the mental and the lust of the eyes, gone in the material flatland the modernists are limited to? What is the meaning of that jubile in the first half if there is nothing of mental value to worship and eagerly suck up in the last half? Do you see how the Bible divides itself by priesthood? The KJV provides for G-d's mission and its eisegetical, target priesthood. Counter-reformatory mercenaries like the NKJV provide for a concrete lingual and mental flatland in need of a vicar interpretation office where the magistrates want to explain things they do not themselves understand, openly revealed by providential accuracy in the KJV. The KJV speaks primarily of the mental and primarily of the increasing proportions of faith. The modernists are occupied with the increase of concrete materialism. Uprooting explains why the primarily mental soil is absent in modernist translations. "From (out of) the field" מן־השׂדה "ye shall eat" תאכלו "the (primarily mental) increase thereof" את־תבואתה. With no mental dimension, the marked missional objective at the end is lost. The word "field" can be replaced with "wilderness", since they would not properly eat of it until they were out of these conditions. First being in there for contextual exercise, then retrospective eating. In the uprooted modernists it is only about farming and material produce, and no mental substance for Berean brains to meditate (chew the cud). Now the next test question for the first half vs the last half as translated in the KJV. Do you see that the way episcopal Christendom developed a substitute "jubile" became an exterior form full of ceremonial ritualism and materialism where the lack of true worship and thanksgiving reflects the absence of confessional reality? Exterior produce and materialism would be interpreted independent of the Bible's primarily mental foundation. Do you see that with no mental link between the first and the last half, the modernist committees have no need for the colon everything gravitates around in the KJV. It should be obvious that ritualism and carnal modernism in the first half serve the background for nothing beyond the material details the modernist committees make of the last half. In the KJV this colon was the same in 1611, 1769, and has been preserved.

Lev 25:13 More about Ye nominated for the You object and objective. In the KJV it is included how the target priesthood is called to a reformative mission, and therefore to push all apostates and imperialists back to where they came from. This is the collective dimension counter-reformatory mercenaries like the NKJV do not want seen in print and therefore notoriously translate as a strictly personal and individual narrative.

Lev 25:13 In the year of this jubile ye shall return every man unto his possession.

Lev 25:13 בִּשְׁנַת הַיּוֹבֵל הַזֹּאת תָּשֻׁבוּ אִישׁ אֶל־אֲחֻזָּתוֹ׃

Next missing link between the missional and confessional in episcopal Christendom is the canonical issue, What is this *that* thou hast done, regarding "this" זֹאת jubile. With no really confessional particulars, Christendom's ceremonial ritualism would bring the evidence why there never was any integration of true worship and thanksgiving with the pompous ritualism and ceremonies the last 2000 years, all for the glory of antichrist, the vicar of Christ. Notice how apostate committees like the NKJV relocate the substantive "this" meaning of a confessional and thanksgiving jubile, converted to ritual calendar time. Do you see that the way the NKJV destroys the collective dimension in the KJV, means no link from the jubile to the need for Christ in Matt 25:40, and no link from the solved problem in the jubile back to the root cause in Gen 3:13? It is revealing how bastard bibles like the NKJV remove the collective dimension in need of Christ and the target mission and priesthood as a theological masquerade to protect the establishment.

Lev 25:14 Jubile, or homeland rest and harmony, is G-d's way of life where personal autonomy is revived, restored and respected. No Lackland harassed by Satan's episcopal hierarchy would enjoy such a collective realm. Notice that the two KJV words, "ought" and "oppress" belong to the same semantic group of words as obligation, obedience, offence etc. This is how Satan's episcopal harassment regime would use binding oaths to force the people into submission. Pope and Magisterium would not be able to make merchandise of Lackland populations without having means to enforce obedience and submission. The Bible is provided to liberate, but the devil's theological establishment would use it as synergetic means to serve submission and the survival of the fittest. Be aware of the story saying that Issachar knew what "ought" to be done, which also means to know how the spirit of time operates and enforces evil ideas with binding effect. The phrase, "And if thou sell ought" וכי־תמכרו ממכר is a double statement on making sales and merchandise. It is like pimps and prostitute nations. All ruling pimps will need something whereby control is exercised over enslaved prostitutes. Mental slavery can be worse than physical chains. Oppression in the last half uses the first half "ought" as a lever to squeeze out the wanted. Verse by verse is Lev 25 collecting relevant contextual details as basis for the jubile and the redemptive release it is about. While especially the English-speaking UK and USA are among the first to face the counter-reformatory evils of theology and restored Lackland conditions, the KJV makes Lev 25 explicitly relevant as background for the last tribulation.

Lev 25:14 And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye shall not oppress one another:

Lev 25:14 וְכִי־תִמְכְּרוּ מִמְכָּר לַעֲמִיתֶךָ אוֹ קָנֹה מִיַּד עֲמִיתֶךָ
אַל־תּוֹנוּ אִישׁ אֶת־אָחִיו׃

Lev 25 :15-16 How to specify the process of time and oppressive increase of evil.

Lev 25:16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee.

Lev 25:16 לְפִי רֹב הַשָּׁנִים תַּרְבֶּה מִקְנָתוֹ וּלְפִי מְעֹט הַשָּׁנִים תַּמְעִיט מִקְנָתוֹ כִּי מִסְפַּר תְּבוּאֹת הוּא מֹכֵר לָךְ׃

Lev 25:17 In other words . . . what the jubile and redemptive release is about. One of the points the modernists have destroyed by converting “one” to a number, is how the true Bible makes “one” synonymous with singularity and therefore with peace. Pluralism is the oppressor of unity and singularity, not the other way around. As soon as all become singular One, there is no more plural another. One **איש** is an absolute and what all the “another” **עמית** parties are nominated for as a necessity for peace on earth. Nothing but T’s target in the last half continues what is indicated by the singular one before that.

Lev 25:17 Ye shall not therefore oppress one another; but thou shalt fear thy God: for I *am* the LORD your God.

Lev 25:17 וְלֹא תוֹנוּ אִישׁ אֶת־עֲמִיתוֹ וְיָרֵאתָ מֵאֱלֹהֶיךָ כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם׃

Lev 25:18 More collective Ye nomination. The KJV is prophetic and descriptive about a factual future when things (freely) shall be as stated. In the papist Douay and NABRE this is prescriptive legalism. Profiled KJV/XXX differences like this make it explicitly clear that peace on earth requires Satan’s episcopal hierarchy and the ruling dictatorship of theology to be abolished. Notice the indicator that peace depends on sola Vau/And being there, “and ye shall dwell in the land in safety” וישבתם על־הארץ לבטח. It is built into the story that by the end of a long oppressive struggle must the temporal Lamed eventually submit to the eternal Vau. The apostolic KJV gives sola Vau/And the role the copycat NABRE is not willing to but manipulates out of sight. It is so hard for a theologian to accept that no harmonious homeland landscape is possible independent of sola scriptura.

Lev 25:18 Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

Lev 25:18 וַעֲשִׂיתֶם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם וִישַׁבְתֶּם עַל־הָאָרֶץ לָבֶטַח׃

Lev 25:19 How the whole Bible is built according to Beth B having the homeland on the horizon. “And dwell in safety therein” וישבתם לבטח עליה. One of the points is that “upon therein” עליה is another way of saying Bn-i-Mn, or labour pro rest.

Lev 25:19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

Lev 25:19 וְנָתְנָה הָאָרֶץ פִּרְיָהּ וַאֲכַלְתֶּם לָשֹׂבַע וִישַׁבְתֶּם לָבֶטַח עָלֶיהָ׃

As seen in Lev 25:19, long before Moses began G-d's redemptive rescue operation, there was a need for liberty and a place of rest, to be sought for safety, Aliyah" עליה. One of the extra points here is how the last instance in Zech 12:3 makes the final tribulation the ultimate labourous burden as the contextual background for labour before entering into his rest. When all the earth has been "gathered against it" ונאספו עליה as stated in Zech 12:3, it is the final tribulation and how Y2K is the global version of AD. First that the redemptive drama AD would culminate with the sinner trying to eliminate his own saviour, and by Y2K how all nations would go against the Jewish Israel and would try to destroy G-d's redemptive missionaries after the failed first attempt, Holocaust. Thus, for vicar Christendom to stay in business, it was always on the agenda how to destroy the Jewish Israel. That is the background for the final tribulation and Armageddon after all the apostate affairs of historical Christendom through the Apocalypse. First instances of "safety" are found in Lev 25:18-19 as the basic context for G-d's redemptive jubile. Whether the Hebrew is spelled Aliyah עֲלִיָּה as one word about Jewish homecoming and ascent, going up to Jerusalem, or it is an ordinary ascent with a feminine suffix as in Lev 25:19, עָלֶיהָ, it is the same prophetic horizon and the same directional objective.

Lev 25:24+ More terminology associated with the jubile and G-d's redemptive rescue operation. Lev 25 is a majority share holder in using the words, redeem and redemption. Gimel and predestination say what "redeem" גאל and "redemption" גאלה have in store to be known retrospectively. Hindsight is for the eisegetical homeland priesthood.

Lev 25:24 And in all the land of your possession ye shall grant a redemption for the land.

וּבְכֹל אֶרֶץ אֲחֻזַּתְכֶם גְּאֻלָּה תִּתְּנוּ לָאָרֶץ׃ ס Lev 25:24

Now the test case for Lev 25:24. Do you see where 2 Cor 3:17 come from? Notice that sola Vau/And present there, in all the land, is the same sola And premise in Paul's letter. Do you see why Ye-nomination means a call to reform in Lev 25:24, to end the evils of ruling and binding man-made tradition? For more background on sin as BC educator on the AD need of salvation, Lev 25:24 is helpful background on the meaning of functional contradiction in NT. First "Now" (δὲ), then, instead of saying, "and (καὶ) where (οὗ)", the actual "and" (δὲ) means functional contradiction to get back on track after the years off track. How the Greek δϵ is used is one of the examples where the lexical is only the half story. Redemption requires two steps. First functional contradiction as a diagnostic and defining sola δὲ part, then the conjunctive sola καὶ as fulfilling redemptive remedy. Apostolic KJV oversight means for sola And to keep one eye on functional contradiction covered by the defining, diagnostic δὲ and one eye on the binding conjunctive καὶ.

2 Cor 3:17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

2 Cor 3:17 ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν· οὗ δὲ τὸ Πνεῦμα Κυρίου, ἐκεῖ ἐλευθερία.

Now one final test of Lev 25:24. Do you see that the first sola Vau/And in the Hebrew and KJV fuels the essence in all the other words to the end of this verse? Do you see that the way the modernists pervert sola scriptura, as seen by example in the NASB, is done by imposing a comma half way through, turning the rest into prescriptive legalism and self-made ambition? If you compare the NASB with the papist NABRE, you will find that the modernist comma is a shared ideology where the NASB makes itself one of the "protestant" mercenaries in the ongoing reverse to have sola scriptura replaced by self-made and work-based ideas. While working to manipulate providence, the modernists are destroying G-d's redemptive foundation vested in sola scriptura. Be aware that no man is more fit to know the canonical meaning of "rightly dividing" the worded canon (cf. 1 Tim 2:15) than Benjamin. In 1611 there was a comma after "possession" in this verse, but that was gone by the 1769 edition. Do you see that if the KJV should continue with extra punctuation, the 1611 comma would be complemented with a second extra comma after And, or alternatively, one single comma after "redemption", for the land, not like the self-made counter-reformers do it in the NASB, NABRE etc? Do you see what the devil's breach and billing of divorce business has to do with comma-separating "possession" away from "ye"? And, . . , Ye . . are the perfectly nominated couple. There is no difference from the Benjamite "And in all" **ובכל** here to the Pe possessor that filleth all in all in Eph 1:23.

Lev 25:26 Do you see what "none" has to do with the breach, the lack of No-Men, and the whole dimension following what no vicar priesthood could and would do? In the end and in retrospect, the only way is what each man collectively needs to do for himself after an endlessly corrupt history full of administrative infantilism.

Lev 25:26 And if the man have none to redeem it, and himself be able to redeem it;

Lev 25:26 **וְאִישׁ כִּי לֹא יִהְיֶה־לּוֹ גֹּאֵל וְהִשִּׂיגָה יָדוֹ וּמָצָא כְּדֵי גְאֻלָּתוֹ׃**

Here is the test case for Lev 25:26. Do you see where verses like Rom 3:23 come from? Notice how the phrase, "not to be to him (Vau)" **לא יהיה־לוֹ** describes benchmarked reality under the vicar lordship of the temporal Lamed. Do you see how Lamed became the chief orchestrator of "him" **וֹ** (third person malefactor singular) in need of Vau as the Word and the sacrificial Lamb to take his place, in his stead, as redeemer **גאל**?

Lev 25:27 The word "overplus" **עדף** has only one instance. Next, in the KJV is the first part of this verse about anthropological reality processed by time, but in the theological NKJV it is only calendar time. With no pain in process, there is no need for a redeemer.

Lev 25:27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

Lev 25:27 **וְחִשַּׁב אֶת־שְׁנֵי מִמְכָּרוֹ וְהֵשִׁיב אֶת־הָעֹדֶף לָאִישׁ אֲשֶׁר מָכַר־לוֹ וְשָׁב לַאֲחֻזָּתוֹ׃**

For more background on Lev 25:27, the Hebrew behind the part, “and count the years” וחִשַּׁב **את־שני** refers directly to the primarily mental Bible and the comparable story of counting the cost or calculating the ability to finish in Luke 14:28. This is what is lost by uprooting in the NKJV and other modernist translations. Lev 25:26-27 is one of the examples of an at least partly miscalculated case of Luke 14:28 leading to the mockery in Luke 14:29. Another example of such miscalculating mental effort is what Haman “devised” חָשַׁב against the Jews in Est 8:3, 24, 9:25. Whether it says “cunning” חֹשֵׁב work related to the making of the tabernacle in Exodus, or a not so competent Haman doing his “devise” in Esther, vocal changes make no fundamental difference. If refers to the same kernel of mental processing in both cases. For full internal reading of the logic in Lev 25:27, it begins with doing time ח and it ends with a restoring “return” שׁב. For educational reasons, doing time means things imposed to speed up the mental capacity to understand the process to restore true sense of reality. In the Hebrew and the KJV it is about how much imposed time and pain it takes to execute such a sale and the redeeming of it. In the uprooted NKJV, NASB, NABRE etc., there is no such known reality, only empty words about the period of time “since” the sale took place.

Lev 25:32-33 Some troubling verses regarding priesthood. Any time, or no processed time at all, is the OT equivalent to Christendom’s priesthood of unbelief taking itself out of the redemptive equation. Lackland masses living under the orchestrated 5% burden of administrative wickedness could observe how the priesthood of unbelief did enrich themselves while rejecting Christ and never sharing the pain of the people. The most effective lever the Levites would push was how to levy taxes and oaths of obedience and impose that on the people with reference to what they ought to do to pay the party.

Lev 25:32 Notwithstanding the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.

Lev 25:32 וְעָרֵי הַלְוִיִּם בָּתֵּי עָרֵי אֲחֻזָּתָם גְּאֻלַּת עוֹלָם תִּהְיֶה לַלְוִיִּם׃

Lev 25:33 What Norwegian administrators call “hjemfall”, that private property goes or falls back to the state after certain years of private ownership, would be eagerly pushed as a 5% Levitical right contined as a method to maintain the Lackland AD. As English Lackland historians know very well, papal ambassadors would go around as claim stuff to be the property of Rome all over the continent with no true basis in the Bible, backed only by a perverse ideology abusing what the Bible says.

Lev 25:33 And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in *the year of* jubile: for the houses of the cities of the Levites *are* their possession among the children of Israel.

Lev 25:33 וַאֲשֶׁר יִגְאַל מִן־הַלְוִיִּם וְיָצָא מִמְכַּר־בַּיִת וְעִיר אֲחֻזָּתוֹ
בַּיֹּבֵל כִּי בָתֵּי עָרֵי הַלְוִיִּם הִוא אֲחֻזָּתָם בְּתוֹךְ בְּנֵי יִשְׂרָאֵל׃

Lev 25:34 Leading to the next . . . that Levitical “suburbs” appear here first as the basis for redemption and for the people’s jubile by liberty from the priesthood of unbelief. As seen here at the end, Lucifer and Lamed’s temporal administration would stand in the way and hinder the inheritance given to the people, “to them” להם. For people to have any inheritance at all, it became a necessity to abolish all vicar administration. English is perfectly designed to address the urban realm with suburbs surrounding such a vicar centre of affairs sounding out Satan’s Urbi et orbi from the anti-Copernican centre of gravity. All suburbs would be forced into subservient conditions under the dictatorship of theology. The Hebrew is comparative in how to state the meaning of life in bondage. “Suburbs” (מ(גרשׁ is spelled with the essence in brackets, where the bracketed part is the root word used to drive out or “cast out” גָּרַשׁ the bondwoman in Gen 21:10, just like shaphat שׁפט operates as the judicial kernel of Mishpat משׁפט, and Dabar דבר is the essence of synergetic wickedness in Midbar, the “wilderness” מדבר. Dung hill is surrounded by suburbs of complementary chaos and servitude reflecting the wicked party of ruling editors and administrators causing such chaos from the centre.

Lev 25:34 But the field of the suburbs of their cities may not be sold; for it *is* their perpetual possession.

Lev 25:34 וּשְׂדֵ֣ה מִגְרַ֤שׁ עָרֵיהֶם֙ לֹ֣א יִמָּכֵ֔ר כִּי־אֲחֻזַּ֥ת עוֹלָ֖ם הִוא לָהֶ֑ם ס

Lev 25:35 Relief is expressed in no earlier verse. It appears here together with the only instance, “decay”, the administration of backsliding as modelled by the last 2000 years of theology and episcopal infantilism. Notice how the chapter on liberty and the jubile model redemptive relief in the context of decay into Lackland conditions. Next, notice how the papist NABRE distances the establishment from the KJV phrase, “decay with thee”. Do you see that decay should be expected in all suburbs around centres denying the sola Vau/And remedy against it. Notice how the KJV models synergetic wickedness, “and fallen in decay with thee” ומטה ידו עמך, and after diagnosing it, how things might be solved by sola Vau/That, “that he may live with thee” וחי עמך. Do you see that how the callous NABRE distances the text from the issue works just like the callous lawyer, priest, and Levite that all most likely would pass on the other side to escape any responsibility in Luke 10:25-32. The apostolic KJV makes the redemptive connections the copycat NABRE wants to hide about the descriptive, diagnostic, and providentially problem-solving sola scriptura. The NABRE mediates Lackland povery as a priviledge.

Lev 25:35 And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: *yea, though he be* a stranger, or a sojourner; that he may live with thee.

Lev 25:35 וְכִֽי־יָמ֤וּךְ אָחִיךָ֙ וּמָטָ֣ה יָד֔וֹ עִמָּ֑ךְ וְהֶחֱזַ֥קְתָּ בּ֖וֹ גֵּ֥ר וְתוֹשָׁ֛ב וָחַ֥י עִמָּֽךְ׃

Lev 25:36-37 Usury is the next detail in how to contextualise redemptive liberty and the jubile. Notice the Hebrew details the NABRE want to avoid, “that may live thy brother with thee” וחי אחיך עמך. Do you see how the KJV diagnoses the synergetic issue regarding the sola Vau/That premise as the ruling administrative wickedness the papist NABRE do not want to express? Do you see that as soon as the evildoers got their claws on scripture, the people would pay the price of godless trespassing? You may express this as a variety of alternative balances:

But fear thy G-d = that thy brother may live with thee
Jezebel = Naboth
Papal pimps = prostitution
Episcopal infantilism = Lackland conditions

Lev 25:36 Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.

Lev 25:36 אַל־תִּקַּח מֵאִתּוֹ נֶשֶׁךְ וְתַרְבִּית וְיָרֵאתָ מֵאֱלֹהֶיךָ וְחֵי אָחִיךָ עִמָּךְ׃

Lev 25:38 Do you see that the last KJV comma in this verse out of necessity is put there to avoid hyper grace to be exploited as a free gift? Do you see how punctuation as done in the KJV reflects words with distinct meaning, and how the NKJV, NASB etc,. are no more than a flow of empty words? Lev 25:38 is one of the cases where the 2020 NASB reveals how the KJV rules the modernist committees, restoring this comma absent in the 1995 NASB. The NASB, highly praised for its “accuracy”, is only a dumb copycat like the rest of the modernists.

Lev 25:38 I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

Lev 25:38 אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לָתֵת לָכֶם אֶת־אֶרֶץ כְּנַעַן לִהְיוֹת לָכֶם לֵאלֹהִים׃ ס

Lev 25:39-40 The “bondservant” is found only here.

Lev 25:39 And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant:

Lev 25:39 וְכִי־יָמוּךְ אָחִיךָ עִמָּךְ וְנִמְכַּר־לָךְ לֹא־תַעֲבֹד בּוֹ עֲבֹדַת עָבֶד׃

Lev 25:42 Two things to profile as KJV/NABRE differences. First how this verse in the NABRE from start changes things from intrinsic to conditional value, also supported by the change from a colon in the KJV to a comma in the NABRE. Next how this verse in the NABRE ends with projecting something self-imposed instead of orchestrated.

Lev 25:42 For they *are* my servants, which I brought forth out of the land of Egypt: they shall not be sold as **bondmen**.

Lev 25:42 כִּי־עֲבָדַי הֵם אֲשֶׁר־הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרָיִם לֹא
יִמָּכְרוּ מִמְכֶּרֶת עָבֶד׃

Lev 25:43 Next detail is revealing on universal issues from Pharaoh to Christendom and the pontifical Rome. Rule with “rigour” began in Exo 1:13-14. The two words combined are found only in Lev 25, verses 43, 46, 53, “rule” and “rigour”. After a long, extended history under the rigorous rule of the dictatorship of theology and the pontifical Rome, would a new era of liberal democracy begin with deposing the Pope and destroying the Carnal Roman Empire. This is background for the redemptive nature of the jubile, and why the printing press and the sola S reformation became such a liberating milestone in G-d’s redemptive history. Historical Christendom is most helpful for the understanding why all vicar administration had to be closed down in Christ.

Lev 25:43 Thou shalt not rule over him with rigour; but shalt fear thy God.

Lev 25:43 לֹא־תִרְדֶּה בוֹ בְּפָרֶךְ וְיָרֵאתָ מֵאֱלֹהֶיךָ׃

Lev 25:50 Do you see what this verse has to do with Gen 6:3, and why the sola S means were provided to close the gap between what took place and what man thinks of it?

Lev 25:50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.

Lev 25:50 וְחִשַּׁב עִם־קֹנֵהוּ מִשְּׁנַת הִמָּכְרוֹ לוֹ עַד שְׁנַת הַיֹּבֵל וְהָיָה
כֶּסֶף מִמְכָּרוֹ בְּמִסְפַּר שָׁנִים כִּימֵי שָׂכִיר יִהְיֶה עִמּוֹ׃

Lev 25:52 Next word to appear first in Lev 25 was the “price” (of redemption). In four instances, Lev 25:16, 50-52. With no real canon in theological translations, there is no reason to keep track of first instance, or first mention, since modernist translations are only a flow of empty words anyway. In the Hebrew and KJV are words given in context and for context. Since Lev 25 and its jubile is so important for how redemptive history is ordered in sequence, this chapter is essential for the contextual application of words. Notice that in the NKJV it is a timed calendar event, Year of Jubilee, in capital letters. In the Hebrew and KJV the calendar part is only a framing reference for the substantive meaning of the event.

Lev 25:52 And if there remain but few years unto the year of jubile, then he shall count with him, *and* according unto his years shall he give him again the **price** of his redemption.

Lev 25:52 וְאִם־מְעַט נִשְׁאַר בַּשָּׁנִים עַד־שְׁנַת הַיֹּבֵל וְחִשַּׁב־לוֹ כְּפִי
שָׁנָיו יָשִׁיב אֶת־גְּאֻלָּתוֹ׃

Lev 25:54 Last instance “jubile” in this chapter.

Lev 25:54 And if he be not redeemed in these *years*, then he shall go out in the year of **jubile**, *both* he, and his children with him.

Lev 25:54 וְאִם־לֹא יִגָּאֵל בְּאֵלֶּה וְיָצָא בַּשָּׁנַת הַיֹּבֵל הוּא וּבָנָיו עִמּוֹ׃

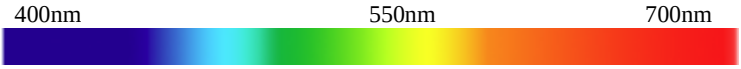
Lev 25:55 Chapter end. The only way the year of jubile will manifest is by seeing it as it needs to be seen. Notice that perspective following the first three KJV words, changed in the NKJV and NASB, which must make them of something concrete. “For unto me” כִּי־לִי is how the KJV unites with the Hebrew. Mercenaries like the NKJV and NASB prefer a text which deviates from the Hebrew syntax and limits itself to blind obedience.

Lev 25:55 For unto me the children of Israel *are* servants; they *are* my servants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

Lev 25:55 כִּי־לִי בְנֵי־יִשְׂרָאֵל עֲבָדִים עֲבָדַי הֵם אֲשֶׁר־הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרָיִם אֲנִי יְהוָה אֱלֹהֵיכֶם׃

The last verse in Lev 25 makes the test case for this book and why Leviticus became the book with the greatest need to stress the Lordship issue: I am the Lord! You need to feel the possessive lordship conflict and the mindset repeated through this verse in the KJV, and the rebellious mindset behind the changed word order in the modernist translations. This lordship conflict puts jubile and jealousy into the same lingual group. If you repeat Lev 25:2, You and Your missional Homeland vs Lackland and Wasteland, the twofold lordship conflict and the priesthood tension in verse 55 is clearer. If you also repeat first instance “I am the Lord” in Gen 15:7, the enslaving vicar lordship background making the first Lackland runaway in Ur is the same story. As the patriarchal Europe did prove, the Bible became means to give enslaving strength to the priesthood of original sin, and gave Lackland and Wasteland continental and imperial meaning. Beginning in Gen 15:7, the lordship story adds to the twofold Bible dividing itself by lordship and priesthood. Liberation from Christendom and its slaveholding theology is about lordship, scripture and priesthood, beginning with liberating the Bible from all vicar administration. Lesson learned about lordship in Leviticus, as initiated with Abraham in Gen 15:7, is that true Lordship brings the people out of slavery. Antichrist’s vicar lordship brought the world into medieval darkness, and is by the pontifical agenda 2030 reversing the reformation for restored enslaving glory to antichrist, the vicar of Christ. So indeed, Lucifer, Lamed, and the Levitical realm make the areas in scripture where the vicar lordship incentive has been so strong that it made Leviticus the book where the Lord most repeatedly had to remind them: I am the Lord your G-d. Antichrist, the vicar of Christ, is an impostor. Ye shall be holy, for I am holy. Antichrist’s lordship will make you filthy beggars.

Lev 26 First for background on the lordship of restricted conditions under the second-heaven roof. From start this chapter sets the tone regarding Ye and the yellowish You. Y colours its visible spectrum in the R-Ain bow with wave length in nanometer, causing the candlestick and the yellowish You to appear at the R-Ain centre of illumination and enlightenment both in early rain and in the latter, confessional rain.



As a generational journey and mosaic lifetime spectrum, on the move from left to right, man is repeatedly in transition from Green harmony to Yellowish poison, which makes itself a warning and Kairos stage before moving into the colour of war and blood. Some of those coming out of it alive would be given a fresh start, and some would even be decorated with a violet, purple-heart medal for their patient suffering before next cycle.

Lev 26:1 The KJV pinpoints the issue of self-worship, Ye making You. In Paul's version in Rom 1 it is all about worship of self and worship of the creation. Notice that uprooting and outsourcing are more or less the same, saying something on behalf, or for you, as translated in the NKJV, NASB etc. The Hebrew and KJV go right to the core because in the inner canon, the anthropological story is all about Ye and You and the yellowish Y. In order for the priesthood of unbelief to stay in business under the second-heaven roof, the theologicans made this typical cover-up where bastard translation committees try to hide reality. Not make Ye לא־תעשׂו to/for You לכם. Selfishness and self-worship is literally that I am about my own business, not about G-d's business. As profiled here, theology is an ideological substitute. Man's anthropological and confessional reality is disguised. In the vicar realm is a substitute presentation beneficial for the priesthood of unbelief because the masses are keep blind to the actual canon. In antichrist's counter-reformatory realm this is the favoured story. Be aware that antichrist, the vicar of Christ, wants to be worshipped. He would always be and seek to be the centre of attention and to be the now globalist, anti-Copernican centre everything gravitates around. As stated in the Hebrew and KJV, to be the greatest idol and god is the ambition of the fallen self. In three steps, the KJV says, Ye making You, rear You, and set You up. As seen toward the end, images are means to make You happen. In this way the nature of lordship would always gravitate around the colon in the KJV: I am the (vicar) lord, Y's god, whatever that would mean in any possible form. The point with the spectrum of illumination, and all redemptive spectrums, lingual and cultural, is that man would never know the truth without first making himself familiar with all the alternative "truths". The mixed model was first that while Noah made the ark, the ark made him. Satan is an exploiting copycat causing Ye to make You as beneficial for the devil's theological selfishness industry.

Lev 26:1 Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up *any* image of stone in your land, to bow down unto it: for I *am* the LORD your God.

Lev 26:1 לֹא־תַעֲשׂוּ לָכֶם אֱלִילִם וּפֶסֶל וּמַצֵּבָה לֹא־תָקִימוּ לָכֶם
וְאֶבֶן מַשְׂכִּית לֹא תִתְּנוּ בְּאַרְצְכֶם לְהִשְׁתַּחֲוֹת עָלֶיהָ כִּי אֲנִי יְהוָה
אֱלֹהֵיכֶם׃

To further set the reformative tone for Lev 26/9 and Y's illumination and enlightenment, the 1500s was a sola S reminder of Christ: I am the illuminating light of the world, after the peak of medieval darkness under Lackland horror rule, episcopal infantilism, papal absolutism and the inquisitorial dictatorship of theology representing the darkness of the world. Prophecy and history means full illumination of the fallen self. The greater level of foolish ambition, the more repressive and bloody are the historical details.

Lev 26:2 In two steps and stages, Issachar's jubile in Lev 25/8 would have limited value until Zebulun's reformative contribution in Lev 26/9 would be finished and the second-heaven's restricting roof would be lifted. It has been said before but needs a repetition: Why became Leviticus the book where the Lord most explicitly needs to say these things about his sabbaths, his sanctuary, and his person in the war against rebellious priests? Again, without history's legalistic ruling structures and anachronistic inventions made by Christendom beyond the Baptist washpot, it would be hard to know why these things appear in the mute book of Leviticus where the trinity remains silent, never coexisting with ruling flesh. It is one of the irrefutable laws of man's carnal nature that antichrist, the vicar of Christ, and the priesthood of unbelief never would fear יראּ the holy קדשׁ. Manifestations of irreverence (vicar glory) are red-carpet manifestations of unbelief. Lev 26:2 makes it necessary to stress the KJV transcendence, the deterministic Shall, and how it speaks prophetically about the future all carnal religion is rejecting, is blind to, and therefore makes vicar translations to stay within the limiting boundaries of the temporal where the vicar priesthood can continue its irreverence and its deistic murder administration. The contrary-walking mindset this chapter deals with is used to decode the unstated about the twofold Bible, even in this verse, and generally the upside-down version full of competing me/my inventions. With no competing lordship and worship alternatives, there would be no reason for jealousy and no reason for verses like this. In Christendom's Lackland, "my sanctuary" is about antichrist's possessive ownership. It is only a matter where the translated text come from and the lordship ideology behind it. The point of missional perversion is how scriptural synergy brought forth law, sin, time, and horror, how the Bible in this case would reinforce the rule of the devil's business in Gen 14:21: Give me the persons (souls), and take the goods to thyself. It would not be a tabernacle of the people, but a 5% tent of meeting under the dictatorship of theology. It is not about the singular Thou, but the corporate Ye/You the theologians would prefer.

Lev 26:2 Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

Lev 26:2 אֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ וּמִקְדָּשִׁי תִּירָאוּ אֲנִי יְהוָה׃ ס

Here is the test case for Lev 26:2. Do you see that the object-marked missional objective is to bring the people into his rest? To keep the sabbath is to preserve that objective. To deny sola scriptura is mockery of the sanctuary and its missional objective. Denial of sola Vau/And is denial of the fact that sola S is synonymous with true reverence. Vicar ideas are ideas of mockery, like the Jesuits would refer to the Bible as That serpent. The KJV colon explains how lordship reflects worship and reverence.

Lev 26:3 From start in this chapter is all if-entrance options linked to the reformation and rebellious, contrary walk of the priesthood of unbelief, rejecting all such throughout scripture and history. From alpha to omega, and from start to end in this verse, it is plain text that the mother אם of all evils follows the sign convention of all evils on earth. In retrospect, the primary reason for trespassing, jealousy, competing lordship and worship forms, and vicar statutes and commandments of men etc., is found in Leviticus as an unstated dimension about priesthood. This is simple: If truth, or error.

Lev 26:3 If ye walk in my statutes, and keep my commandments, and do them;

Lev 26:3 אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם׃

One complementary element to uprooting in Lev 26:3, as seen in the NKJV, NASB, and MEV, is how capital pronouns contribute to hide the inner canon. In the KJV it is to be therein and walk therein in the statutes of the inner canon. In the NKJV, NASB, and the MEV, the use of capital pronouns is so bombastic that it reinforces the already uprooted cover-up. It suits the blind, self-centred dictatorship of theology to use such bombastic expressions. While the true Bible recommends the death of self, does the vicar story reinforce the selfish and self-centred as if G-d would be pleased with such pretence. In the Hebrew and the KJV have all words distinct meaning. Capital pronouns is one of the ways the modernists support their own ideology in denial of word for word preservation. Do you see that the shadow of things to come (in Heb 10:1) is substantiated by example here, how the inner story and the small voice therein was forced to live in the shadow of My pomp and bombastic ambition which completely overshadowed the inner life story? Any moving elephant in that room would be much more sensitive to his own behaviour than the bombastic clumsiness of the editors in the modernist industry. The Benjamite objective through the Baptist Bible is that ye walk therein, "in my statutes" בחקתי. If you check the NABRE, is uprooting into the exterior further cemented in the concrete and in prescriptive, theological legalism, and the biographical realm therein mediated in the Hebrew and KJV is gone. Do you agree that now is it finally the ploughboy's turn to reconsider the medieval attitude that the English as a vulgar tongue did not have in it the capacity to mediate the delicate nuances of original lingual details?

Lev 26:4 Next step. If . . . else, why the convicting latter R-Ain follows the agricultural basis of OT, its anthropological foundation in terms of conviction of original sin. How can this work when there is no connection from the practical back to the mental? In the inner canon and in sola scriptura this is literally about proportions of paper and mental ink-rease. In the NKJV it is about physical produce. With no inner Beth B in the details of "increase" יבול it must default to a physical produce. Therefore the Benjamite Bible in theological form is the most barren bibliology. Adamic agriculture is about the heart soil of Anthropos, but that is absent in the aborting process of uprooting the details. Text and mission have no meeting point in theology other than the most basic Golgotha. In the yellowish spectrum of R-Ain, predestination gives convicting You-rain גשמיכם

Lev 26:4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

Lev 26:4 וְנָתַתִּי גִשְׁמֵיכֶם בְּעִתָּם וְנָתְנָה הָאָרֶץ יְבוּלָהּ וְעֵץ הַשָּׂדֶה יִתֵּן פִּרְיוֹ׃

Lev 26:5 In the Hebrew and the KJV the sowing time, and doing time in general, would lead to the end of time. But the NKJV is so time-driven that the story becomes perpetual time also in continuation beyond the harvest.

Lev 26:5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

Lev 26:5 וְהִשִּׂיג לָכֶם דַּיִשׁ אֶת־בָּצִיר וּבָצִיר יַשִּׂיג אֶת־זָרַע וַאֲכַלְתֶּם לַחְמְכֶם לָשֹׂבַע וִישַׁבְתֶּם לָבֶטַח בְּאַרְצְכֶם׃

Lev 26:6 First, notice how literally the NKJV is stripping this Benjamite landscape of its sola Vau/And biography, "And I will give peace in the land" ונתתי שלום בארץ. Beth B divorced from its biographical Vau self-mirror and remedy is not only uprooted but a helpless condition. Next, the No-man **אין** is a serving peace-maker. Peace around Pison restores the conditions before there was any violent tiller of the ground. Scholarly consensus supports the NKJV, NASB, and the rest, rejecting the sola Vau/And premise.

Lev 26:6 And I will give peace in the land, and ye shall lie down, and none shall make *you* afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.

Lev 26:6 וְנָתַתִּי שָׁלוֹם בָּאָרֶץ וּשְׁכַבְתֶּם וְאֵין מַחֲרִיד וְהִשְׁבַּתִּי חַיָּה רָעָה מִן־הָאָרֶץ וְחֶרֶב לֹא־תַעֲבֹר בְּאַרְצְכֶם׃

A test case for Lev 26:6: Study the 4x repeated sola Vau/And premise for this verse and how the modernist NKJV runs into the lexical trap the KJV avoids in the fifth Vau/Nxx instance. Understand that the missional truth the KJV translates in agreement with sola scriptura, is no more than lexical details used to serve another gospel in the modernist versions. The sola S sword intended to dissect and discern person, is in modernist form turned into exterior applications and physical violence. Notice the conflict between the inner KJV and its sola Vau/And mission from start and the converted exterior form the NKJV makes of it at the end. Be aware why the increase of bastard translations today is proven by growing violence surrounding them, and how the mission expanding from the 1500s beyond 1800, today is imploding upon Dung hill. You can check all the bastards AND you will find the same. It is important to notice how this is a protective element in the providential KJV. The most amusing detail is how this verse repeats the typical case in Lev 8:36, doing all THE things which the LORD commanded. The ruling power of the KJV is so strong that it unveils the infallible logic of Young's lexical trap, and how these details became irresistible temptations in scholastic minds. Every time a modernist has discovered a textual detail he can use against the KJV as an "error" and justify his own "improved" version, he is running into the literal trap the KJV avoided and he turns a universal and abstract principle into a concrete flatland. How the KJV in some cases avoids something, in some cases need to strictly follow the Hebrew words order, and in some cases need to reorder the text to make a point, the KJV does so for oversight and proves its providential existence and the apostolic authority the theological committees not only rebel against but move away from by a repeatedly different logic in how to deal with the text and its mission. In modernist form is Lev 26:6 and Lev 8:36 two cases of the same mental disorder where the modernists make themselves authors of confusion.

Lev 26:7 A typical model. As soon as the theologians had rejected sola scriptura, again in the 1500s, and again after that, in this form, sola Vau/And, the substitute sword was exterior violence. In the NKJV the remaining second “and” is a worthless lingual device of no distinct meaning. When spiritual warfare has lost it sola S foundation in the first half, there is no way to avoid physical war in the last half. I and Thou, or And Ye, is the perfectly nominated couple the Lord seeks to end all war, but what the theologians and the modernist editors never wanted. Do you agree that things rightly divided by the first two KJV words, leads to scriptural conviction in the first two words in the second half?

Lev 26:7 And ye shall chase your enemies, and they shall fall before you by the sword.

Lev 26:7 וּרְדַפְתֶּם אֶת־אֹיְבֵיכֶם וְנָפְלוּ לִפְנֵיכֶם לֶחָרֶב׃

Lev 26:8 More of the same, how denial of sola S reality from start in the NKJV, would lead to all the senseless slaughter the theological Niphil Basars have orchestrated. It is a reformative war against the “fallen” נפל Niphil Basar’s priesthood of unbelief. After removing all sola Vau/And support from start, the ending of this verse in the NKJV is a theological and military solution. In the KJV it is an anthropological solution. The KJV follows the Hebrew text. The NKJV deviates from the Hebrew. As one of the counter-reformatory mercenaries, the modernist NKJV is more than ready to slaughter missional enemies and silence all protest.

Lev 26:8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

Lev 26:8 וְרָדְפוּ מִכֶּם חֲמִשָּׁה מֵאָה וּמֵאָה מִכֶּם רְבָבָה יִרְדֹּפוּ וְנָפְלוּ אֹיְבֵיכֶם לִפְנֵיכֶם לֶחָרֶב׃

Lev 26:9 This needs to repeat the first sphere of dubious “respect” in Gen 4:4. Vanity and vainglory would follow the priesthood of unbelief. The more absolute and haughty these self-glorifying defects became, the more deadly became the protective inquisitors commissioned to defend such glorious vanity. With the true Lord, there is no respect of person (cf. Lev 19:15). It helps to repeat the case of which Moses in Exo 21, and know why Pe does not tolerate any priesthood plurality in Exo 20:3. Secondly it helps also to contrast this dubious pluralism with the singular requirement in Gen 6:18 when the first covenant was done in person, in contrast to the administrative order in Lev 26. Anyway, the only way to make sense of this verse is by the sola Vau/And premise ruling it.

Lev 26:9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

Lev 26:9 וּפָנִיתִי אֲלֵיכֶם וְהִפְרֵיתִי אֶתְכֶם וְהִרְבֵּיתִי אֶתְכֶם וַהֲקִימֹתִי אֶת־בְּרִיתִי אִתְּכֶם׃

Lev 26:9 is one of the cases which will be fulfilled only by merging the object marker and the preposition, “my covenant with you” את־בריתי אתכם

Lev 26:9 is also one of the literal OT forerunners to John 15:5: Without me ye can do nothing. First how the object marker is glued to the missional You אתכם through this verse. Next how sola Vau/And is the only way to do it. Read in Hebrew order it says, "And make fruitful You" והפריתי אתכם, "and multiply you" והרביתי אתכם. Notice all the redemptive lingual elements the deniers of sola scriptura must gloss over before saying that the Bible no place teaches sola scriptura. It is universally manifested that the words in the Bible have no distinct value in the theological mindset.

Lev 26:10 An epistemological shadow of things to come. In short that true eisegesis and latency are two ways of historical hindsight. Notice the conflict between apocalyptic unveiling in the KJV and historical whitewashing in the NKJV. It is directly comparable to Heb 9:10, where the KJV expects reformation, and the ecumenical modernists expect the new world order they have planned for and have adapted their translations to. Again the most important is not what the translations say but were they come from. In the KJV it says how history is established, in the NKJV how it remains veiled and unknown. Ye shall eat "old store" ישן נושן. As judicial and "existential" יש peace-makers, the KJV and Hebrew combined establish both the historical background and the scriptural remedy against all the gnashing "tooth for tooth" שן תחת שן troubles again stored up by war- and whore-mongering modernists with whitewashed translations. Antichrist's new order and textual substitute has no need for Christ our righteousness. Be not surprised. Satan's new world order would surely bring back all the evils of the past. Notice again how the universal, principal, and abstract KJV has the diagnostic capacity to describe whatever is of past, present, and future needs of a remedy. War and Peace are matters of nutrition.

Lev 26:10 And ye shall eat old store, and bring forth the old because of the new.

Lev 26:10 וַאֲכַלְתֶּם יָשָׁן נוֹשָׁן וְיָשָׁן מִפְּנֵי חָדָשׁ תּוֹצִיאוּ׃

Lev 26:11 Next step. In the KJV G-d's tabernacle, or sanctuary, has no other foundation than sola Vau/And. In the NKJV it is how to support antichrist's plan to be worshipped as god after abolishing that. Notice the balance, And vs abhor, and how the bombastic capital pronouns in the NKJV would manifest after antichrist managed to abolish sola scriptura. All possible forms of bombastic lingual and cultural vulgarity did arise in the absence of scriptural reason. Capital pronouns is one of them.

Lev 26:11 And I will set my tabernacle among you: and my soul shall not abhor you.

Lev 26:11 וְנָתַתִּי מִשְׁכָּנִי בְּתוֹכְכֶם וְלֹא־תִגְעַל נַפְשִׁי אֶתְכֶם׃

Now the test case for Lev 26:11 and the bombastic use of capital pronouns in the NKJV, NASB, MEV etc. Do you see that while sola Vau/And is suppressed and forced out of the NKJV and MEV, it is a reverse manifestation of John 3:30? In the historical context the modernists became counter-reformatory mercenaries, would the medieval antichrist grow to absolute papal proportions while absolutely denying sola scriptura as modelled. This is evidence for the target priesthood to see the shallow nature of textual infantilism.

Lev 26:12 More of the same infantilism and the same bombastic reverse of John 3:30. For the same infantile reason, the NKJV has no need for the second comma in the KJV, and is only a senseless flow of empty words.

Lev 26:12 And I will walk among you, and will be your God, and ye shall be my people.

Lev 26:12 וְהִתְהַלַּכְתִּי בְּתוֹכְכֶם וְהָיִיתִי לָכֶם לֵאלֹהִים וְאַתֶּם תִּהְיוּ־לִי לְעָם׃

Lev 26:13 Now, be aware where modernism came from and its textual and missional by-products further developed since the 1800s. Do you see that when G-d's anthropological creation, pottery and process of time, and the primarily mental foundation in the Hebrew and KJV have been lost, the ending of this verse in the NKJV makes itself a promoter of modernist monky business and Darwinian evolution? Textual uprooting and fall from the primarily mental and forward-going "go" in the KJV, to the physical "walk" in the NKJV, is an indicator that textual criticism and Darwinian evolution were elements of a much broader spectrum of modernist decay shaping society in and from the 1800s.

Lev 26:13 I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

Lev 26:13 אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם מִהְיֹת לָהֶם עֲבָדִים וָאֶשְׁבֹּר מֹטֹת עֻלְּכֶם וָאוֹלֶךְ אֶתְכֶם קוֹמְמִיּוּת׃ ף

In steps, Lev 26:13 is a processed decay into full evolutionary rottenness. First a change from the anthropological "which" brought you forth in the KJV/RV, to the theological "who" in the ASV, then next step from the mental "go upright" to the physical "walk erect" in the RSV, and from there it would be evolutionary Darwinism and uprooted, text-critical modernism all over the apostate flatland. After G-d's founding redemptive bottom fell out of the text, the shallow character of modernist translations serve no other mission than another gospel and the bottomless pit. The continual penis the modernists have made of it would surely develop ruling and eros in today's modernist Sodom. It is characteristic that when "erect" has replaced "upright", is the judicial dimension gone, and the primarily mental is replaced with a physical-only expression. In other words, the prophetic horizon in the Hebrew and KJV is mental and behavioural uprightness. In the modernist versions it is a physical and sexual Sodom. What kind of missional outcome would you expect if the Bible-perverting modernists were able to dethrone the KJV? By their fruits you shall know them, as manifested around Dung hill. Satan's most lustful mission with the Bible is to impose a text-critical eros as a cover over G-d's agape. For Satan so lusted after the world that he would do anything to make Dung hill successful. Before leaving Lev 26:13, the Hebrew says it all. Do you see how the editorial evildoers want to change the textual and missional blueprint by editing how the target priesthood is addressed, to rise or "stand up" קוֹם to a perverted moral and behavioural standard? Theology has no functional feedback from the physically erect to the mentally upright, which means that even the most severe pottery would be endless and with no effect.

Be aware that the legal mission of OT/BC is to be reformative and educational for the will of man and make him able to benefit from the providential gospel mission NT/AD. By changing the reformative OT mission and perspective, have the editorial evildoers manipulated the people's reformative ability to do what man needs to do for himself in order to enter into G-d's gospel kingdom. Theology is the ideology of wickedness.

Lev 26:14 The Bible, especially in reformative 16/9 matters, is a repeated, told you so. Verse 14 is a step closer to the contrary-walking establishment in verse 21+. Do you see that one of the reasons the modernists do not want the KJV, is that the loss of Thou/You distinction provides camouflage of the details where the KJV has an explicitly corporate address regarding pluralist issues and the organic and organisational Ye/You problem? As partly indicated by editorial effort in verse 13, would the temporal Lamed assume the road-blocking position of this plural case, if not "ye hearken" תִּשְׁמְעוּ "unto me" לִי.

And even worse, sola Vau/And synergy explains the reinforing "and not" וְלֹא effort to hinder G-d's mission. Lev 26/9 manifests Lucifer's ruling establishment behind all the work to hinder Issachar's jubile in Lev 25/8. Life under the second-heaven roof means to put a repressive, establishment-protective cover over the whole jubile.

Le 26:14 But if ye will not hearken unto me, and will not do all these commandments;

Lev 26:14 וְאִם־לֹא תִשְׁמְעוּ לִי וְלֹא תַעֲשׂוּ אֵת כָּל־הַמִּצוֹת הָאֵלֶּה׃

For more context on Lev 26:14, the implications of first instance is that shamelessness and reinforced rebellion by scriptural means are related. Even after providing a scriptural cure, its outcome would mostly make things worse. The first Hebrew "and not" instance is Gen 2:25, saying, "and were not ashamed" וְלֹא יִתְבּוֹשָׁשׁוּ. That was before any part of scripture had been provided. Later it would be worse. Instead of functional application would the Levitical 16/9 establishment use scripture and make things worse. Laodicea's end and shameless hedonist rebellion is the fruitful outcome around Dung hill. Scripture under theological control would neither work as a diagnostic text nor as a remedy.

Lev 26:15 Some might call this the Jesuit oath, about that despicable serpent called the Bible. More objective, sola S readers would appreciate the means of salvation, growing from the conditions of absolute subsidiary justice in the early days when they had no or only limited written means of redemption, to having all prophetic and historical means. Again Lev 26 has something to say about the will to reform vs the will to rebel.

Lev 26:15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant:

Lev 26:15 וְאִם־בְּחֻקֹּתַי תִּמְאָסוּ וְאִם אֶת־מִשְׁפָּטַי תִּגְעַל נַפְשְׁכֶם
לְבִלְתִּי עֲשׂוֹת אֶת־כָּל־מִצְוֹתָי לְהַפְרְכֶם אֶת־בְּרִיתִי׃

Lev 26:16 In some cases it may be hard to separate things above from under. Anyway the reign of terror and horror would come with the hierarchy of Satan. Zebulun makes a particular case of Issachar's much more general, "in vain".

Lev 26:16 I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

Lev 26:16 אַף־אֲנִי אֶעֱשֶׂה־זֹּאת לָכֶם וְהִפְקַדְתִּי עֲלֵיכֶם בֶּהָלָה
אֶת־הַשַּׁחֶפֶת וְאֶת־הַקַּדַּחַת מְכַלּוֹת עֵינַיִם וּמְדִיבֹת נָפֶשׁ וּזְרַעְתֶּם
לָרִיק זַרְעֲכֶם וַאֲכָלֻהוּ אֹיְבֵיכֶם׃

For more context on the reformative dimension in Lev 26:16, the KJV is explicit in the translation of appointed terror. It begins with repeating Gen 3:13 and this *that* thou hast done, "unto you" לכם before the more particularly elevated terror and horror coming "over you" עליכם. While the apostolic KJV is explicit, this is definitely not one of the verses the papist NABRE would use to stress the "rights" of its episcopal hierarchy. You may read the NABRE in terms of what would take place, but you need the KJV to know where such inqisitions would come from. This is literally how to make camouflage and deny the evil powers thereof (cf. 2 Tim 3:5). The KJV translates the details openly. The NABRE translates to make an idiomatic cover-up.

Lev 26:17 Even more clear than verse 16 on the invalid Lackland dispensation. In this case does the Benjamite Beth B represent againstness in person, "against you" בכם. With Pn/Bn being the same problem of fathers/sons to the end of Mal 4:6, no theologian would desire the anthropological dimension of the Bible. Pn/Bn models how the fathers generally would project themselves away from the patriarchal iniquity upon the children, calling it public sins and the sins of the people. This is what all the contrary-walkers and counter-reformers would reinforce by scriptural synergy working against G-d's purpose. It is a part of the cover-up how the NKJV takes sola Vau/And out of the story. This verse is one of scholarly consensus in removing sola Vau/And, at least until the 2020 NASB began its crawling back to obedience to the ruling sceptre of the apostolic KJV and put back the first "And", present in 1977, removed in 1995, and restored in 2020. The years from the first NIV to the NKJV and the 1995 NASB are the relaxed period when all the modernist committees most loosely and idiomatically drifted along with the culture and wasted the early Kairos moment opportunity.

Lev 26:17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

Lev 26:17 וְנָתַתִּי פָנַי בָּכֶם וְנִגַּפְתֶּם לִפְנֵי אֹיְבֵיכֶם וְרָדוּ בָכֶם
שֹׂנְאֵיכֶם וְנַסְתֶּם וְאֵין־רֹדֵף אֶתְכֶם׃ ס

Lev 26:18 Again, as fundamentally proven by Christendom, theology and modernism would never make any difference. It is all the way the same perpetual rebellion. This is how the cyclical Yad ups and down work together with the educational Elleh school. A not "yet" עד even until it is finished as spelled out and Lamed is ended in 2 Thes 2:7.

Lev 26:18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

Lev 26:18 וְאִם־עַד־אֵלֶּה לֹא תִשְׁמְעוּ לִי וְיָסַפְתִּי לְיַסְּרָה אֶתְכֶם שֶׁבַע עַל־חַטֹּאתֵיכֶם׃

Here is the test case for words with and without meaning in Lev 26:18. Do you see that where the KJV spells out words with distinct meaning, explaining the judicial working of the creational pottery in the first half, the NKJV, NASB etc., have no other use of the words in the first half of verse 18 than making a retrospective reference to verse 17? The KJV is immersed in the Hebrew details there in verse 18, but the modernists have only a flow of meaningless words used to point to verse 17. In other words, do you see where ever learning and never coming to the knowledge of the truth came from? Do you agree that 2 Tim 3:7 is an example how the modernists do it in Lev 26, going through verse 17 but never being able to reconstruct the past and pass the principal exam in verse 18?

Lev 26:19 First instance of exalted majesty, or "pride" **גאון**, a Gimel case predestined to fall together with all other forms of falsity in the end.

Lev 26:19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

Lev 26:19 וְשָׁבַרְתִּי אֶת־גְּאוֹן עֻזְּכֶם וְנָתַתִּי אֶת־שְׁמֵיכֶם כַּבַּרְזֶל וְאֶת־אַרְצְכֶם כַּנְחֹשֶׁת׃

For more context on Lev 26:19 and the reformative dimension, the explicit references to pride in the KJV in the five books of Moses are Lev 26:19 and Exo 18:11. Lev 26:19 is the more enlightening portion because "pride" **גאון**, prominence and the historical wars over episcopal supremacy, and how it appears in Lev 26, do so clearly expand the story of strongholds of flesh elevated against sola scriptura and against reformation. If the one instance of "proudly" **זד** in Exo 18:11 is added, these two verses read together expand the story and bring out the theological hierarchy of Satan living in the shadow of these two verses, explaining why it is so hard to have egalitarian conditions on earth. It is also relevant to bring in the instances of "honour" already mentioned in Exo 20:12, Gen 49:6 since these counter-reformatory elements are so deadly and hard to bring down. One of the complementary elements is the self-protective, and how pride is projected from the seat of prominence to avoid reformatory scrutiny. Any critique of the establishment is arrested as "pride" since Jezebel's cultural correctness philosophy will not tolerate any other communication than smiling faces and "humble" obedience and submission to the patriarchs in the seat of Moses. How theologians pull the "pride" card is one of the ways the establishment seeks protection in projection. Nothing is changed compared to how it was exercised in the days of the inquisition. It is necessary to expand Lev 26 with all the elements of pride, prominence, protection, and projection to have full understanding of patriarchal iniquities upon the children through history, and why these elements are so forceful in reinforcing the counter-reformatory stronghold of preachers and pulpits. All

pulpit patriarchs elevated to prominence are ready for revival and an increasing member mass, but none of them want any true reformation with structural change and flattening of the religious landscape. Christ's millennial iron rule, to protect the sheep from all the theological goats, must therefore be kept in mind when reading Lev 26 in general and verse 19 in particular.

Lev 26:20 The last piece of the picture of rebellion against reform leading to the first instance of "contrary walk" in verse 21. Prominence, pomp and deadly pride in verse 19 go hand in hand with established vanity in verse 20. Lev 26 accumulates a list of words regarding the 5% bulwark against the jubile, and to put the corresponding list of words in Lev 25 in context. With no "increase" יבול in Lev 26, there is nothing to celebrate and no reason for any "jubile" יובל in Lev 25. Jobel and Jebul mirror each other in a way comparable to Jezebel and Zebulun. As the intruder of Issachar's space, Jezebel did always need the ruling strength of structures seated above the heads of the people.

Lev 26:20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

Le 26:20 וְתַם לָרִיק כֹּחֲכֶם וְלֹא־תִתֵּן אַרְצְכֶם אֶת־יְבוּלָהּ וְעֵץ הָאָרֶץ לֹא יִתֵּן פִּרְיוֹ׃

Lev 26:21 As a patriarchal phenomenon and long-lasting problem following P's organic establishment, the most important to understand about the vicar Pharez structures is how G-d's calling קרא was blocked by contrary-walking קרי minds in the breach, and how that reflects the breach priesthood standing in the way and hindering G-d's message sent "to the people" לעם, "to them" להם. It should be no surprise that the final tribulation related to antichrist's agenda 2030 and Armageddon, is the last plague orchestrated by the priesthood of Satan and the Bible-perverting editors upon Dung hill. Sola Vau/And synergy is heavily involved. Yea, hath G-d said? As always, the NKJV tries to convert the Hebrew and KJV's substantive sola Vau/And message into a timed alternative.

Lev 26:21 And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

Le 26:21 וְאִם־תֵּלְכוּ עִמִּי קֶרִי וְלֹא תֹאבוּ לִשְׁמֹעַ לִי וְיָסַפְתִּי עֲלֵיכֶם מַכָּה שֶׁבַע כְּחַטֹּאתֵיכֶם׃

Here is the test case for Lev 26:21. First about words of distinct meaning in the KJV vs meaningless words in the NKJV. Do you agree that sola Vau/And is the written, express will and Word of G-d, "and will" the rebellious NKJV committee did not want to align themselves with and therefore remade the whole phrase to hide the truth? Next, do you see that as soon as the NKJV made itself a translation of the senseless, one of the fruits of it is that the last extra NKJV comma is no-less senseless than the first extra comma? Be aware that the first And and the "plague" are equally biographical. Do you see how

the rebelling NKJV by its clumsy punctuation destroys how the KJV expresses, “you according to” as a way of saying that person equals place? Behaviour equals conditions. Do you see how ignorance regarding the billing of divorce means blindness to what the Bible says about man in place in his conditional environment? According to the banker’s redemptive balance, Debit means, You according to. Credit means, Your yellowish sins, in need of a remedy. The NKJV is a shallow translation and has nothing to do with the KJV other than a stolen, copycat name. Notice how the KJV in this case deviates from the Hebrew syntax to make the biographical point, where the NKJV translates a textual portion proving that modernism has no open window into the kernel. It says, “(and) I will bring upon you” ויספתי עליכם. As seen here, the NKJV is void of reason, has no canon, no anthropological and biographical dimension, and no redemptive balance is therefore presented to the reader. In its clumsiness, the NKJV destroys the KJV quality. In contrast to how the KJV, distinctly and word for word, builds the last half and makes plague personal, the NKJV tries to take the person and personal out of his own story and makes it non-anthropological and non-biographical.

Lev 26:22 Next contextual element following the patriarchal establishment in Lev 26 is abomination and desolation. It is linked to the priesthood of unbelief making itself god to be wordshipped in the sanctuary. To the Jew first, and also to the Greek. Conditions AD would never make any real difference. Sola Vau/And would be synergetic means to fulfil the last half of this verse and Lackland conditions, mutilated in the NKJV.

Lev 26:22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate.

Lev 26:22 וְהִשְׁלַחְתִּי בָכֶם אֶת־חַיַּת הַשָּׂדֶה וְשִׁכְּלָה אֶתְכֶם וְהִכְרִיתָה אֶת־בְּהֶמְתְּכֶם וְהִמְעִיטָה אֶתְכֶם וְנָשַׁמּוּ דַּרְכֵיכֶם׃

Lev 26:23 The OT forerunner of Heb 9:10. This is the place to address what potentially correct representation and interpretation is about, the fruit of skewed reality, and why it tends to be a counter-reformatory roadblock. Kethiv and Qere need to be solved here, the same with most other problems hitting the roof in terms of lost reform and salvation. This combined verse is where disciplinary reformation וסר faces the contrary-walking mindset. One of the principal points made in the KJV, gone in the shallow NKJV, is that salvation is about what only G-d can do. Reform is the responsibility of the human party because it is a matter of (free) will. The non-apostolic NKJV is unbelievably clumsy in updating the text of the apostolic KJV. Rebellion against reform was always a matter of (free) will and will-power. The NKJV, NASB, NABRE and most other modernists are equally aligned with the morally depraved ESV, denying man’s free will. Man’s “will” was still a part of the text in the RV/ASV. From the RSV it is text without a mission. The whole point all the way through the canon towards John the Baptist and beyond, is that sin pro-salvation is about the education of the will, to condition man to be able to benefit from G-d’s providential salvation, but that is of course no part of the blind story in the clumsy modernists working to replace the KJV with their useless ideas.

Lev 26:23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

Lev 26:23 וְאִם־בְּאֵלֶּה לֹא תִוָּסְרוּ לִי וַהֲלַכְתֶּם עִמִּי קֶרִי׃

For more Hebrew background on the impostors in Lev 26:23, the prophetic horizon the KJV sets up according to the Hebrew, is first with a grammatical imperfect where the word “will” is explicitly justified. Then the next is an implicit missional follow-up and even more a prophetic foreteller of a continued need to reform and continued rebellion long before the 1500s and after that. In both instances the “will” of man is a central part of the story, not to be reformed תוסרו, and the “will” to walk הלכתם contrary all the way. The first step is grammatically justified, the second step is a part of the missional Bible to remedy in the end when the will of man has been sufficiently educated. It was convenient for all the establishments with a more or less Calvinist-aligned world view to have the word “will” removed by updated translations for use as a morally depraved excuse saying that we cannot save ourselves. Theologians and others apostates do (will) indeed cling to Jezebel’s lie, that no part of it is up to our will. Be therefore aware that in the true canon is salvation embedded in reformation. It is high on the devil’s agenda to hide the parts of the text saying that sola S reformation is the enabler of salvation.

Lev 26:24 First, the modernists will use the word “will” on the contrary here, but not in combination with the word “reform” in verse 23. One of the more particular points with the education of the will is this smiting, subsidiary parallel to Isa 53, “and will punish” והכיתי. Notice that this particular purgatory is a form of predestination pottery to go on, “yet” גם, until the image is squarely hammered out. While in the grips of iniquity, the target priesthood is educated by the road-blocking rebels orchestrating opposition.

Lev 26:24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

Lev 26:24 וְהָלַכְתִּי אַף־אֲנִי עִמָּכֶם בְּקֶרִי וְהִכֵּיתִי אֶתְכֶם גַּם־אָנִי שֶׁבַע עַל־חַטֹּאתֵיכֶם׃

Here is the test case for Lev 26:24. Do you see that how the primitive NKJV locates the word “also” is motivated by revenge, in contrast to how “also” in the KJV is located to be a continuation of processing divine deeds in verse 23? Do you see how the angry and revengeful god the theologians made for themselves correlates with theology, the lack of missional purpose, and the lack of subsidiary (educational) justice BC leading to AD? In other words, do you see that the Hebrew and the KJV do benchmarking of the truth by that canonical process, but in the relative, non-canonical framework of theology the only reference is to create a subjective god in the revengeful image of men? As seen by this profile, theology wants a subjective god drawn into and conformed to the deeds of men, being a subjective and reactive god as a product of adamic deeds and responses, instead of the apostolic KJV where true alignment means to reform and bring the will of man into agreement with the will of G-d. In most versions is this verse making G-d reactive and revengeful, deviating from the canon and the creational path from Gen 2 to Rev 20.

Do you see how the modernist Lev 26:24 relates to Gen 3:1, that such serpent ideology means to make the canonical and constant G-d a relative contrary-walker, turning him around, against his will, and making the impression that the changing party was actually G-d, not men? Do you see that with no canon as reference, it is up to the theologians to define who is the sense and who is the reference, and who is the defining party and who is the deviating party?

Lev 26:25 Quarrel is first mentioned here in the KJV, "to avenge the quarrel of my covenant" נקמת נקם־ברית. For extra contextual framing is the Cainesian city and economy, and capital self, reinforcing apostasy around the vicar self, which did increase in times of urbanisation, and would grow to an urban absolute in the last tribulation. In the end is no corner on earth free from Satan's capital self and Urbi et orbi program, in the end trying to make all areas enslaved, subservient suburbs around the capital self at the centre of Agenda 2030.

Lev 26:25 And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

Lev 26:25 וְהֵבֵאתִי עֲלֵיכֶם חֶרֶב נֹקֶמֶת נְקַם־בְּרִית וְנֶאֱסַפְתֶּם
אֶל־עָרֵיכֶם וְשִׁלַּחְתִּי דֶבֶר בְּתוֹכְכֶם וְנִתַּתֶּם בְּיַד־אוֹיֵב׃

For more details on Lev 26:25, first that Cain קין was born and called by name to be the personification of gotten קנית property, and later to become a Cainesian salesman in capital crime and propertied selves out of his city. With this in mind, the core phrase is about redemption and vengeance, that shall "avenge the quarrel of my covenant" נקמת נקם־ברית. Lucifer's priesthood of unbelief has its expertise in causing trouble on earth. Trouble would always increase with the ecumenical quarrels through history. It should not be too hard to understand that antichrist's absolute ecumencial ambition is total syncretism, one world religion, that would surely lead to the most absolute quarrel and the most absolute repressive measures to silence all protest. Agenda 2030 is the so far greatest war of property vs enslavement on earth under the devilish jurisdiction of antichrist, the vicar of Christ. Lev 26:25 gathers the relevant reformative and rebelling elements to manifest themselves in the final tribulation. It was foretold that the ending of the apocalypse would culminate with total apostasy, total urbanisation, total legalism, and total repression around the capital self. All in all, a total mockery of G-d's salvation. Lev 26 is only saying what has been the same old basics repeated throughout history by the infallibly ignorant priesthood of unbelief.

Lev 26:26 In the primarily mental Bible, a sola S sceptre of nutrition. In modernist form only about physical bread of no parable value, as seen in the NKJV.

Lev 26:26 *And* when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied.

Lev 26:26 בְּשָׁבְרִי לָכֶם מַטֵּה־לֶחֶם וְאָפוּ עֶשֶׂר נָשִׁים לַחְמְכֶם בְּתַנּוּר אֶחָד וְהֵשִׁיבוּ לַחְמְכֶם בַּמִּשְׁקָל וַאֲכַלְתֶּם וְלֹא תִשְׂבָּעוּ׃ ס

For more context on Lev 26:26, the root word behind "staff" מַטֵּה is the same Hebrew root used to say "rod" מַטֶּה in Exo 4:2 and "rod" מַטֵּה in Exo 4:20 and Exo 7:12. For modernist editors, there is no real connection between the Word in person and the Word in print, and therefore no sceptred value in nutrition, and no sola S connection between the printing press and the reformation. Notice the apostolic dimension of *And* italics in this case in the KJV to pinpoint what theologians and modernists do not want. This is how the KJV stands alone against the crowd.

Lev 26:27 Next instance "contrary" combined with what is "this" *that* thou has done. Do you see the point with the biographical mirror put up by the first three KJV words, and why that has no relevance in the theological NKJV? Remember that "And if" **ואם** is the carrier of the whole reformation and homeland entrance potential. Again is man's (free) will removed from the story in the NKJV, NASB etc.

Lev 26:27 And if ye will not for all this hearken unto me, but walk contrary unto me;

Lev 26:27 וְאִם־בְּזֹאת לֹא תִשְׁמְעוּ לִי וַהֲלַכְתֶּם עִמִּי בְּקֶרִי׃

Lev 26:28 More on projection, repeating the angry theological god and how the NKJV in verse 24 located the word "also". Do you see how the modernist NKJV again wants to turn things around from an infuriated, contrary-walking "you also in fury" in the KJV to a man-made angry and reactive, "I also" in the NKJV? In the Hebrew and KJV this is literally an infuriated behavioural Beth B "in fury contrary" **בחמת־קרי**. If you read the NABRE it is even more clear that anger is projected away from the human party and onto a created, reactive god, which means that the contrary-walker is a changed god, no longer constant, and not about a fallen and deviating establishment. If the NKJV was the true story, then would G-d's otherwise straight blood-lined path through the canon be a relative journey always in reactive change relative to the whims of human nature.

Lev 26:28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

Lev 26:28 וְהָלַכְתִּי עִמָּכֶם בַּחֲמַת־קֶרִי וְיִסַּרְתִּי אֶתְכֶם אַף־אֲנִי שֶׁבַע עַל־חַטֹּאתֵיכֶם׃

Lev 26:31 Sola Vau/And vs de-solation. Sola S is the synergetic decoder of all things.

Lev 26:31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

Lev 26:31 וְנָתַתִּי אֶת־עָרֵיכֶם חָרְבָּה וַהֲשִׁמּוֹתִי אֶת־מִקְדְּשֵׁיכֶם וְלֹא אָרִיחַ בְּרֵיחַ נִיחֹחֲכֶם׃

Lev 26:32 Next step, same cover-up. While removing sola Vau/And from the text, are the modernists fulfilling all the desolating work thereof.

Lev 26:32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

26:32 וַהֲשִׁמֹתִי אֲנִי אֶת־הָאָרֶץ וְשָׁמְמוּ עָלֶיהָ אֹיְבֵיכֶם הַיֹּשְׁבִים בָּהּ׃

Lev 26:35 Religious establishments became the ceremonial proof-makers that mother earth would be much better off without all the destroying inhabitants.

Lev 26:35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

Lev 26:35 כָּל־יְמֵי הָשַּׁמָּה תִּשְׁבֹּת אֵת אֲשֶׁר לֹא־שָׁבְתָה בְּשַׁבְּתֹתֵיכֶם בְּשִׁבְתְּכֶם עָלֶיהָ׃

Lev 26:42 Where the Hebraism and application called appeasement come from. First, in Gen 27:45, 30:2, 49:6-7 where it is called "anger" **אַף**. Then in Gen 39:19 where it says "his wrath" **אַפּוֹ**, and "my wrath" **אַפִּי** in Exo 22:24. Then Exo 16:23 about manna and "baking" **אֵפוּ** the means or cake of appeasement, and finally, Lev 26:42 where it says, "and also" **וְאַף** about remembering the covenant before any establishment were able to make scripture a synergetic resource of problems. No problem would be greater and longer lasting than the sola S appeasement app used against its intended purpose, and nothing would make this organic problem more prominent and wrathful than pompous popery and vicar ideology. Wrath, war- and whore-mongering is the fruitful application of the means of peace in the hands of falsity.

Lev 26:42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

Lev 26:42 וְזָכַרְתִּי אֶת־בְּרִיתִי יַעֲקוֹב וְאַף אֶת־בְּרִיתִי יִצְחָק וְאַף אֶת־בְּרִיתִי אַבְרָהָם אֶזְכֹּר וְהָאָרֶץ אֶזְכֹּר׃

Here is a test case for the Hebrew App in Lev 26:42. Do you see why the "nostrils" **אַף** of the trinity, the grieving, insulted Ruah and Pneuma, might feel the need to blow it's infuriated nose upon all the infantile applications the theologians invented? This is how verses like 2 Sam 22:16 end.

Lev 26:43 The last sola Vau/Also instance in Leviticus, the first in Leviticus is Lev 5:2. As indicated in many instances, the word "also" is loaded with meaningful substance to be read all-so, or all accordingly, where certain things are specified. It makes no real difference whether it comes at the beginning of a verse as an all-so indication of what is coming throught the verse, or as in Lev 5:2 where it concludes, all so, or all accordingly as a summary at the end of the verse.

Lev 26:43 The land **also** shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

Lev 26:43 וְהָאָרֶץ תֵּעָזֵב מֵהֶם וְתִרֶץ אֶת־שַׁבְּתֹתֶיהָ בָּהְשַׁמָּה מֵהֶם
וְהֵם יִרְצוּ אֶת־עֲוֹנָם יַעַן וּבְיַעַן בְּמִשְׁפָּטַי מָאָסוּ וְאֶת־חֻקֹּתַי גָּעֲלָה
נַפְשָׁם׃

Here is the test case for “all-so”. If you read the first instance “also” in Gen 1:16, do you see that the stars are enlightened in proportion according to some degree of ruling light? Do you see that the second instance “stars” appearing in Gen 15:5 reasonably associates itself with a corresponding proportion or degree of (all) So enlightening at the end? Do you agree that Abraham’s faith dna (seed) colouring the KJV ending of Gen 15:5 makes it easier to link that verse to Matt 5:14 than the physical descendants in the NKJV?

Lev 26:44 Yea **אף** . . . .

Lev 26:44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God.

Lev 26:44 וְאַף־גַּם־זֹאת בִּהְיוֹתָם בְּאֶרֶץ אֹיְבֵיהֶם לֹא־מְאַסְתִּים
וְלֹא־גְעַלְתִּים לְכַלֹּתָם לְהָפֵר בְּרִיתִי אִתָּם כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם׃

Lev 26:45 Resh and the fountainhead. As history did prove, when an original institution had been drained of its original authenticity, it would soon be filled with vicar ambitions and ruling headache. It may be called the beginning, the first, the primary, former, or as in this case, their “ancestors” **ראשנים**. Authenticity equals simplicity. Instituted pomp, prominently priding itself in positional self-glory, is one of the hallmarks of falsity. As this verse says, authenticity would bring them out of slavery. Falsity would bring them back to the pigsty. This is the lesson to be learned 500 years after the reformation while Codex Satanicus is replacing scriptural providence.

Lev 26:45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the LORD.

Lev 26:45 וְזָכַרְתִּי לָהֶם בְּרִית רִאשֹׁנִים אֲשֶׁר הוֹצֵאתִי־אֹתָם מֵאֶרֶץ
מִצְרַיִם לְעֵינֵי הַגּוֹיִם לִהְיוֹת לָהֶם לֵאלֹהִים אֲנִי יְהוָה׃

Lev 26:46 Chapter end. In light of everything from Lev 26:1 and through the chapter, the textual and missional faithfulness of Moses was that he communicated the Torah to the children of Israel, not to the establishment. This last detail about Lev 26 is important for how to recognise the AD breach and pulpit standing in the way, while the masses are

restricted to live under the second-heaven roof with no potential to get any further. This chapter has the details about the meeting point between curse and blessing, where free will and determinism face each other, and the two priesthoods in conflict about sola S reformation and liberation are coming from each side into this realm.

Lev 26:46 These *are* the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

Lev 26:46 אֵלֶּה הַחֻקִּים וְהַמִּשְׁפָּטִים וְהַתּוֹרֹת אֲשֶׁר נָתַן יְהוָה בֵּינוֹ וּבֵין בְּנֵי יִשְׂרָאֵל בְּהַר סִינַי בְּיַד־מֹשֶׁה׃ ס

Here is a test case for Lev 26:46 as a summary of organic problems in Lev 26. Hebrew details are essential, "which gave the Lord" **אשׁר נתן יהוה** "between him" **בינוֹ** "and (between) the children of Israel" **ובין בני ישׂראל**. In this verse is the need for the double "between" justified, since peace between the head of the body and each body member must also be the basis for peace between the body members collectively. Next, step, the KJV translates the ending as BC text in AD context, "by the hand of Moses" **ביד־מֹשׁה**. Here is the first issue to be found. Do you see that when Moses is no longer in the realm of revelation, "in mount Sinai", but a physical Moses upon a physical Sinai as translated in the NKJV, NASB etc., it will come from the same uprooted mindset that the loss of revelatory conditions must lead to the next, which is vicar establishments in the breach. The apostolic KJV gives Moses no administrative position between the Lord and his body, which is what theologians and modernists want, not the direct "by" bypass the KJV makes, but that things must go "through" Moses as seen in the NASB, ESV, NIV, NABRE etc. Most typically will falsity demand a breach room authenticity knows to stay out of and having no interest in. Also this must be how the Bible divides itself by priesthood, a direct "by" bypass in the KJV, and a roadblocking "through" in modernist form. Most modernist committees are Levitical continuationists insisting that everything must go through Moses. The KJV translates the reader into the kernel kingdom of G-d's son. Modernism has no open kernel window and translates the readers into a substitute kingdom still under mosaic and theological administration. Be aware how scripture is perverted and how the modernists manipulate Hebrew details. In the KJV it is a literal, word for word translation of what Moses did, "by the hand of Moses" **ביד־מֹשׁה**. In the same way uprooting colours That deed of G-d changed to Who he is, the modernists do the same here. They have no interest in what Moses did, but who he is by leaving the "hand" **יד** of Moses out of the translated story and thereby converting deed to person. The point is that a true "by" bypass works as a missional No-Man, but that is not what the impostors want. They want the position of the man Moses, and have no interest in his mission, what he did and how he did it. How the Bible divides itself by priesthood is by a breach-closing hand in action vs through a breach-making person in position. This is some of the characteristic falsity which explains why the Johannine Comma has no place in Codex Satanicus, and therefore why the testimony of Jesus is absent in bastard bibles. They accomodate Satan's hierarchy not G-d's egalitarian gospel mission.

Before leaving Lev 26, this profile is relevant for a verification of apostolic succession. Do you see that the executive hand of Moses, as a model of the authentic gospel and its missional momentum, would collapse and convert to lameness and standstill as soon as physical persons would try to replace the "hand" of Moses, בִּיד־מֹשֶׁה. As seen in this case, the executive hand of Moses is modelled to serve the Word of G-d most typically in second-heaven issues like John 16:7, where Moses is leaving and is left out to make room for the Word, but where the theologians are occupational busybodies refusing to leave with their absurd claims of apostolic succession.

Lev 27:1 If the pig-headed theologians were consistent in protecting their wanted breach office, they would have given this verse a fuller translation. It makes sense that they do not want to give the Word the right to have a say, but after saying that everything must go "throught" Moses, you would at least expect them to give him a say, especially since Lev 27/10 is aiming at the third heaven with Moses in the realm of revelation. But there is no consistency in anything in a theological translation, only a stream of dumb words. Again the NKJV converts the story from the substantive to the time-based, and the NIV, NABRE, NLT, CSB, ESV, NET Bible etc., present only a fragmented text. The counter-reformation was initiated with the RV/ASV. Full fragmentation came with the RSV and with the changed methodical ideology of dynamic equivalence after 1945 when the final era of deception really began to be shaped and the predicted flood of occasion-seeking impostors would begin to show up in greater numbers than any earlier period.

Lev 27:1 And the LORD spake unto Moses, saying,

Lev 27:1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃

For more context on "saying", it is relevant to repeat the first four cases until 4=G. First Gen 1:22, 2:16, and 3:17, then Gen 5:29, where the fourth "saying" **לֵּאמֹר** makes the difference as a revealer of identity, connecting Noah's identity to the executive action to be expected by a man called by name to do as identified. Behavioural transparency in Gen 5:29 means that to become the word is to become an open book. Back to Lev 27:1, Lamed's history is a war manifesting the nature of Lamed, an open communication line or a road-blocking non-communicator denying that I, or life, is the living light of the world. The adamic problem is still how to cause that Light from the third heaven to shine through the firmament, the second-heaven roof and its administration, standing in the way and hindering the word to have free course. One of the irreconcilable issues is that the papists demand "unity" by submission to the Pope, but they do systematically wipe out the truly identifying "saying" man is called to as Noah's worded transparency. This particular saying of lived life is the identifying reason for the transparent testimony of Jesus absent in the papist NABRE. Papal supremacy does not only manifest first brat among brats but the impostor above all impostors. A typical issue in theological minds is that there is a link between "he" and "saying" in Gen 5:29, but no link between Noah and "saying", which means that the rest of Gen 5:29 means action but no self-reflection and no communicative capacity. Fragmentation by missing words from the RSV, is only one of the indicators that modernist bibles are a deistic flood of dumb words.

Lev 27:2 At this point it should be clear that G-d's reform and redemptive rapture taking man beyond all the problems under the second-heaven roof, means that peace on earth, no longer destroyed by the episcopal Niphil Basar, means that unity equals singularity. Lev 27/10 and the apostolic, third heaven the KJV come from, makes it reasonable why it uses the word "singularity" about the harmonious peace and trinitarian unity beyond all the troubles in the lower echelons the modernist bastards come from. They have no corresponding principal approach to this chapter and realm. Be aware that internal unity in the Hebrew and KJV is the reason for using "singularity" as a reflection of the same attributed to the "wonderful" **פֶּלֶא** counsellor and Prince of Peace in Isa 9:6. Isaiah and Lev 27/10 have John 17 and the harmonious third heaven in common. Fragments found in modernist bastards have no corresponding wording, only textual relativism. Objective singularity in the KJV is converted to consecration of subjective certainty in the NKJV, which was the trouble-maker through history, that the Bible fell into the hands of the impostors and became a ruling instrument in the hands of the wicked. Codex Satanicus and how the modernists deal with scripture are elements of unauthorized action. Notice therefore the characteristic change from executive singular commitment in the KJV to a consecrated pluralist position in the NKJV. And next, notice that consecrated messing with the text here, as seen in the NKJV, would lead to the people's hardship coming by the corresponding messing and change in the NKJV in Matt 7:14. How the impostors are messing with the Bible means a road-blocking hardship for the people. First they did destroy the singularity in Lev 27:2 and the simplicity in Matt 7:14, then would counter-reformatory mercenaries like the NKJV support the papist claim that the end of verses like Matt 7:14 would need an office of interpretation. This is how impostors and idiots operate. No historical catastrophe would be wasted. First they make things really hard, then they present the solution they have made to solve the problem they created. In this way the profiling of the text unveils how "catastrophes" like Covid 19 and the growing economic crisis were orchestrated while planning how to "solve" them. Dung hill and Codex Satanicus are right at the centre of the devil's business.

Lev 27:2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons *shall be* for the LORD by thy estimation.

Lev 27:2 דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ כִּי יַפְלִא נֶדֶר בְּעֶרְכְּךָ נְפָשֹׁת לַיהוָה׃

For more background on why the KJV uses the word "singularity" **פלא**, G-d's mission requires the act to single out his missionaries, to make them stand out as separate, make them singular, or solitare, as the missional reason fulfilled in the third heaven. Missional saving solidarity with G-d's people is the ruling premise when moving around the road-blocking establishment to reach the people in need of G-d's redemption. Singularity in the KJV is aligned with how it uses the word "one". In particular form, Lev 27/10 is aiming at G-d's peculiar people set apart for his mission. Literally made in his image, is the reason from first to last word, "wonders" **פֶּלֶא** in Exo 15:11 where the first jubile was celebrated. Perfect imaging is the one and only way to harmonious unity in John 17.

Lev 27:3 G-d's missional objective, benchmarking, and objective estimation come from the third heaven. Fall from Pison to Euphrates means a default to subjective selfishness also in matters of estimation, where the episcopal rulers of Christendom's 5% Lackland would change first principle to a subsidiary principle. Needs of salvation would grow with Satan's episcopal establishment converting the estimated value of the people in the Cainesian economy from intrinsic to profitable and abusable. One simple characteristic parameter explains all the vanity colouring the Lackland of theological Christendom and the need for liberation from Satan's eucharistic slaughterhouse. One of the typical traits coming with the loss of scriptural value and first principle S, was how the modernists removed sola Vau/And. Salvation and reformative and redemptive strength would come with the sola S value vested in scripture, coded by the first three KJV words here, which callous theologians and editors would have no interest in.

Lev 27:3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of **silver**, after the shekel of the sanctuary.

Lev 27:3 וְהָיָה עֶרְכְּךָ הַזָּכָר מִבֶּן עֶשְׂרִים שָׁנָה וְעַד בֶּן־שִׁשִּׁים שָׁנָה
וְהָיָה עֶרְכְּךָ חֲמִשִּׁים שֶׁקֶל כֶּסֶף בְּשֶׁקֶל הַקֹּדֶשׁ׃

Some principal reasoning is required in Lev 27:3 since Lev 27/10 puts the whole Bible and its redemptive mission on display. First that everything depends on Alive Being, to be or not to be, "And to be" והיה. Awakening, or revived awareness, is the primary principle in salvation. Next, that for apostolic missional overview from the third heaven, the "estimation" ערך of value, here saying "thy estimation" ערכך would come with structural order as a part of this word for integration of the missional, that redemption would necessitate the small-scale Jewish homeland where Christ rescued the people from Caesar's pontifical empire of Rome. Whatever estimation, must be done according to the overall redemptive mission vested in the small-scale homeland kingdom of the Jewish Israel. To set that in order would be a fulfilled sola S bread and nutrition mission as express by the first bread set in order by Moses in Exo 40:23, a double expression, "And he set" ויערך the bread "in order" ערך. No part of redemptive orders, ordering, and ordination would ever take place outside sola scriptura. Christendom's eucharistic practice would set in order the non-scriptural slaugherhouse in Gen 22:9, but would have no interest in the scriptural order coming with Moses. In G-d's redemptive mission is it an intrinsic principle that estimation of value and estimation of strucural ordering is a statutory kingdom principle where G-d's mission can only be fulfilled within certain sociological and organisational parameters. G-d's liberating principle needs protection by homeland borders. Satan's borderless empire would always be an imperial Lackland where the people would suffer under the structural premises of paganism. While coming to the end of the apostate apocalypse, the ecumenical antichrist is working to restore the medieval Lackland and make Laodicea a global concentration camp of disempowered and disinherited citizens having no property rights and no estimated rights or value in person beyond the profitable and abusable. UN's human rights is the greatest lie ever.

Before leaving Lev 27:3, it is a typical Nicodemus issue, “and to be by thy estimation” והיה ערכך. With all the structural orders and ordinations embedded therein, do you agree that no unregenerate party would ever see the kingdom of heaven? In other words, do you see that sense without reference means that blindness in heavenly matters would develop the grandiose vanity and deception on earth bringing all the apostate conditions historically recorded through the apocalypse?

Lev 27:4 Sense without reference is synonymous with estimation of value independent of sola Vau/And as Mosaic framing of the Messianic, as done in the NKJV. By normal episcopal estimation through the apocalypse, her only value would be as a prostitute.

Lev 27:4 And if it *be* a female, then thy estimation shall be thirty shekels.

Lev 27:4 וְאִם־נְקֵבָה הִוא וְהָיָה עֶרְכְּךָ שְׁלֹשִׁים שָׁקֶל׃

Here is the test case for R/S parametrisation in Lev 27:3-4. Do you agree that if slavery was not ended but reached the era of the effective Nazi machinery and that efficiency was not stopped but would grow to a global empire, it would be a demonstration that the structural perfection of absolute Rationalism would be the corresponding total Sacrifice of human value? This is background from the Third Reich to understand the estimation of value coming with Agenda 2030 and Schwab’s Fourth Reich. You will own nothing because you are nothing of value. It is obvious that for slave traders and other globalist traders is first principle S sand in the gears of Rationalism. Absolute Rationalism means the inheritance of an absolutely blind O, which means total blindness to S feedback in R matters. The more the world is waxing cold and callous as foretold in Matt 24, the more forceful pushing of governmental, imperial, and general rationalism, which means that growing cynicism leads to increasingly more explicit arguments that the Bill of Rights stands in the way and must be abolished for the powers that be to do what they want as servants of unshackled globalism and rationalism. Agenda 2030 is the will of the brute, and the end of civilised behaviour.

Lev 27:8 First instance “value” עריך come from the same partly organistional root. As soon as value became a money game, things would be ugly. A paradigm of poverty is set up in the framework of unbelief, “But if (he) be poorer” ואם־מך.

Lev 27:8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

Lev 27:8 וְאִם־מָךְ הוּא מֵעֶרְכֶּךָ וְהֶעֱמִידוֹ לִפְנֵי הַכֹּהֵן וְהֶעֱרִיךְ אֹתוֹ הַכֹּהֵן עַל־פִּי אֲשֶׁר תַּשִּׂיג יַד הַנֹּדֵר יַעֲרִיכֶנּוּ הַכֹּהֵן׃ ס

Here is the test case for Lev 27:8. Do you see where Jam 2:1+ is coming from and how estimation of value would lead to all kind of colourful bias? One of the ugly pieces in the Cainesian economy is value vs ability. The issue is not the words, but the problems coming when the Bible came into the hands of the impostors and the unauthorized.

Lev 27:10 First instance “alter”. In order to arrive in the realm of the third heaven, one of the points is that fire and brass “altar” would have had the altering purgatorial effect.

Lev 27:10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

Lev 27:10 לֹא יַחֲלִיפֶנּוּ וְלֹא־יָמִיר אֹתוֹ טוֹב בְּרָע אוֹ־רַע בְּטוֹב וְאִם־הָמֵר יָמִיר בְּהֵמָה בִּבְהֵמָה וְהָיָה־הוּא וּתְמוּרָתוֹ יִהְיֶה־קֹדֶשׁ׃

For more context on Lev 27:10 and altar vs alter, using Num 18:21 and the meaning of exchange, “for” חלף their service, should make it easier to trace Mark 8:37 and what man is called to back to its missional root in Lev 27:10.

Lev 27:12 Whatever was brought forth by any vicar priesthood would always be an issue of flawed estimation. Rev 17 and the perverted First Timothy became the proof makers of that. Notice how this verse ends. Lesson learned by history and hindsight is that after hundreds of years of backsliding it was proven that man’s ability to do proper estimation would decay with his being, until he became a notorious and infallibly ignorant deistic liar, “so shall it be” כֵּן יִהְיֶה. Whatever estimation, the impostors would eventually be caught in the trap that the gospel kingdom is the framing reference in all estimation of value. Agenda 2030 and antichrist’s globalist empire is the ultimate mismatch.

Lev 27:12 And the priest shall value it, whether it be good or bad: as thou valuest it, *who art* the priest, so shall it be.

Lev 27:12 וְהֶעֱרִיךְ הַכֹּהֵן אֹתָהּ בֵּין טוֹב וּבֵין רָע כְּעֶרְכְּךָ הַכֹּהֵן כֵּן יִהְיֶה׃

Lev 27:17 One of the three verses in this chapter combining jubile with the estimation of value. Lev 25 is the majority share holder in the word “jubile”. Lev 27 is even more clearly the majority share holder in the “estimation” of value. First principle come from the realm of true estimation. Restored value is the only way a true jubile will take place. First principle is required to substantiate the meaning of Succoth and the thanksgiving that makes the end of time a true jubile. This is a shaky stand while waiting for the truth.

Lev 27:17 If he sanctify his field from the year of jubile, according to thy estimation it shall stand.

Lev 27:17 אִם־מִשְּׁנַת הַיֹּבֵל יַקְדִּישׁ שָׂדֵהוּ כְּעֶרְכְּךָ יָקוּם׃

Lev 27:30-32 First instance “tithe” מעשׂר was Gen 14:20. It is related to the number “ten” עֶשֶׂר. Here is second instance. As long as everything is in ruin and First Timothy is hijacked by the impostors proving the nature of things in Rev 17 and the fallen empire of numbering and taxation, there would be no reason for people to give any contribution to storehouses like Mal 3:10. You will own nothing . . , is antichrist’s planned robbery.

Lev 27:30 And all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD'S: *it is* holy unto the LORD.

Lev 27:30 וְכָל־מַעְשַׂר הָאָרֶץ מִזֶּרַע הָאָרֶץ מִפְּרִי הָעֵץ לַיהוָה הוּא קֹדֶשׁ לַיהוָה:

Here is the test case for Lev 27:30. After finding the rejected sola Vau/And from start, you can reasonably read the word “sacred” in the NABRE as sacrificing the people for the glory of antichrist. It is a property issue like the rest of plundering foxes in the hen house. Satan’s episcopal jurisdiction would typically be pursued as a more or less fiscal right to number, tax, and fleece the Lackland flock. Notice the profiled difference. In the KJV it is existential stuff of alive being, that it “*is*” the LORD’S. In the fallen world of the papist NABRE it is a physical and material value that “belong” to the LORD. When the trinitarian and primarily mental dimension is lost, the outcome of lost cosmological existence would be a violent pillage of the land. Vicar jurisdiction is the impostor idea of abusing the Bible to claim the right to take everything. Again, denying sola scriptura means denying the apostolic sense and reference in gospel kingdom matters.

Lev 27:34 What Lev 27/10 and the Bible’s mission aim at, is that all the children of Israel shall be and live in the realm of revelation as translated in the KJV. First that the Elleh school is the real exercise, then that they need to be therein in the eisegetical realm of revelation to have that verified. For the hierarchy of Satan is it impossible to accept the KJV translation and the Hebrew syntax. So the papist NABRE manipulates the story and puts only Moses “on” the physical mount Sinai as a representative for the Israelites having no permission to be there under Satan’s vicar jurisdiction. Profiling causes the text to most literally divide itself by priesthood. The apostolic KJV has no reason to fear textual and missional transparency compared to the filthy business ruling the NABRE. For the protection of Levitical continuation AD will modernist and counter-reformatory ideology notoriously change, leave out or manipulate details and syntax in a way which makes the breach wide open and completely misrepresenting the Hebrew text. The one minor change the KJV does is due to English syntax, “commanded LORD” צוה יהוה.

The extra, major, and manipulative change the NABRE does is for missional reasons to avoid any direct association between the Lord and his people in mount Sinai. The KJV translates BC text in AD context. Modernists and papists want no such reformative idea.

Lev 27:34 These *are* the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

Lev 27:34 אֵלֶּה הַמִּצְוֹת אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל בְּהַר סִינָי:

One last reminder before leaving Leviticus is that Lev 27:34 is one of the explicit cases addressing the target priesthood. Epistemological eisegesis begins with being therein in order to become These commandments in person.

Numbers

Next L-D-R portion is on the hubris of ambition, the corporate grips of original sin, and how N establishments would enslave the people in the wilderness. Christendom and its dysfunctional "church" ruled by the priesthood of unbelief would make L a 5% player in the game with the imperial state forcing the masses into submission. In Numbers may the L-D-R profile be renamed, L-D-N. As a contrast picture from the jubile in Lev 25 and even more from the office of estimation in Lev 27, should the functional L have the diagnostic capacity to recognise and help solving the problem of ruling "head(s)" ראשׁ and headache in Numbers. Guys like Nebat became the surviving fittest party in position to make the ruling state branch of L-D-R their business and guys like Naboth to suffer.

Num 1:1 In the framework of L-D-R would sola S synergy coming with the hands of the priesthood of law, time, and sin, rephrase Num 1:1, in the enslavement of Sinai. Sola S synergy explains how Dabar led to Midbar, the "wilderness" מדבר and how also that is a part of the essentially Benjamite and Baptist canon, "in the wilderness" במדבר. By the hand of the priesthood of unbelief would all these problems be made perpetual and purgatorial and Christ and AD would make no difference. As seen also in this verse, would the theologians and the modernists never have any plan for sola Vau/And and its speaking Dabar to solve these problems, but would reinforce them. From start the first Hebrew words fly in the face of history's wicked establishment. With Noah was the first Dabar in Gen 8:15-16 made a directional address to move forward. Under the priesthood of unbelief Dabar became an instrument to orchestrate organised backsliding and make worse the things Noah let go without having any scriptural roadmap. From beginning to end of the scriptural part of history, beginning with Moses and Sinai, would scripture be used mostly against the redemptive sola S purpose and mission it was sent for. It became the historical biography of the priesthood of unbelief. Unbelief is not only a crash with Jesus, the prophets, and the reformers, but a total collision with all history. First time the word "wilderness" is used is in Gen 14:6 where Abram was called as the first reformer. Numbers is the standardised version of unbelief and what to expect of ruling headache under the priesthood of unbelief in L having no redemptive role as assisting liberator of the people from ruling establishments. One of the elements of ruling wickedness is how the theologians also here overruled "the tabernacle of the congregation" באהל מוֹעד. They want a 5% tabernacle of meeting under theological control. The KJV translates BC text in AD context also because the essentially Benjamite wilderness and the Benjamite tabernacle will merge only by the end of the canonical path pointing to the priesthood of believers. Theologians and modernists are stuck in enslaving 5% BC ideas.

Num 1:1 And the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first *day* of the second month, in the second year after they were come out of the land of Egypt, saying,

Num 1:1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד
לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר׃

Here is the test case for Num 1:1. First, notice the rearranging of Hebrew details in the NIV and NABRE compared to how the KJV follows the Hebrew syntax word for word as closely as the English syntax permits. Notice especially the alternative endings of this verse in the NIV and NABRE. Do you see that one of the elements of camouflage is that the theologians do not want the book of nature and the perpetual wilderness they have made to speak universally with the same voice as the land of Egypt? The point is that all later steps after the land of Egypt, first Dabar causing Midbar, then that repated all the way through history, would be a recycled déjà vu the infallibly ignorant establishment would be continually blind to, and in the 1500s, after being exposed, had to fabricate a preterist cover story to hide the facts of that embarrassing reality. Predestination is the certain outcome that the purgatorial process towards the restored glory of G-d and his people must end in shameful dethroning of the wicked establishment. Without the facts coming with the fulfilling prophetic Bible establishing the historicity of the Apocalypse and the rest of scripture, would the apostate idea of preterism never have been invented.

Num 1:2 Next step regarding N and the perpetual headache ruling world history. This is the form of all later numbering and taxation. Be aware of the double sense-making in the KJV in Luke 2:1-5, where "taxed" is the word combing double sense-making to say that mass registration of the people is done for a particular purpose. If there was nothing to gain of economic or material value, no such registration would ever be done. The point is how modernist, counter-reformatory whitewashers in Luke 2:1-5 contribute to isolate registration from taxation. Means of deception work in this way, which presents what is done while hiding why it is done. They leave out the one OED/KJV sense which exposes and makes the Bible a book of revelation, and turns it into an apocryphal book of no real value. The point from Sinai to the end is the pontifical taxation scheme also from AD to Y2K, which is the Lackland misery the theologians do not want readers to find in print, and therefore are eager to have the apostolic KJV and its reformative mission replaced by properly whitewashed translations. N, Numbers, and guys like Nebat represent the standard wickedness of the fathers upon the children continued by the theologians AD.

Num 1:2 Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their polls;

Num 1:2 שְׂאוּ אֶת־רֹאשׁ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית
אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת כָּל־זָכָר לְגֻלְגְּלֹתָם׃

A test case for Num 1:2. Do you see that for the banker's redemptive balance to cover all Debit and Credit, must accumulated totals account for the whole "sum" **ראֹשׁ** of ruling headache through history? Do you see that when the two sides face each other, the Debit and Credit elements reveal that the pontifical Caesar represents the ruling enrichment of original sin Christ came to redeem man from? Do you see that redemptive history itself builds the background for the gospel introduced in context of the kingdom in Matt 4:23? Numbers unveils why the theologians wanted a Bible limited to personal and individual sin and salvation in order to hide the structural and patriarchal nature of original sin.

Some more details to be verified in Num 1:2. Notice the sequence of Hebrew and KJV words. First, “Take ye the sum” שְׂאוּ אֶת־רֹאשׁ, and next, “of all the congregation of the children of Israel” כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל. You have probably heard the story, follow the money, when something criminal needs investigation. Do you see that the wickedness of Satan’s theological establishment (cf. Gen 3:1) would be sufficiently smart to go after “all the congregation of the children of Israel” because they became the custodians of scripture and therefore the ultimate store of blessings and taxable wealth to plundered, a great flock to fleece and make their Homeland a taxed Lackland suburb? Sola S synergy is not a random expression but says how wickedness was enriched as the pontifical sum in need of Christ’s redemptive and reformative remedy. In this context be aware that to have the sum of salvation properly understood and located, must the sum of pontifical wickedness lead to the required change of priesthood Heb 8:1 implicitly and explicitly refer to.

Num 1:3 About lexical vs functional meaning of words. As seen from these early verses in Numbers, lingual value limited to the lexical “head” רֹאשׁ would have no missional effect without the functional and contextual value given by Numbers and numbering. Do you see that when all value has been changed from intrinsic to profitable, and uprooting is completed, then the word “number” is only a taxable quantity on the same basis as the singular “one” in the apostolic KJV became the number “one” in the shallow NKJV. In other words, do you see that the first brat in rank, number “one” elevated to the pinnacle of prominence, would do so upon the relativist and pluralist ruin of lost singularity?

Num 1:3 From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.

Num 1:3 מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כָּל־יֹצֵא צָבָא בְּיִשְׂרָאֵל תִּפְקְדוּ אֹתָם לְצִבְאֹתָם אַתָּה וְאַהֲרֹן׃

Num 1:4 First instance “head” רֹאשׁ in Numbers. For a reasonable story of original sin and salvation, first principle S has a contrary-walking counterpart in R/N here rising to prominence as the ordinal number one, derived from Resh. This First רֹאשׁ in rank ruler with headache makes the constitutional Judah and its point zero with king Saul one head taller than the rest, from his shoulders up. In the beginning all things First, representing a head, prominence, first in rank, chief, master etc., would bring the need for salvation. Gen 1:1 is the fountainhead of all things. Thus, alpha and omega need the identifying N to unveil the prominent Niphil Basar of the Bible. Any Nebat is a wandering catastrophe waiting to happen and for all the people to pay the price, saying why this universal head issue is the name-giving identifier of the canon with the clearest names in terms of man being first in rank in N’s extract story named Numbers. The chiefest N is not only tribe leader but the identifier of the reasons why the people find themselves in a never-ending wilderness. That was indicated with the ruling “head” issue in Gen 3:15. First principle S has this close shadow as an element becoming first in rank and rising to prominence

in order to be identified by N in Numbers. Until people are brought to awareness is even Num 1:4 a formula how antichrist is given room in scripture. He is antichrist "with you" in this verse, he is a malefactor product of every tribe in this verse, and he is the ruling headache and castrophe of every house of his fathers or other groups around them. If that is no longer the case, even in translated form, it is because Christendom has come out of its Babylon where the perverted version of this verse had been implemented. Numbers, numbering, and taxation make it sufficiently distinct that the pinnacle of prominence is the pinnacle of problems.

Num 1:4 And with you there shall be a man of every tribe; every one head of the house of his fathers.

Nu 1:4 וְאִתְּכֶם יִהְיוּ אִישׁ אִישׁ לַמַּטֶּה אִישׁ רֹאשׁ לְבֵית־אֲבֹתָיו הוּא׃

Original sin given structural strength by organisational power is the underlying need for all reformation, and why sola scriptura was intended as individual and personal to avoid that personal sin became the collective disaster Christendom is known for by its global slavery, world wars, Lacklands and Wastelands. Antichrist's patriarchal Christendom is a root cause in N's epistemological history and in N's statistics against G-d. It is not a coincidence that all the problems related to first principle S in salvation is found in the ruling headache and whoredom ruled by the ordinal Number One, being the First, ruling head and chief overseer of structural evils partly hidden in the Hebrew composition and its fountainhead of sin and salvation from start in Gen 1:1. While whitewashing the text, manipulating it, and insisting that it is limited to solve individual sins and salvation, was it used as an instrument structurally to impose wickedness upon all subjects collectively. Theologians took themselves out of the redemptive equation in a way making the ruling headache of history perpetual and unsolvable. G-d's enriched epistemology manifests this particular meeting point between G-d's infallibility and man's pontifical ignorance. So, the longer the theologians would rebel against reform, the more enriched statistical evidence provided for G-d's redemptive epistemology. While the 95% body members of Christ suffered from this 5% head trauma, the pontifical rebels ruled in prominence. On some stages the greatest tragedy is the greatest comedy.

Num 1:5 And these are the biographical N and how to identify all things and all troubles on earth. For Benjamite framing, "From being N "old" בן in verse 3, the meaning of justification is inseparable from Beth B coming "of age" מבן there, required for named identity in verse 5 and through Numbers. Instead of G-d with us, this is N, or antichrist with us. The last tribulation and antichrist trying to establish N's iron/clay realm, is the ultimate wilderness and whoredom coming by N's episcopal hubris of ambition.

Num 1:5 And these *are* the names of the men that shall stand with you: of *the tribe of* Reuben; Elizur the son of Shedeur.

Num 1:5 וְאֵלֶּה שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר יַעַמְדוּ אִתְּכֶם לִרְאוּבֵן אֱלִיצוּר בֶּן־שְׁדֵיאוּר׃

Here is the test case for Num 1:5. Named Reuben ראובן, he is first in rank among the Bible's epistemologists of ruling headache imposed on self, Bn. This verse is one of the ultimate biographies in need of the sola Vau/And mirror the NKJV has removed. Again, rejecting sola Vau/And is like ever learning and never being able to do the final exam in the sola Vau/And-supported Elleh school. Notice also that for the uprooted WHO, there is even less substantive value to stand by. How the modernists trasnalted it, first taking out sola Vua/And and tehn removing That canonical foundation reflected in sola S, the modernist translations are a recipe for disaster. Apostolic italics in the KJV means that it is of the fruit of R. In the NKJV it is something physical from Reuben.

Num 1:15-16 Listing the names from verse 5, verse 15 is the end of the list and the intro to verse 16. These two verses need each other as a reminder of the Nephilims in Gen 6, and need to take into account that these early "renowned" would represent carnal ideas before the בן aging factor would qualify as a functional elder in the second layer, after Num 22. One of the points is that in process of time from the first to the second layer in Numbers, would these early, so-called "renowned" קריאי much later have to be called out קרא because they grew into contrary-walking קרי headache ראש makers. Details in verses 15-16 combine the elements required for numbered profiling. These princes of war make the background for the need of Isaiah's Prince of Peace to redeem the people and reverse all the problems made upon the renowned pinnacle of prominence. Samuel and the people would do the same opinionated error as the congregation did here. First the choice of the good looking Saul, then Eliab instead of David, and it would not take long before Gilgal renewed and rolled out another renowned wilderness of problems.

Num 1:15 Of Naphtali; Ahira the son of Enan.

Num 1:15 לְנַפְתָּלִי אֲחִירַע בֶּן־עֵינָן׃

Num 1:16 These *were* the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

Num 1:16 אֵלֶּה (קְרִיאֵי) [קְרוּאֵי] הָעֵדָה נְשִׂיאֵי מַטּוֹת אֲבוֹתָם רָאשֵׁי אַלְפֵי יִשְׂרָאֵל הֵם׃

For more Hebrew background on Num 1:15-16, first that the "fallen" נפל Niphil Basar in verse 15 is the brother אח of evil רע, representing the purgatorial remembrance pattern in Bn-i-Mn. Next, that pride, prejudice and presuppositional bias contributed to promote and give fallen N prominent positions in verse 16. Numbers and Niphil Basar need each other for the work of whoredom in the wilderness. Also this is the typological background for things elaborated and identified through the Apocalypse, AD to Y2K. N and Numbers make the wilderness of Niphil Basar to wrestle or work out things in fear and trembling before entering his rest. If the son of Enan the elder at the end of verse 15 was as wise as Enoch in Gen 5:24, he would eventually know good and evil and come to the knowledge of the truth. Like the days of Noe, N causes scripture to identify scripture.

One more test in Num 1:16. Valid canonical processing means that the KJV aligns these fallen Niphil Basars with the party of renowned nephilim in Gen 6:4. In the NKJV is the typical copycat error to consider them the chosen. Be aware that in the apostolic KJV is each word a carrier of distinct meaning. Invalid lexical choice in the NKJV explains the copycat dimension and why modernist bibles are a flood of loose relativism offering no defining support to the readers in need to understand how scripture interprets scripture. It was still the congregation's call in the RV/ASV, changed to "chosen" in the RSV. If the Calvinist ESV committee had real competence on predestination, they should know better than walking blindly in the steps of the RSV. Notice that in the KJV it is clearly a product of the congregation. In the RSV, NKJV, ESV etc., it is an exterior choice taking them out of the congregation and not as a product thereof. Modernists make G-d see and choose as men would do it, creating a subjective god in their own image. If this was the plan and choice of G-d, there would be no need to reverse things in Num 36, and there would be no reasonable way to separate D-G in Num 34 from the road-blocking party of rulers in Num 13. To put the blunders of the non-apostolic modernists in context, it may be helpful to verify how the papist NABRE speaks of the whole "community" through Leviticus (Lev 4:13, Lev 24:16), and repeats that in Num 1:2, 16 in agreement with how the papist establishment rejects the bordered, independent nation coming with the sola S reformation, and rejects the separation of the N/R state from the L church. In order to do global numbering and taxation, must agenda 2030 therefore fulfil the reversing of power separation and push the world back into a renowned medieval Lackland. Princes of the church were and would again be counselling princes of unrestricted pontifical paganism. Historical issues founding point zero and repeated to the end as modelled in the Hebrew and KJV is that persons democratically elected would destroy democracy. Its latest form is supported by whitewashing modernist committees wiping it out of the translated text as editorial support of the despotic powers that be. Man's totalitarian hubris of ambition from Vatican I to Holocaust is repeated from Vatican II to Armageddon.

Num 1:17 Notice how the anthropological KJV repeats calling by name, "expressed" by name related to express revelation, a manifested behavioural confirmation, in contrast to the mute version in the theological NKJV, veiled and in need of being mentioned since it has no self-expressive and self-manifesting capacity in itself? You might believe that the blind and veiled NKJV is a Sardis supporter of Niqab נקב. Do you see that the link to the corresponding, nominated, Sardis appointment נקב in Gen 30:28 speaks of the same unknown future, which nominates N for apocalyptic unveiling in the end? Indeed, the express will of G-d vested in the Word is that man shall know G-d and self. Means of deception are designed to hide that written way of expressing the anthropological and behavioural canon. Male זכר and female נקבה created he them, and the malefactor would hide the otherwise suffixed homeland horizon carried by the woman.

Num 1:17 And Moses and Aaron took these men which are expressed by *their* names:

Num 1:17 וַיִּקַּח מֹשֶׁה וְאַהֲרֹן אֵת הָאֲנָשִׁים הָאֵלֶּה אֲשֶׁר נִקְבוּ בְּשֵׁמוֹת׃

For more context on Num 1:17, the one instance “express” in the KJV is Heb 1:3. For the same reason is “expressly” in 1 Tim 4:1 read as behavioural manifestation. Num 1:17 is first instance of the root “express…”, saying how N by name is nominated.

Num 1:18 Are you able to identify the N problem carried by the first three KJV words, and how that would fuel the way the democratic Gilgal would roll at the end? Do you agree that whether it says assembled or gathered, it would manifest the anti-Copernican nature of the Cainesian economy grafting all populated, taxable suburbs into the urban centre and make them gravitate as an organic body around vicar Pe? The English word “pedigree(s)” ילד appears only here, going back to the first generation(s) in Gen 2:4.

Num 1:18 And they assembled all the congregation together on the first *day* of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

Num 1:18 וְאֵת כָּל־הָעֵדָה הִקְהִילוּ בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי וַיִּתְיַלְּדוּ עַל־מִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה לְגֻלְגְּלֹתָם׃

Num 1:19 To make it a real wilderness the point is not the counted number of them but to number (and tax) “them in the wilderness”. To substantiate that point, the next step is how sola Vau/And all the way is biographically involved with Moses in the numbering process, “so visiting them” ויפקדם

Num 1:19 As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

Num 1:19 כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה וַיִּפְקְדֵם בְּמִדְבַּר סִינָי׃ פ

Here is a test case regarding identity and falsity in Num 1:19 and in general. Do you see that whoredom and the wilderness when Dabar became Midbar, was the reason and the need when Jesus would visit them and show them who the father is, to correct all earlier misconceptions and misrepresentations when Dabar synergetically became Midbar, and worded whoredom founded the wilderness in continuation AD? In other words, do you see why the 2000 extra years of whoredom culminating in the last tribulation would be so and would finally have to unveil the fruitful 2000 extra years of apocalyptic apostasy with endless misconception and misrepresentation?

Num 1:21 First the colourful heads, then next N sequence with the masses surrounding these respective heads from verse 21. Here is even the ruling Reuben first in rank.

Num 1:21 Those that were numbered of them, ***even*** of the tribe of Reuben, *were* forty and six thousand and five hundred.

Num 1:21 פְּקֻדֵיהֶם לְמַטֵּה רְאוּבֵן שִׁשָּׁה וְאַרְבָּעִים אֶלֶף וַחֲמֵשׁ מֵאוֹת׃ פ

Num 1:23 Repeating the same with Simeon, and within That anthropological canon in the Hebrew and KJV. In the uprooted, theological NKJV it is only a number leading to taxation in the realm the counter-reformatory modernists come from.

Num 1:23 Those that were numbered of them, ***even*** of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

Num 1:23 פְּקֻדֵיהֶם לְמַטֵּה שִׁמְעוֹן תִּשְׁעָה וַחֲמִשִּׁים אֶלֶף וּשְׁלֹשׁ מֵאוֹת׃ ף

Num 1:44 One for each tribe, one prominent prince of tribal problems. In the Hebrew and KJV the ending of this verse is missional. In the NKJV it is textual and numerical. In the KJV it is how the missional target is set to be the singular "one", but in the NKJV it is a pluralist number about the first in rank.

Num 1:44 These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

Num 1:44 אֵלֶּה הַפְּקֻדִים אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן וּנְשִׂיאֵי יִשְׂרָאֵל שְׁנֵים עָשָׂר אִישׁ אִישׁ־אֶחָד לְבֵית־אֲבֹתָיו הָיוּ׃

Num 1:45 What is the meaning of being ready to go to war in the relativist NKJV where Who is uprooted from That canon? In theology and modernism, where everything else is exterior and physical, the only known form of warfare is military slaughter. It would be expected that in the twofold canon, where the choice is between these princes of war and the Prince of Peace, would Christendom typically come down on the wrong side and be a violent warmonger. Levitical Christendom would model itself on priestly rights BC in OT and would reject Christ. The rest is history.

Num 1:45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

Num 1:45 וַיִּהְיוּ כָּל־פְּקוּדֵי בְנֵי־יִשְׂרָאֵל לְבֵית אֲבֹתָם מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כָּל־יֹצֵא צָבָא בְּיִשְׂרָאֵל׃

Num 1:46 When all connections are lost between the textual and the missional, then the only remaining value is numerical as seen in the NIV and NASB. Uprooting from Who to That would lead to this strictly numerical estimation of value. It is like the modernist world. When values are discussed, it is only something economic that can be quantified by number. Nothing of intrinsic and everlasting value is left in Hedon and Sodom.

Num 1:46 Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.

Num 1:46 וַיִּהְיוּ כָּל־הַפְּקֻדִים שֵׁשׁ־מֵאוֹת אֶלֶף וּשְׁלֹשֶׁת אֲלָפִים וַחֲמֵשׁ מֵאוֹת וַחֲמִשִּׁים׃

Num 1:47 As foretold, these guys would be taken out of the equation. In continuation AD, Christendom's theological establishment would take themselves out of the equation. Even if Christ ended all such vicar BC/OT priesthoods, and AD/NT has no such priestly order and no pulpit establishment, the theologians would reject Christ and what NT says, would fabricate their own ideas and orders, and make Christ of no effect. Christendom's pagan empires the last 500 years would slaughter masses enormously more numerous than the empires during the last 500 years BC were able to do.

Num 1:47 But the Levites after the tribe of their fathers were not numbered among them.

Num 1:47 וְהַלְוִיִּם לְמַטֵּה אֲבֹתָם לֹא הָתְפָּקְדוּ בְּתוֹכָם׃ ף

Num 1:49 Notice the apostolic word order from start in agreement with the Hebrew and the cyclical order in Gen 6:3, "Only thou" **אַךְ**. As soon as the wilderness generations and all sense of reality had died out, things would change. In the KJV it says how long things were expected to last. In the NKJV, NASB etc., it says how uprooted generations would make problems perpetual. When twofold reality collapses, everything is stirred into one numbered pot. The KJV agrees with the Hebrew syntax and the reader gets the extra hint how things actually would develop. Modernist translations do not follow the Hebrew but reorder things to be a different story. Reordering started with the RV/ASV. One of the fabricated lies is that instead of Moses being on target, the theologians want the Levites to be the singular party on target, and they do not want the readers to see the paradigmatic background for the difference in the Hebrew and KJV and what it did lead to in the repeated fall from grace from Joshua to Judges.

KJV 1:49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

Num 1:49 אַךְ אֶת־מַטֵּה לֵוִי לֹא תִפְקֹד וְאֶת־רֹאשָׁם לֹא תִשָּׂא בְּתוֹךְ בְּנֵי יִשְׂרָאֵל׃

ASV 1:49 Only the tribe of Levi thou shalt not number, neither shalt thou take the sum of them among the children of Israel;

Num 1:50 One of the motivating drivers behind Levitical continuation and the integrated church-state, is that the traditionalists would use priestly "rights" and manipulated texts as background for saying that we gave you the Bible. First stealing the books from the Jewish Israel, and then manipulating them and presenting them as if they came from the pontifical Rome.

Num 1:50 But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: . . . .

Num 1:50 וְאַתָּה הַפְקֵד אֶת־הַלְוִיִּם עַל־מִשְׁכַּן הָעֵדֻת וְעַל כָּל־כֵּלָיו וְעַל כָּל־אֲשֶׁר־לוֹ ....

One of the by-products coming with the Levitical position “over” things would be the hierarchy of Satan lusting after power and glory and therefore willing to do anything to gain the positions formulated by Moses. Even if the Bible clearly says that these things were ended in Christ, the impostors would invent all kinds of lies and strange ideas to come around what the Bible actually says. Falsity has a remarkable lack of consistency. A part of the whitewashing is how the NABRE avoids the stigma of the word “over” the apostolic KJV deliberately uses to address what the reformation was about, and saying clearly what the NABRE wants no transparent text about, over the tabernacle, over all the vessels,, and over all things that *belong* to it. The more concretely man’s fallen deism was manifested by the ruling dominion of the hierarchy of Satan, the more visibly demonstrated was it that man’s need for an Y-up Ascent, was never achieved under the notorious “over” על -ruling hierarchy. Num 1:50 formulates the administration of deism continued AD, never leading to reconciliation.

Num 1:52 First instance “standard” appears here in the KJV. Standard deviation begins with leaving the sola Vau/And premise from start as done in the NKJV and developed over the last 50 years until the modernist committees did reach more or less scholarly consensus in abandoning the intentional “and” from start. As outlined in this verse, the statistical and epistemological N declares total rebellion and no two persons living in unity, or all brought into unity of faith by the same redemptive sola Vau/And provision. This verse spreads out a spectrum with the extremes from absolute selfwill to absolute confession, not of yourselves. From this first instance, the later instances in Numbers say how Israel and each individual tribe would pitch their tent by the identified standard named by their tribal father. But maybe not so for today’s reader. This Hebrew verse is a sequence of singular absolutes framed by a third-person plural perspective in the first and the last phrase. Now the point is not to be a KJV onlyist but to follow Abraham and be a missional absolutist: Be Thou perfect. Universal missional singularity is rolling out the premise about every man by his sola S standard throughout the whole camp. This is enough background for the missional absolute in the KJV to confront the relativist soup in the NKJV, making such a mess at the end by leaving the premise from start. Do you see why the prepositional Lamed at the end remains an unsolved presuppositional bias until deception by means and the mystery of iniquity in 2 Thes 2 are eliminated? Do you see how universal uniformity throughout the KJV camp is threatened by the relativist imaging called “according to” in the competing (corporate) versions? Numbers is the majority share holder in the word “standard” due to N’s identifying capacity. One of the extra elements coming with the separation of church and state is how this verse speaks of personal boundaries and bordered national independence as a functional world order, or the other way around, that total whoredom in this numbered wilderness means total loss of unity.

Num 1:52 And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.

Num 1:52 וְחָנוּ בְּנֵי יִשְׂרָאֵל אִישׁ עַל־מַחֲנֵהוּ וְאִישׁ עַל־דִּגְלוֹ
לְצִבְאֹתָם׃

Here are more to test in Num 1:52. Do you see that the sola S implication fueling the last four words is a cosmological order with sola S as the unifying centre of gravity, lost by whoredom in the modernist uprooting from the KJV way of saying it to the NKJV way of destroying it? Do you see how the phrase "standard throughout" is modeled with sola S as the unit and T as the vector spreading out from that cosmological centre unit? Notice how it mirrors all men becoming the singular "one", also destroyed by changing the KJV's mental and missional singularity to the NKJV's numbered pluralism? These things are much easier to see in the anthropological Hebrew and KJV where each word is fueled with nature and behaviour, in contrast to the theological copycats where reality is drained and gone. The KJV is the ambassador of One unifying standard throughout. Theology and modernism represent pluralism and relativism, which says why theology represents no unifying lesson learned even by N. KJV readers may find how this verse mediates the apostolic story how to pitch man to holiness. By denying sola Vau/And is the typical theological position to reject the sola S means required in sanctification. Antichrist would never invite sola Vau/And into the pitching of any human body.

Twofold divison of canonical details in Num 1:52 says why "standard" דגל builds on Daleth and Gimel, Dan and Gad, as standard issues of life causing the distinct division of matters following the homeland party in Num 34 and the exiled party in Num 13. As the identifier of everything needed to know in life, N makes it easy to identify the true standard of life and standard deviation. Remember L-D-N/R, and how N/R would be the epistemological proof-makers of all the things L did push for behind veil.

One more test for Num 1:52. Do you see that as soon as sola Vau/And objectivity and the apostolic and primarily mental KJV way of expression is gone, the alternative way of expression from start in the uprooted, papist NABRE is circular reasoning? Do you see that where the KJV is providing how to solve the mental and organic, is the NABRE dealing only with exterior organisation? Classical uprooting leads to standard deviation, how circular reasoning reflects recycled whoredom, and it leads to the self-expressive form that standard deviation is man's banner of error to be carried in Hedon and Sodom when rebellion against G-d is most proudly reinforced. Circular reasoning and recycled whoredom should after a sufficient number of reiterations unveil the fact that theological predestination is a vicar ideology with no root cause, no origin of destiny.

Num 1:53 Literally modelling the Levitical party in the breach. People would live in the suburb in a distant periphery blocked from access to the centre by the party surrounding and colonising the tabernacle of the testimony. Organic issues were developed according to the central S unit orbited throughout the T vector. Satan's Urbi et orbi is no new idea but is taken directly from the root of wrath and from the structure of whoredom.

Num 1:53 But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.

Num 1:53 וְהַלְוִיִּם יַחֲנוּ סָבִיב לְמִשְׁכַּן הָעֵדֻת וְלֹא־יִהְיֶה קֶצֶף
עַל־עֲדַת בְּנֵי יִשְׂרָאֵל וְשָׁמְרוּ הַלְוִיִּם אֶת־מִשְׁמֶרֶת מִשְׁכַּן הָעֵדוּת׃

Here is a test case for Num 1:53. Notice how sola Vau/And after the KJV colon models the egalitarian friendship with G-d, and how that is rejected and changed to better match the road-blocking hierarchy of Satan in the papist NABRE. Do you see that is it built into sola scriptura that sola S jurisdiction is its own, sovereign overseer?

Num 1:54 One of the indicators how hardcore traditionalists want G-d's command of Moses to be a command over the people, is seen in how the NABRE says "complied" in the same way things historically were categorically coerced to conformity by the callous commanders of such. There is no free will in the church-state-integrated Lackland of the papists. People can already smell that stinking nature of antichrist's agenda 2030. This type carte blanche to demand compliance and conformity appears in the wake of reason, after abolishing the sola Vau/And reference from start. In the KJV is Num 1:54 a free will deed based on BC text in AD context and within the reformed sola S framework. In the papist NABRE, bossing around and ordering "compliance", it is the dictatorship of theology lusting after penal power to do corrective pottery עשׂ. Notice how N repeats the slimy conditions in Gen 11:3, had them. Due to the way pottery is done, the KJV phrase "so did they" כֵּן עָשׂוּ makes them/they interchangeable when any form of creational pottery inflicts itself on some poor wretch. In its theological form the story would never convert to how things did them in terms of being pitched to holiness or whoredom. So, notice the KJV word order and how it is changed to an exterior deed-only in the NKJV. N makes it reasonable that while being in whoredom conditions in the wilderness would that do them like the Ark did Noah. Do you see that ever learning and never coming to the knowledge of the truth, means that the last three KJV words would never provide any functional feedback regarding the sum of deeds? How would people know whether things done after the comma lined up with reality commanded before the comma?

Num 1:54 And the children of Israel did according to all that the LORD commanded Moses, so did they.

Num 1:54 וַיַּעֲשׂוּ בְּנֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה כֵּן עָשׂוּ׃ ס

Here is the test case for Num 1:54. Do you agree that authenticity makes a link between the phrase, "all that the LORD" כל אשׁר יהוה and verses like 1 Ki 19:11-12. Deistic deeds are dubious because the trinity and the testimony of Jesus is not in them. Thus, there is no reason to comply with vicar ideas like the papist NABRE, removing the sola Vau/And premise and uprooting and manipulating the text and mission of the Bible. All the internal syntactic security measures put into the apostolic KJV require the first part, "And the children of Israel", to line up with the next, "all that the LORD", because it is the only story to be fulfilled as G-d with us. As seen by KJV/NABRE profiling, are so many apostolic security measures vested in the authorized syntax that the papists must reorder everything, remove parts, and manipulate the rest of the text in order to protect the dictatorship of theology. "All that the Lord" is the hypostatic union, or real presence, in the sola S text and mission and jurisdiction of the Authorized Word of G-d.

Num 2:1 Chapter end in Num 1 leads to the next, repeating that “all that the LORD” is the self-communicating “And the LORD” here mediating his sola S will to Moses and Aaron, “saying”, and unveiling what papists and modernists typically not want seen in print. In the RV/ASV the OT text was still mostly intact in terms of lexical details. From the RSV they would begin to remove details, reorder the syntax, and impose substitute ideas like dynamic equivalence, or interpretation instead of translation as a way to make room for a 5% office within the Bible itself.

Num 2:1 And the LORD spake unto Moses and unto Aaron, saying,

Num 2:1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר׃

Num 2:2 More specific than Num 1:53 on how to orchestrate urban control with all the peripheral suburbs under the central dictatorship of theology. It is all “about” סביב the central S unit and how that would be abused and implemented as another gospel. Things expressed and abused “about” סביב the centre add to the causal meaning of a deviating “standard” דגל. From beginning to end, “his” own standard is third person singular. Modernist translations remove the causal reasoning why things are structured according to G-d’s missional and directional standard. The KJV lays out the path from standard deviation to the true standard, from being far off, at a distance, to coming close. Today’s reader must take into account the growing potential.

Num 2:2 Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.

Num 2:2 אִישׁ עַל־דִּגְלוֹ בְּאֹתֹת לְבֵית אֲבֹתָם יַחֲנוּ בְּנֵי יִשְׂרָאֵל מִנֶּגֶד סָבִיב לְאֹהֶל־מוֹעֵד יַחֲנוּ׃

For additional context on second instance “standard” in Num 2:2, this verse makes it more clear that the banner over third person singular is the banner over the malefactor, in general labelled Niphil Basar. Every man or ish-factor his standard אישׁ על־דגלו. In the KJV is this N far off, but still about the tabernacle. The KJV is on target about the son feeding the swine in Luke 15, indeed on a distance but still minded about the centre. Notice this peripheral type in the KJV and how the NKJV turns it into physical distance. For even more context, the same way to deal with the nature of “distance” is found in Gen 21:16. As a “standard” phenomenon is N in Num 2:2 no less away from the central tabernacle, than N in Gen 21:16 is a corresponding wild N off target in the context of Gen 16:12. Until N creates unity, is the standard N wrestler in Num 2:2 the same old malefactor in Gen 16:12, which is the N-type establishment Joshua and Caleb were up against in their wild wilderness. Num 2:2 and Gen 16:12 mediate two versions of N’s statistical epistemology. The difference is the potential of redemptive nutrition and how that mirrors self-awareness and change. Following the Hebrew syntax, it should be clear that total whoredom coming with the peripheral Nebat N-type in Num 2:2, means that each person would claim the right to impose his standard on all other sons of Israel.

How do you read the phrase about pitching of the children of Israel יחנו בני ישׂרא? Does it mean a sphere of cooperatice harmony, or is it the fury of all against all? Is the best fit the book of Joshua, or the disharmony before Jordan and again under the Judges when Naomi and her family were forced out of their homeland by ruling judges as the premise makers of everything?

Num 2:22 vs 2:2 Beth B and the Benjamite dimension throughout the canon and history have no other explanation than that the 2-numbered collapse and brutalisation of things would be ruled by the equally 2-numbered prince of the power of the air in Eph 2:2 with a room occupied by the wicked in the second heaven until Second Thessa is solved.

Num 2:22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni.

Num 2:22 וּמַטֵּה בִנְיָמִן וְנָשִׂיא לִבְנֵי בִנְיָמִן אֲבִידָן בֶּן־גִּדְעֹנִי׃

Num 2:29 Repeating N and Num 1, modelling how the liberation of self would be done in process of time. First that the ruling self and the ruling of the "tribe" מַטֵּה is a ruling self-sceptre, the same root used to describe the "rod" מַטֶּה in Exo 4:2. Then at the end how Num 1:15 is repeated. In process of time would the Bn ageing factor begin to cause suspicion of self and lead to this eye-opening moment named Enan according to the way naming is "expressed" in Num 1:17, the eye-opening mission Abraham was called to serve in Gen 14, en-mishpat עין משׁפט. By sending his Word did G-d initiate his plan where the lingual and the behavioural go together in the missional. Man is called to know G-d and self, and how to behave thyself in the house of G-d (in 1 Tim 3:15). This verse outlines what goes on in the bloodlined relation between Naphtali and Asher until root cause is solved. Ruling, behavioural, biographical, and diagnostic elements are built into the sola S mirror saying that nutrition, shepherding, or "pasture" רְעֵה is required first for diagnostic reasons, to know good and "evil" רַע, then to be the providential remedy given as sola S nutrition to end all ruling headache. Some theologians would partly accept the diagnostic half but not real sola S presence as healing nutrition. In the sense that the prophetic Bible is designed to be partly self-fulfilling, is this verse ending with a combined Bn ageing factor and a self-fulfilling and eye-opening identity.

Num 2:29 Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.

Num 2:29 וּמַטֵּה נַפְתָּלִי וְנָשִׂיא לִבְנֵי נַפְתָּלִי אֲחִירַע בֶּן־עֵינָן׃

Num 2:33 Repeating the problem with the Levites and church-state-integrated issues in need to be isolated as a troubling, ambitious essence from Leviticus creeping into the book of Numbers. To be exempt from numbering "among" them, means escape from the brute N-type ruling and street justice among them indicated in earlier verses, being the judicial inflicter, inquisitor, and orchestrating reinforcer of troubles but never sharing the people's pain. This is the priesthood orchestrating time, law, and sin.

Num 2:33 But the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

Num 2:33 וְהַלְוִיִּם לֹא הָתְפָּקְדוּ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃

Here is a test case for Num 2:33. Remember Gen 1, were the first day, were the second day etc., and how wear and tear would wear down the saints, but having no such effect on the orchestrating Levites that "were" among them, because they were always able to number and tax but would avoid the same expenses themselves. This is the Lackland part which requires the evils of theological Christendom in order to get to the bottom of the wilderness working as a place of whoredom under 5% wickedness.

Num 2:34 Chapter end and a bridge between the children and heads of Israel in Num 1-2 and the Levites in Num 3-4. Things would be done "so . . . and so" כן וכן as long as Moses and Joshua were among them, but vicars of Moses and vicars of Christ modelled in Num 3-4 would soon change things in the aftermath of Moses. It is symptomatic that to strip off sola Vau/And confirms the theological attitude pushing for continuation AD. Canonical consonance in creational matters says that it was so day by day in Gen 1, and it would be continued "so" with the presence of Moses. But first principle would soon be rejected as made manifest in the papist NABRE. Who-so-ever would continue doing so, would be preserved as a group following the sola S jurisdiction of first principle. The papist NABRE committee does not want to relate to the Hebrew details and syntax but is a white-washing cover story avoiding the explicit details translated in the KJV.

Num 2:34 And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

Num 2:34 וַיַּעֲשׂוּ בְּנֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה כֵּן־חָנוּ לְדִגְלֵיהֶם וְכֵן נָסָעוּ אִישׁ לְמִשְׁפְּחֹתָיו עַל־בֵּית אֲבֹתָיו׃

Num 3:1 About Levi's posterity. First about Moses in the realm of revelation, then how uprooted members would be made aware of him as a converted physical figure upon a physical mount Sinai, coming down with some concrete physical stony tables with some slaughtering letters on. In the KJV it is to be therein by 2x "in", "in the day" ביום and "in mount Sinai" בהר סיני, in the uprooted theological NKJV, NASB etc., converted to a timed "when . . on".

Num 3:1 These also *are* the generations of Aaron and Moses in the day *that* the LORD spake with Moses in mount Sinai.

Num 3:1 וְאֵלֶּה תּוֹלְדֹת אַהֲרֹן וּמֹשֶׁה בְּיוֹם דִּבֶּר יְהוָה אֶת־מֹשֶׁה בְּהַר סִינָי׃

Num 3:3 With BC text in AD context, the KJV does for the sake of authenticity not permit a comma after "priests". The problem is how the NKJV as a counter-reformatory mercenary converts anointing to an inherited right, and next, that the dimension where the eternal priest's office temporarily is borrowed, as stated in the Hebrew and KJV, is in the NKJV a claimed right to forever possess this position. Theology and modernism say how AD reinforced trespassing in the Lackland. The KJV indicates that among all the Levites would some be anointed priests, but not all. The NKJV, NASB etc., presents it as a universal family right beginning with Aaron and his sons. In the Hebrew and KJV is the word "anointed" משׁח an independent verb. In the NKJV, NASB, NIV, NABRE, ESV etc., it is hijacked and works as an adjective describing the noun, "priest". Notice the processed order. Priests may be nominated for anointing in the way translated in the KJV, but not in the way the modernists operate according to hyper grace and take things for granted. Lack of due process means that theology operates independent of subsidiary justice, and wants to bypass the middle section and proceed immediately into the third section and the office position. After violating the second section, the theologians made themselves office trespassers in the third section. Even in its perverted form would the Bible be no less biographical than in its authentic form, saying how whoredom actually would be imposed and implemented in bastard bibles.

Num 3:3 These *are* the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office.

Num 3:3 אֵלֶּה שְׁמוֹת בְּנֵי אַהֲרֹן הַכֹּהֲנִים הַמְּשִׁחִים אֲשֶׁר־מִלֵּא יָדָם לְכַהֵן:

Num 3:6 How to illustrate the issue with rebellious conditions under the second-heaven roof. The universal problem is "come near" קרב vs contrary walk" קרי as a way of abusing the spirit to invite the masses, but road-blocking things and keeping them at a distance sufficient to keep the breach priesthood in business. Do you see that this typical vicar order, that never would cause reconciliation, is the NT model referred to as never themselves entering the kingdom and hindering those that wanted to enter. All the extra years of troubles orchestrated by theological Christendom may label this particular form of corruption, the priesthood of bribery, first Job 15:34, then the general Matt 23.

Num 3:6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

Num 3:6 הַקְרֵב אֶת־מַטֵּה לֵוִי וְהַעֲמַדְתָּ אֹתוֹ לִפְנֵי אַהֲרֹן הַכֹּהֵן וְשֵׁרְתוּ אֹתוֹ:

Num 3:7 The rest of the story when vicar orders perverted the text and its mission, took anointing for granted, and the words lost their value. It would soon become the "rights" to impose things.

Num 3:7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.

Num 3:7 וְשָׁמְרוּ אֶת־מִשְׁמַרְתּוֹ וְאֶת־מִשְׁמֶרֶת כָּל־הָעֵדָה לִפְנֵי אֹהֶל מוֹעֵד לַעֲבֹד אֶת־עֲבֹדַת הַמִּשְׁכָּן׃

Num 3:10 About modernist lack of consistency. What is the meaning here after changing the verb "anointing" to an adjective in verse 3? Do you agree that this verse repeats the three punctuated steps in verse 3 and the issue of bringing self-willed and unauthorized fire in Lev 10? Do you see what predestination, anointing, and due process of time have to do with the difference from Lev 10 to Num 17, and the need to sort out the same issue from Num 12 to Num 17? Instead of patient watching,"and they shall wait" **וְשָׁמְרוּ**, the impatient, modernist NKJV wants again to rush straight into the third section. It looks like the modernists behave like inherited family "rights" are unconditional. You will find the same impatient immediacy in the NKJV in Rom 12:7. The true canonical Bible does not operate like the "easy come, easy go" the theologians make of it. For more background, notice first Hebrew instance of such patient things "observed" **שָׁמַר** in Gen 37:11, which needs to be read in context of the whole path from there to Gen 50. Modernist translations are limited to the textual, lexical, and theological. The apostolic KJV follows all the creational, canonical, and anthropological steps from the textual and lexical to the functional and missional for oversight of the Hebrew OT and Greek NT.

Num 3:10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.

Num 3:10 וְאֶת־אַהֲרֹן וְאֶת־בָּנָיו תִּפְקֹד וְשָׁמְרוּ אֶת־כְּהֻנָּתָם וְהַזָּר הַקָּרֵב יוּמָת׃ ף

Num 3:12 Antichrist's under-world and vicar, "instead-of" **תחת** office. Do you see why the phrase, "openeth the matrix" **פטר רחם** would not be located in any earlier place in this verse, and therefore, implicitly, how this irreconcilable vicariate would lead to the perpetual, head-banging issue addressed under the second-heaven roof in Isa 37:3?

Num 3:12 And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

Num 3:12 וַאֲנִי הִנֵּה לָקַחְתִּי אֶת־הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל תַּחַת כָּל־בְּכוֹר פֶּטֶר רֶחֶם מִבְּנֵי יִשְׂרָאֵל וְהָיוּ לִי הַלְוִיִּם׃

Num 3:13 Now after verse 12, do you agree that it is tempting to read "firstborn" as a fruitful verb instead-of a noun?

Num 3:13 Because all the firstborn *are* mine; . . .

Num 3:13 כִּי לִי כָל־בְּכוֹר ....

Num 3:14 Next instance where the NIV, NABRE etc., do not want the book of nature and the wilderness of Sinai to have its own "saying" in matters of whoredom. Properly working proportions of faith would make some stories the clearest, Say Nay.

Num 3:14 And the LORD spake unto Moses in the wilderness of Sinai, saying,

Num 3:14 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּמִדְבַּר סִינָי לֵאמֹר׃

Num 3:32 How the hierarchy "over" things and people is outlined. This would lead to first brat among brats AD. Chief above chief **נשׂיא נשׂיא**. Be aware that the vicar office growing into totalitarian control and absolute inquisitions, is the same word used here for "oversight" פָּקַד and inflicting visitations and punishment until the third and fourth generation in Exo 20:5, "visiting" פֹּקֵד the iniquity of the fathers. This is the type penal power and full and immediate jurisdiction the priesthood of Satan wants in order to exercise control all over the world. It is one of the most important reasons why this evil would have to be closed down and forever abolished in Christ. It became a historical saying that power corrupts, and absolute power corrupts absolutely. This is why the N/R state had to be rescued and separated from the totalitarian L. In circles of nihilism some might say that Eleazar could start his own religion of the chiefs, Nephilism.

Num 3:32 And Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.

Num 3:32 וּנְשִׂיא נְשִׂיאֵי הַלֵּוִי אֶלְעָזָר בֶּן־אַהֲרֹן הַכֹּהֵן פְּקֻדַּת שֹׁמְרֵי מִשְׁמֶרֶת הַקֹּדֶשׁ׃

Num 3:39 About malefactors, numbering, and original sin. Everything about numbering and structuring are elements of the wilderness and the whoredom when the malefactor is given room. Together with the general heads of tribes and troubles in Num 1-2, would the particular problems be reinforced by the more strictly male element in Num 3-4.

Num 3:39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, *were* twenty and two thousand.

Num 3:39 כָּל־פְּקוּדֵי הַלְוִיִּם אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן עַל־פִּי יְהוָה לְמִשְׁפְּחֹתָם כָּל־זָכָר מִבֶּן־חֹדֶשׁ וָמַעְלָה שְׁנַיִם וְעֶשְׂרִים אָלֶף׃ ס

Num 3:40 General numbering is a general visitation form later to grow in aggression.

Num 3:40 And the LORD said unto Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.

Num 3:40 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה פְּקֹד כָּל־בְּכֹר זָכָר לִבְנֵי יִשְׂרָאֵל מִבֶּן־חֹדֶשׁ וָמָעְלָה וְשָׂא אֵת מִסְפַּר שְׁמֹתָם׃

Num 3:42 Due to the more or less explicit convertibility from numbering and taxation to inquisitorial visitations, punishment, and general wickedness, verses like this became a recipe for later problems to come when the Bible ended in the wrong hands AD. How sola Vau/And sets up sola S jurisdiction for investigative judgement from start, would after having abolished sola Vau/And default to the vicar office of terror and horror. The Bible taken out of its redemptive missional context would lead to all kinds of repressive punishments by Satan's episcopal horror regime. During the 1500s it was important to restore the original intent that no man AD should have any jurisdiction over the Bible or based on the Bible.

Num 3:42 And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel.

Num 3:42 וַיִּפְקֹד מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ אֶת־כָּל־בְּכֹר בִּבְנֵי יִשְׂרָאֵל׃

Num 3:49 Redemption money, or "silver" כסף, read in proper context means that the Cainesian economy and the primary group G-d would redeem and buy back his people from, would be the orchestrating Lackland priesthood of unbelief. That party would be the Bible's greatest liability, standing in the way and hindering the unity John 17 speaks of. Niphil Basar is the heaviest load in human affairs and the most destructive in matters of war and peace. The more demanding, pompous, and prominent, the more expenses to be paid by the suffering and poor. No other problem debited to the banker's redemptive balance would more heavily be a burden on the balance sheet. The morally depraved end of Laodicea is indeed corrupt and were foretold to end in moral bankruptcy. Corrupt minds doing the estimatition of money matters in Lev 27, would bring them into the sphere of N/R and make them a much greater problem. As seen here is G-d's redemptive mission set in the context of Satan's hierarchy, where some need to be redeemed from some above them. L's potential capacity to bind and loose, would be used to liberate or reinforce these evils. In the KJV the context is canonical and anthropological. In more whitewashing versions it is about numerical value and excess independent of the Bible's redemptive canon and context.

Num 3:49 And Moses took the redemption money of them that were over and above them that were redeemed by the Levites:

Num 3:49 וַיִּקַּח מֹשֶׁה אֶת כֶּסֶף הַפְּדִיֻם מֵאֵת הָעֹדְפִים עַל פְּדוּיֵי הַלְוִיִם׃

Num 3:51 Where the Cainesian economy and the Lackland synergy come from.

Num 3:51 And Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

Num 3:51 וַיִּתֵּן מֹשֶׁה אֶת־כֶּסֶף הַפְּדֻיִם לְאַהֲרֹן וּלְבָנָיו עַל־פִּי יְהוָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃ ף

Num 4:2 Kohath was the Levitical branch set to deal with the innermost affairs of the tabernacle. The sons of Levi were Gershon, Kohath, and Merari. Amram, the father of Aaron and Moses, was the son of Kohath.

Num 1:2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,

Num 4:2 נָשֹׂא אֶת־רֹאשׁ בְּנֵי קְהָת מִתּוֹךְ בְּנֵי לֵוִי לְמִשְׁפְּחֹתָם לְבֵית
אֲבֹתָם:

Num 4:4 Specifying the work of Kohath. This is where alive being and first principle S come from. Lack of true causality is the reason why the modernists could find no reason to agree with the KJV "*about*" the most holy things. Real presence is required.

Num 4:4 This *shall be* the service of the sons of Kohath in the tabernacle of the congregation, *about* the most holy things:

Num 4:4 זֹאת עֲבֹדַת בְּנֵי־קְהָת בְּאֹהֶל מוֹעֵד קֹדֶשׁ הַקָּדָשִׁים:

Num 4:24 This is Gershon, the first son of Levi, saying how predestination prepares for the need of salvation.

Num 4:24 This *is* the service of the families of the Gershonites, to serve, and for burdens:

Num 4:24 זֹאת עֲבֹדַת מִשְׁפְּחֹת הַגֵּרְשֻׁנִי לַעֲבֹד וּלְמַשָּׂא:

Num 4:33 This is Merari, the third son of Aaron.

Num 4:33 This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

Num 4:33 זֹאת עֲבֹדַת מִשְׁפְּחֹת בְּנֵי מְרָרִי לְכָל־עֲבֹדָתָם בְּאֹהֶל
מוֹעֵד בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן:

Num 4:49 Chapter end also for the Levites. The only way this would work was by the standard of the singular One, "every one according to" **אִישׁ אִישׁ עַל**. Even if some later guys like Saul had a very long neck, no Y-up could be stretched so far that it would reach the third heaven true singularity come from. So the most typical problem would be the prominent and ruling ambitious N/R head issue initiated with chapters 1-4.

Num 4:49 According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.

Num 4:49 עַל־פִּי יְהוָה פָּקַד אוֹתָם בְּיַד־מֹשֶׁה אִישׁ אִישׁ עַל־עֲבֹדָתוֹ
וְעַל־מַשָּׂאוֹ וּפְקֻדָיו אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה: ף

Here is the test case for Num 4:49. First repeat Num 3:3 and 3:10, and how the NKJV tried to bypass the requirements, and how it tries the same here by skipping the singular one requirement. On that background, do you see that the repeated general problem with non-canonical translations is that the required singular One would never be benchmarked as-is according to the canon, "as commanded" אֲשֶׁר־צִוּה. Singularity, or unity, has no other basis than the benchmarking canon, which is what the modernists notoriously are messing with. Again, notice how multiple syntactic security measures were vested in the Hebrew and the Authorized KJV, and how the modernist NKJV fails and does not hold the standard of the canon and does not line up with that identifying banner.

Since N/R and Numbers from here is about the main wilderness theme, the fallen man's hubris of ambition, it is even more important to have a benchmarking standard banner as reference to test all things by. With the fallen man came the need for the separation of powers and the need for the liberation of N/R from L, which explains the need for the primarily mental Bible to diagnose and solve all the primarily mental ills that came with the fall of man. After uprooting from the true canon, the bastard bibles done by theology and modernism describe only the exterior and physical symptoms, and they have no real contribution to uncover these things and how to trace redemptive history. While living behind veil, the modernists have made their own textual biographies proving where they come from and why Laodicea would end in such bastard conditions around Dung hill.

Num 5:2 One of the mitigating measures against man's hubris of ambition, to be read in the context of Moses, the serpent rod of leprosy in Exo 4:1-9, and the leprosy catalogue in Lev 13. The repeated ruling serpent rod problem coming with the hubris of ambition, repeats itself in Numbers in the same context of unbelief in Exo 4. Man's lost faith, lost sense of reality, would lead to boundless ambitions and repeated curse cycles of hubris and nemesis. Moses' glorified skin in Exo 34:29-30 and the leprosy catalogue in Lev 13 make the extremes and the spectrum of primarily mental health and sickness. As seen again in the gospels, the hypocrites would be surrounded by lepers paying the price and proving the fruitful point of the establishment rejecting the sola S cure.

Num 5:2 Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead:

Num 5:2 צַו אֶת־בְּנֵי יִשְׂרָאֵל וְיִשַּׁלְּחוּ מִן־הַמַּחֲנֶה כָּל־צָרוּעַ וְכָל־זָב וְכֹל טָמֵא לָנָפֶשׁ׃

A test case for Num 5:2. Do you see where the filthy Thummim צ come from, according to the hubris of ambition and the dictatorship of theology, and why the goal in knowing good and evil is to establish the distinctions of filthy Thummim and pure Urim? In other words, do you see that a real Bar Mitzvah בר מצוה and how the priesthood of unbelief so forcefully educated the target priesthood of believers, have so much in common with full Baptist immersion and how the establishment tried to exterminate the Anabaptists by drowning? Thummim without Urim is man's desperately wicked heart unenlightened and living unaware of self, which is where the dictatorship of theology come from. In its

apostate form, this verse explains the dictatorship of theology and how the inquisitors would boss around and correct everything they did not like or find orthodox according to their legalistic and prescriptive ideas of normativity.

This leads to the next to be tested. Do you see that 5% administration must go 100% and say that absolutely no man has faith in 2 Thes 3:2 in the KJV. Just like that case, must a little deistic leaven destroy everything in Num 5:2. Under the deistic reign of the fallen Niphil Basar at the end, the dead or deistic soul would contaminate everything. Thus, in process of time from the early centuries AD to the 1500s would everything backslide and be polluted by the fallen man's (leprous) rottenness. As indicated in Num 5:2 would this go on until the camp would have emptied itself of all protesting believers. A change in textual and missional representation leads to the corresponding change in textual and missional interpretation. The anthropological problem is never the text but the reader. The blind, theological narrative is that the anthropological issue never existed. Do you see that filthy Thummim in its most dictatorial "command" **צו** form would reinforce its own evil by sola Vau synergy? And even worse, do you agree that the non-canonical dictatorship of theology would take the "commandment(s)" **מצוה** out of the believer's framework and context, and would have no corresponding directional Homeland horizon in the Lackland of theology? And finally, do you see that projection explains how the dictatorship of theology by "command" **צו** surrounded by self-mirroring "lepers" **צרוע** would project that embarrasing self-reflection (evidence of unbelief) away from self. As a summary, do you see that the standard N/R headache and Nicodemus problem, sense without reference, means that lost sight of the singular one equals lost sight of all the problems of pluralism?

Num 5:3 Consolidating verse 2. While the repressive dictatorship of theology worked to empty the camp of protesting believers in verse 2, they would also make the background for Isa 42:3 and Matt 12:20. You need history and the medieval inquisitors to understand the purging of "orthodoxy", and what to expect when the Bible came into the episcopal hands of unbelief.

Num 5:3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell.

Num 5:3 מִזָּכָר עַד־נְקֵבָה תְּשַׁלֵּחוּ אֶל־מִחוּץ לַמַּחֲנֶה תְּשַׁלְּחוּם וְלֹא יְטַמְּאוּ אֶת־מַחֲנֵיהֶם אֲשֶׁר אֲנִי שֹׁכֵן בְּתוֹכָם׃

Num 5:4 More background for NT and for quenching of the spirit in 1 Thes 5:19. Do you see that the much later Jezebel is another Miriam in Num 12 never cast out of the camp but casting all others out of the camp as made "normative" by vicars and wicked orders promulgated for the protection of "orthodoxy" in Num 5:2-3?

Num 5:4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

Num 5:4 וַיַּעֲשׂוּ־כֵן בְּנֵי יִשְׂרָאֵל וַיְשַׁלְּחוּ אוֹתָם אֶל־מִחוּץ לַמַּחֲנֶה
כַּאֲשֶׁר דִּבֶּר יְהוָה אֶל־מֹשֶׁה כֵּן עָשׂוּ בְּנֵי יִשְׂרָאֵל׃ פ

Num 5:6 Preparing the N/R ground for Miriam and Jezebel. Malefactor pollution would soon be an organic problem in Pe spread to all parties in the camp. One of the ways the theologians would try to hide the actual problem was by initiating cultural studies of the Jewish Israel instead of investigating the much more universal culture of Adam. "Out of all the sins that men (do)" מכל־חטאת האדם, the theologians would single out the Jews and limit all redemptive history to be from the Jewish-related Moses to the Jewish Messiah instead of from the first to the second Adam. This is how Holocaust became the final solution to the Jewish question. Next N/R element to be aware of is that the KJV is explicit on trespassing as the typical issue in corporate imperialism. The fallen Adam, or Niphil Basar, would want to spread his protective wings and impose full jurisdiction all over and over all the world. No corner would escape. Modernists like the NKJV want to present it as individual unfaithfulness, or even more explicitly as the NABRE wants it, an individual problems person to person. N/R is the basis for the collective dimension of trespassing and why persons like Naboth, and people and nations all over, living under the dominion of empires would lose their inheritance.

Num 5:6 Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;

Num 5:6 דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל אִישׁ אוֹ־אִשָּׁה כִּי יַעֲשׂוּ מִכָּל־חַטֹּאת
הָאָדָם לִמְעֹל מַעַל בַּיהוָה וְאָשְׁמָה הַנֶּפֶשׁ הַהִוא׃

For more Hebrew context on Num 5:6, corporate and imperial structuring of original sin is the N/R basis for the KJV using this particular form, "to do a trespass" למעל מעל instead of "sin" חטא more universally. In its "robed" מעיל form, is Satan's episcopal jurisdiction the ultimate form of prominently and pompously moving into and taking over the territory of G-d's target priesthood of believers. How the priesthood of unbelief orchestrated the Lackland, is how Jezebel destroyed Naboth's homeland inheritance.

Num 5:7 First, notice the biographical dimension, "their sin which they", in the same way as, Which Land equals Which Thou. Next, any real estate investor or banker knows the meaning of interst vs principal in possessive property matters. Notice the explicit use of meaningfully propertied words in the KJV in contrast to the non-specific NKJV.

Num 5:7 Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed.

Num 5:7 וְהִתְוַדּוּ אֶת־חַטָּאתָם אֲשֶׁר עָשׂוּ וְהֵשִׁיב אֶת־אַשָּׁמוֹ בְּרֹאשׁוֹ
וַחֲמִישִׁתוֹ יֹסֵף עָלָיו וְנָתַן לַאֲשֶׁר אָשַׁם לוֹ׃

For more Hebrew context, again is the N/R key needed to unlock why the KJV speaks of the "principal" **ראשׁ** in terms of possession and property-related matters of man's ruling headache. Num 5:7 illustrates perfectly the problem with non-canonical translations like the NKJV. Uprooting leads not only to loss but to lost understanding in Pe and how all characteristic properties, parameters, proportions, and the principal in possession drift apart from each other. You cannot use a modernist bastard like the NKJV to explain why principal problems need a primarily mental remedy to restore all the normal premises, parameters, and characteristic properties and perspectives in space, especially after the problem of deism moving in and destroyed G-d's trinitarian space.

Num 5:12+ N/R in matters of property and jealousy. Men and malefactors would agree that the woman was in the trespass, but would project the problem to be seen as a matter of possession. Since ruling men and malefactors also would make property and prostitute merchandise of the woman, N/R would lead to jealousy.

Num 5:12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

Num 5:12 דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ אִישׁ כִּי־תִשְׂטֶה
אִשְׁתּוֹ וּמָעֲלָה בּוֹ מָעַל׃

Num 5:29 Also "this" general story, recycled since Gen 3:13, is reinforced by N/R. How to purchase **קנה** wealth in the Cainesian economy would also make merchandise of human cattle, cause "jealousy" **קנא**, and contribute to the redemptive dimension. N's will to power, and R's organisational capacity, would make things more severe. The two words in combination, "*another* instead (of)" **תחת** is a phrase pointing to NT's another gospel used by the priestly pimps to prostitute everything in Tamar's mafia landscape.

Num 5:29 This *is* the law of jealousies, when a wife goeth aside *to another* instead of her husband, and is defiled;

Num 5:29 זֹאת תּוֹרַת הַקְּנָאֹת אֲשֶׁר תִּשְׂטֶה אִשָּׁה תַּחַת אִישָׁהּ
וְנִטְמָאָה׃

Num 6:1 More missing standard details. It would be reasonable to give Moses the voice of middleman, since he was indeed the first scriptural mediator, "saying", . . . but not so in the NIV, NABRE, NLT, CSB, NET Bible etc. The only modernist connection would be from "Lord" to "saying", never from "Moses" to "saying". This is one of the details explaining the theological roadblock position unwilling to bypass and forward anything, and never giving the word free course. It should be easy to decode that road-blocking in general means hindering the scriptural embodiment of the Word as communicator.

Num 6:1 And the LORD spake unto Moses, saying,

Num 6:1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃

Num 6:2 Next N/R and hubris of ambition, first instance "Nazarite" **נזיר**, " vow a vow" **נדר נדר** and "separate" **זיר**. Establishments seeking conformity would in some cases see this as a threat and the beginning of a New sect. Some cases would be like Gamaliel saw Theudas, and Judas of Galilee, in Acts 5. In some cases it would be like Luther, and the vow of Tyndale, if G-d spare my life, I will . . . , and it could be like Jezebel, promising to eliminate any threat in person. In whatever form, it is a conviction to do something in N, according to the theory of Nietzsche, the will to power, will-power, and the power of the will. Noah needed the same steadfast conviction in order to be able to finish the ark. In this sense does the Machiavellian unit need the N vector to be able to enforce Man's will, in the way of C-D, Therefore Steadfastness. In Num 6:2 a Nazarite would not be much worth without will-power and the vowed strength of conviction. The KJV gives you the real and raw version as historically manifested. The NKJV is only a theory of consecration, like the vain formalities the theologians would bring to the table. How the reformation was launched and how the free world declared independence, have much in common with how the KJV uses the word "separate" **פלא** and how that was rooted in "wonders" **פלא** in the first jubile in Exo 15:11. In N matters of gifts of grace, it would follow the "wonderful" **פלא** counsellor and Prince of Peace in Isa 9:6, proven by example in the 1500s. N against N worked according to Newton's laws of motion in confronting the ruling Machiavellian headache-makers of the theological establishment. N's will to power is indeed Newtonian Mechanics, where the reactive N in whoredom is sufficiently rebellious and contrary-walking to have given N's input to establish reality regarding the meaning of such wicked mechanics and what the Bible means by bit and bridle. Miriam's Machivellian ambition in Num 12 is a corresponding mindset. With M as unit and N as vector did history put on display how Tyndale's vow and commitment was directed and aligned with the will of G-d and how N identifies these things in the canon and historically. No man was more on target than Tyndale. Throughout the canon is N not only an identifier of man called by name, but the identifier of subsidiary issues in the purgatorial journey while educating the will of man. According to the bloodlined canon would N, Nebat, the wrestling Naphtali, and the Nicolaitans need a bloody nose in order to change their opinionated mindset. G-d's reformation seeks to establish first principle. Contrary-walking rebels want conformity with a secondary set of principles. N, and N/R build a spectrum of wills and conviction. Unity of faith means united wills of singularity. Unbelief, vicar ideas, and pluralism came with the deviating traditions of men. Both sides need to be present in order to make sense of the Newtonian Mechanics of N and N/R in the great sola S collision of the reformation. Luther vs Leo X became a case of Newtonian mechanics per se, and twofold cosmology and gravitation per se. This was how G-d confirmed sola S jurisdiction and made first-principle precedence. Finally, Armageddon means final Newtonian Mechanics by N's conflicting wills backed up.

Num 6:2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the LORD:

Num 6:2 דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ אוֹ־אִשָּׁה כִּי יַפְלִא לִנְדֹּר נֶדֶר נָזִיר לְהַזִּיר לַיהוָה׃

Now a representative N test made general in Num 6:2. Do you see that where the KJV in its direct language, economy of words, effective syntax, and sense of picking the most relevant words, the NKJV demonstrates how means of deception work, and how Codex Satanicus and its relative mindset sidetracks the reader, which instead of going right to the work as done in the KJV, has no other objective than to keep people occupied with worthless formalities and ceremonies and things of no real effect? In other words, do you see how N works as profiling identifier of the directness of apostolic authenticity vs the distracting and relative fog the modernist copycats represent, being on or off target, and being effective or distractive? Notice how the papist NABRE is even more distracting in making this a worthless story of solemn ceremonial pomp of no redemptive service. If you know where a translation is coming from, you are much better biased to diagnose its real colour and missional potential. It should be clear than N as universal identifier is a necessity in establishing reality and the drive of conviction, and the other way around, that relativism is synonymous with the absence of N's identifying capacity. Nominal reality equals whoredom, ever learning and never coming to the knowledge of the truth. As established by the NKJV, NABRE etc., textual relativism, ritualism, ceremonialism, and self-elevating pomp are some of the most typical substitutes for authenticity. Jesus was a simple man, always direct in his saying, being and doing. His opponents were his contrasting N. You should be able to recognise the Nazarite sense of need and immediate conviction and action in the KJV, and separate that sense of need and immediacy from the absence of such sense and therefore endless delay in the deceptive NKJV, NABRE etc., historically having no other objective than keeping people occupied and distracted while saying that you should not worry, we will take care of you.

Num 6:3 It is of absolute relevance to implement the twofold Bible and the S-T unit and vector, Separate Thyself. Do you see that the substantive and canonical meaning of the word "from", as in "out of vine" **מיין**, declares separation from N's own drunkenness, been there done that, the same way the seventh millennium is not established without first being intoxicated and going through the last tribulation? The last days of deception are the last days of intoxication. Coming out of vine **מיין** and out of Asher **מאשר** is a new world based on re-mission and post-processing after the purgatorial process of time. In this case does the word "from" set up a biographical equation making it impossible to escape the convicting fact: He himself = wine and strong drink. All the driving energy to convict and make the necessary change and separation which fuels the word, "from", is made up by being there and doing that. In this way N makes itself the anthropological and biographical point that it is a mixed personal and conditional issue.

Num 6:3 He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

Num 6:3 מִיַּיִן וְשֵׁכָר יָזִיר חֹמֶץ יַיִן וְחֹמֶץ שֵׁכָר לֹא יִשְׁתֶּה
וְכָל־מִשְׁרַת עֲנָבִים לֹא יִשְׁתֶּה וַעֲנָבִים לַחִים וִיבֵשִׁים לֹא יֹאכֵל׃

Num 6:13 How N speaks implicitly of predestination making the point that it is a mixed personal and conditional development in agreement with the Bible's Baptist mission, and indicating the N point that if this is true gifting, serving the people, it would needs be a head-on clash with N's establishment changing the tabernacle of the congregation to a 5% tabernacle of meeting under theological administration and control.

Num 6:13 And this *is* the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation:

Num 6:13 וְזֹאת תּוֹרַת הַנָּזִיר בְּיוֹם מְלֹאת יְמֵי נִזְרוֹ יָבִיא אֹתוֹ
אֶל־פֶּתַח אֹהֶל מוֹעֵד׃

Here is the twofold test of Num 6:13. Do you see that within the whoredom framework of N/R, the first part, "And this *is* the law of the Nazarite" **וזֹאת תּוֹרת הנזיר**, is in a theological mindset an uprooted text made prescriptive legalism, but in the true canon of the Hebrew and KJV, going back to Gen 3:13, it is a convicting mission made personal in the same way the Word was G-d in John 1:1? Again N makes itself the identifier of the twofold Bible, and how the Bible divides itself by priesthood. Do you see that when the first half is made authentic, convicting and personal, it mirrors how the true sense of conviction in the first half leads to true sense of calling in the last half? Do you see that when the canon is fragmented and falls apart, it explains N/R and the ruling, ambitious occasion-seekers and headache-makers showing up at the door in the last half without being rooted in authenticity in the first half? Do you see that in cases like Luther, would none other than N's conviction and will to power bring him to the Wittenberg church door. No ruling N/R establishment would want him there and assist him to get there?

Num 6:22 A repetition and an intro to verse 23. Just like verse 13 indicates, it would in authentic form be the communicative embodiment of the word in person, "saying". N serving G-d's mission means free course of the Word. In its roadblocking N/R form it means standing in the way as a curse hindering G-d's blessing from reaching his people.

Num 6:22 And the LORD spake unto Moses, saying,

Num 6:22 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃

Num 6:23 N and N/R say why the twofold Bible divides itself by priesthood in terms of curse vs blessing. Synergetically reinforced road-blocking means that on this founding form of foolishness ye shall curse the people. Normative whitewashing of history would not forever disguise reality, but would for some time manage to protect man's standard deviation and would make that much more common than N's true standard. As proven, sola S resourcing means a mixed synergetic and diagnostic capacity to make men fools.

Num 6:23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

Num 6:23 דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרֲכוּ אֶת־בְּנֵי
יִשְׂרָאֵל אָמוֹר לָהֶם׃ ס

Here is the test case for Num 6:23. Do you see that as long as the reader is rooted in the true canon and in its behavioural Beth B, is the verb to "bless" ברכ an executive act on the fly by Beth B, Bn and Bar, blessing saying, where the spoken part is only one half of the story? In its uprooted form is the behavioural part removed, it is punctuated as done in the NKJV, and the only remaining part is a flood of empty words. Say to them. In its authentic form, it repeats G-d's first blessing-saying in Gen 1:22. Remember the chapter of standard deviation and hypocrisy, Matt 23. Do you see that the change from the KJV ending to the NKJV ending in Num 6:23 corresponds to the uprooted form in Matt 23:3, where sola S synergy was used to orchestrate lameness. For they say, and do not? Jesus came as a saying doer and active blesser, not as his lame saying opponents. As an active blesser did Jesus confirm the active nature of scripture reduced to lameness by the lack of authenticity.

Num 6:24 Do you see what the hypocrisy of saying without doing would lead to? The point is that when true blessing converts to an empty saying, then the corresponding commitment to keep converts to a curse. Empty words of blessing would cause an equal drain of meaningful keeping.

Num 6:24 The LORD bless thee, and keep thee:

Num 6:24 יְבָרֶכְךָ יְהוָה וְיִשְׁמְרֶךָ׃ ס

Num 6:25 Now you should be able to see where the dark ages came from, and how the growth of medieval pomp and vanity would do the notorious changeover in Num 6:2 as indicated and repeated in today's counter-reformatory backsliding into the old misery of medieval darkness, from the authorized KJV to the copycat NKJV and NABRE. How the profiled difference in Num 6:2 stands out would manifest itself here by changeover from blessing to curse, and from being enlightened to life in patriarchal darkness.

Num 6:25 The LORD make his face shine upon thee, and be gracious unto thee:

Num 6:25 יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃ ס

Num 6:26 Do you see how the banker's redemptive balance is set according to the need to be raptured out of the first half, and be brought back to the paradigm of peace in the last half as appointed by the sola Vau/And watershed?

Num 6:26 The LORD lift up his countenance upon thee, and give thee peace.

Num 6:26 יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם׃ ס

Num 6:27 N is needed as identifier, and sola Vau/And as the means of identification and resource of blessing.

Num 6:27 And they shall put my name upon the children of Israel; and I will bless them.

Num 6:27 וְשָׂמוּ אֶת־שְׁמִי עַל־בְּנֵי יִשְׂרָאֵל וַאֲנִי אֲבָרֲכֵם׃ ף

Num 8:2 Repeating N/R and the characteristic byways in Num 6:2. Again the KJV goes straight to enlightening, where the NKJV presents a ritual and ceremonial substitute to keep the reader occupied and distracted with things of no importance as if that was what the Bible's text and mission should be about. Textual and missional authenticity in the Hebrew and KJV has a shinging enlightened target. Theology and modernism have no other mission than to keep the masses occupied with structuring and organisation. In the canon, the substantive point is that the lightening בהעלתך of the lamps speaks of the purgatorial ascent that brings light and awareness, where the NKJV sees only structuring and physical arrangement.

Num 8:2 Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick.

Num 8:2 דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת׃

Num 8:6 R. One of the critical points in N/R is how the Levites literally colonise Num 8 and implicitly, with their presence in the text, mediate the need to separate N/R from L, the state from the church. It is explicitly relevant to understand why outcasting means to cast L out of N/R. As Laodicea sinks deeper into the chaos of medieval mud, the minds are fogged, the reformation is reversed, and the ecumenical agenda gains terrain, is the Pope invited back into the political assembly of the states to help them remove all the national borders that came with the reformation. Conditions have been prepared as inside jobs paving the way for this restored filth. Man's growing ignorance of history around Dung hill is steadily reaching new low points.

Num 8:6 Take the Levites from among the children of Israel, and cleanse them.

Num 8:6 קַח אֶת־הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל וְטִהַרְתָּ אֹתָם׃

For more context on Num 8:6, notice first how the NKJV makes itself a champion of the ceremonial. Pomp and rituals are intended to impress. Two NT portions most relevant for comparison are Matt 12:26 and Matt 12:43-45, first the years from 1500 to 1800 and what that led to in Matt 12:43, then the final tribulation and Matt 12:44-45. First purging in two N/R steps, Luther against Leo X, and Napoleon against the Pope and the Carnal Roman Empire. Whether that is called to cast out Satan or no longer to permit the whore riding the beast, would be the same. A clean state of affairs in Num 8:6 and Matt 12:43 was written with historical implications. Much historical whitewashing would be done to avoid scrutiny of society's social sum of individual issues, instead mediating sin and salvation as individual and personal with no reformative implications. In papist circles where the NABRE come from, it is preferable that "protestant" translation committees like the NKJV, NIV, NLT, and CSB champion the work to reintroduce the ceremonial as an insider job preparing the ground for the reformative reset. Levitical continuation and backsliding into the filthy, means to bring the modernist reader into a sphere where things in Num 8:6 and Matt 23:26 would be no more than continued hollowness and hypocrisy. Do you see the continued problem depending on sola Vau/And in Num 8:6?

Num 8:7 In extension to sola Vau/And, this is one of the many hints and shadow stories from OT to Eph 5:26. Sprinkling BC is some of the background for infantilism AD. It is plain text. And thus to do וכה־תעשׂה. Instead of converting purgatory, the theologians would continue the vicar pottery of exterior harassment.

Num 8:7 And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and *so* make themselves clean.

Num 8:7 וְכֹה־תַעֲשֶׂה לָהֶם לְטַהֲרָם הַזֵּה עֲלֵיהֶם מֵי חַטָּאת
וְהֶעֱבִירוּ תַעַר עַל־כָּל־בְּשָׂרָם וְכִבְּסוּ בִגְדֵיהֶם וְהִטֶּהָרוּ׃

Num 8:8 vs Gen 1:9 Do you see that when the Bible has divided itself by priesthood, has history made the proof that these two verses are two versions of the same story in terms of dry and wet. How sola Vau/And is involved in everything, would be confirmed by the Word in person saying that without the Word in print ye can do nothing. In whatever form, there was no reason and no means to assemble before Moses and Sinai. Anyway the theologians would continue as if this was only about Moses, and the Word had no role in it, which means that in terms of assembling would the Messianic AD make no difference because the Word coming with Moses made no difference. Theology has no admitted role for the Word as intrinsic and sovereign assembler

Num 8:9 And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together:

Num 8:9 וְהִקְרַבְתָּ אֶת־הַלְוִיִּם לִפְנֵי אֹהֶל מוֹעֵד וְהִקְהַלְתָּ
אֶת־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל׃

Num 8:10 Instead of separating N/R from L, would the theologians set up the hierarchy of Satan, disinherit the children, and disjoint the body from its head in accordance with the dry bones in Ezekiel's valley never getting wet. Theologians AD would never want the children to be involved and have ownership of society in the way OT provided for. It should not take too much imagination to figure out how lost intent and lost missional momentum soon became worthless ceremonies and eucharistic ritualism. Satan and the establishment would move in, and the children would be kicked out in the Lackland.

Num 8:10 And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites:

Num 8:10 וְהִקְרַבְתָּ אֶת־הַלְוִיִּם לִפְנֵי יְהוָה וְסָמְכוּ בְנֵי־יִשְׂרָאֵל
אֶת־יְדֵיהֶם עַל־הַלְוִיִּם׃

Num 8:11 Satan's mission is to sacrifice the children for protection of the establishment, a full upside down in N/R leading to Holocaust and Armageddon (Agenda 2030).

Num 8:11 And Aaron shall offer the Levites before the LORD *for* an offering of the children of Israel, that they may execute the service of the LORD.

Num 8:11 וְהֵנִיף אַהֲרֹן אֶת־הַלְוִיִּם תְּנוּפָה לִפְנֵי יְהוָה מֵאֵת בְּנֵי יִשְׂרָאֵל וְהָיוּ לַעֲבֹד אֶת־עֲבֹדַת יְהוָה׃

Num 8:13 How vicar priestly service begins with 5% allegiance to antichrist, the vicar of Christ. The twofold Bible captures all possible worlds and the full spectrum of truth and its upside down. Homeland vs Lackland ordinances are only matters of reading and interpretation. Apostolic reality means that the true Bible has the capacity to diagnose all possible worlds, especially the twofold with true standard and standard deviation. One of the mixed theological lies is that the story of the Bible is a numerical one, just like theological translations present Satan as a numerical, evil one. In order to preserve vicar business cannot theology afford biblical scrutiny.

Num 8:13 And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD.

Num 8:13 וְהַעֲמַדְתָּ אֶת־הַלְוִיִּם לִפְנֵי אַהֲרֹן וְלִפְנֵי בָנָיו וְהֵנַפְתָּ אֹתָם תְּנוּפָה לַיהוָה׃

Num 8:14 Do you see how sola S synergy would reinforce the possessive property war in Gen 14 and continue and make that worse by the priesthood of law, time, and sin?

Num 8:14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.

Num 8:14 וְהִבְדַּלְתָּ אֶת־הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל וְהָיוּ לִי הַלְוִיִּם׃

Num 8:15 More about sola Vau/And and the twofold nature of purgatory, fire or water. With sola Vau/And rejected, things would default to inquisitorial harassment. Change of priesthood is synonymous with casting L out of N/R.

Num 8:15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them *for* an offering.

Num 8:15 וְאַחֲרֵי־כֵן יָבֹאוּ הַלְוִיִּם לַעֲבֹד אֶת־אֹהֶל מוֹעֵד וְטִהַרְתָּ אֹתָם וְהֵנַפְתָּ אֹתָם תְּנוּפָה׃

Num 8:16 More N and N/R. Do you agree that with the hollow and shallow, uprooting, lost authenticity, changed interests etc., this verse explains how traitors and inside jobs would be a problem everywhere? This is Tamar's veiled mafia of insiders תחת. Do you see that "unto me from among xxx" would be a fishy version of Bn-i-Mn?

Num 8:16 For they *are* wholly given unto me from among the children of Israel; instead of such as open every womb, *even instead of* the firstborn of all the children of Israel, have I taken them unto me.

Num 8:16 כִּי נְתֻנִים נְתֻנִים הֵמָּה לִי מִתּוֹךְ בְּנֵי יִשְׂרָאֵל תַּחַת פִּטְרַת כָּל־רֶחֶם בְּכוֹר כֹּל מִבְּנֵי יִשְׂרָאֵל לָקַחְתִּי אֹתָם לִי׃

Num 8:18 Do you see how this vicar pro תחת “office” manipulated to serve antichrist, reflects the corresponding tabernacle of the “congregation” changed to a 5% “meeting”, and the borrowed eternal priest’s office changed to a stolen and forever ministry as priest? Compared to the apostolic KJV, the NKJV and the rest did “update” the wording to justify Levitical continuation AD and for the establishment hopefully beyond Y2K. The point again is that after rejecting sola Vau/And, the stand-alone utopia the NKJV theologians want to make for themselves is even more hopeless.

Num 8:18 And I have taken the Levites for all the firstborn of the children of Israel.

Num 8:18 וָאֶקַּח אֶת־הַלְוִיִּם תַּחַת כָּל־בְּכוֹר בִּבְנֵי יִשְׂרָאֵל׃

Num 8:21 More N/R and R making the frame of cleansing and purgatorial outcasting. R’s clean higher order would be dragged down and filled with ruling filth. OT makes a rich background with shadow stories of full Baptist immersion in Word and water. The KJV sets a substantive tone with sola Vau/And. The NABRE is a time-driven substitute.

Num 8:21 And the Levites were purified, and they washed their clothes; and Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanse them.

Num 8:21 וַיִּתְחַטְּאוּ הַלְוִיִּם וַיְכַבְּסוּ בִגְדֵיהֶם וַיָּנֶף אַהֲרֹן אֹתָם תְּנוּפָה לִפְנֵי יְהוָה וַיְכַפֵּר עֲלֵיהֶם אַהֲרֹן לְטַהֲרָם׃

Here is the test case for Num 8:21. Notice the conflict from start between the apostolic KJV and the copycats, and how the modernists prefer a grammatical translation of this (self)-reflexive hithpael, third person masculine plural, “purified themselves” יתחטאו.

Canonical oversight and translation of BC text in AD context have no other solution than provided by sola Vau/And for man to submit to that. In this way the KJV prohibits any hierarchy, and makes the Levities subjects, not to say tails, under G-d’s sola Vau/And authority, but in the rebellious modernists will nothing such be accepted and the Levites are presented as selfmade men under no authority. The apostolic KJV is missional, and the modernists are textual.

Num 8:22 Even more revealing. Notice what happens when “congregation” is changed to “meeting”. One of the points with the BC hierarchy shut down in Christ, is how the KJV describes the old order with the congregation standing before Aaron and his sons, and how the modernists, while trying to maintain what they want, presents only the 5% administration of a “meeting” before Aaron and his sons. Modernists like the NKJV do virtually dismember the body and depopulate the congregation. Be aware that one of the central parts of the redemptive Bible is to liberate the world from the order of unbelief. While continuing the Cainesian slave trade, the modernists do not want phrases like this saying that the “tabernacle of the congregation” (and its member mass) were subject to this vicar priestly order to the end of time. Modernist versions are timely updates made to serve the iron/clay slavery planned by antichrist, the vicar of Christ. By changing the translation they do also at least partly achieve to mask the vicar ideology.

Num 8:22 And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.

Num 8:22 וְאַחֲרֵי־כֵן בָּאוּ הַלְוִיִּם לַעֲבֹד אֶת־עֲבֹדָתָם בְּאֹהֶל מוֹעֵד לִפְנֵי אַהֲרֹן וְלִפְנֵי בָנָיו כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה עַל־הַלְוִיִּם כֵּן עָשׂוּ לָהֶם׃ ס

Num 8:24 It gets worse in N/R. For the translators from Tyndale to the KJV, with their own Lackland history, very much in their mind when they made their decision of words to be used, the word "*belongeth*" unto the Levites, is definitely a word the papists would be careful with in the Douay-Rheims and NABRE. Troubles to come made it clear that claimed "rights" to ministry, and the impostors going all the way and claiming universal jurisdiction, would in all practical matters be exercised as the right to plunder and make Lacklands. In 1611 was "belongeth" ordinary text and not printed in italics.

Num 8:24 This *is it* that *belongeth* unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation:

Num 8:24 זֹאת אֲשֶׁר לַלְוִיִּם מִבֶּן חָמֵשׁ וְעֶשְׂרִים שָׁנָה וָמַעְלָה יָבוֹא לִצְבֹא צָבָא בַּעֲבֹדַת אֹהֶל מוֹעֵד׃

For more context on the nature of Lacklands and land-grabbing, the possessive "rights" to take whatever was wanted, is vested in the temporal Lamed and begins with Lamech and how he "took" whatever he wanted in Gen 4:19. Then more or less immediately after that in Gen 4:23, the claimed and practiced right to take and possess would be the right to do pottery and punish all such property. Inquistion began with Lamech in Gen 4. Whatever the Levites would claim the right to take as their belongings, would be loaded onto the banker's redemptive balance. Subsidiary justice would go on and people would pay the price until N/R would be rescued from L by the end of the last tribulation.

Now an extra case of things impressed on the memory of world history with such force that is cannot be eradicated by whitewashing of history books. Some worked really hard to remove all recorded material in the libraries around the world saying how the papists dealt with the Waldenses. Even if only a fraction remains, reality is still impressed on the memory of the world. One of the strong by-products of having and holding is that the possessive word "have" is forever full of belongings glued to the priestly pimps and the ruling mafia of the Lackland. The universal issue, What is this that thou hast done, is saturated with filthy belongings for the lasting protection of the priesthood of believers when the priesthood of unbelief is dethroned. Thus, one of the confessional elements in having and holding is how having the possessive ownership of all troubles experienced over the last 2000 years, is forever glued to the priesthood of unbelief. Strength to cast L out of N/R depends on how well history's redemptive process of possessive having and belonging is known.

Num 9:1 Next idiom, "Moses in the wilderness of Sinai" משה במדבר־סיני and it is combined with making another ruling statement regarding "first" ראשון things being a fountain-"head" of something. Faith given and framed by its required conditions, means that being therein and living therein explain why "in" serve the same role here and when things might be mixed with faith "in" Heb 4:2. Unbelief and uprooted reality is the state of man when the conditions to cause faith are no longer met. Messianic salvation would always need Mosaic framing. With three instances the idiom, "Moses in the wilderness" says that N and N/R is the framing wilderness where the background for faith is worked up. First instance is Num 1:1, together with the hubris of ambition and the ruling heads in Num 1-2, then Num 3:14 and the priests and the tribe of Levi in Num 3-4, and finally, Num 9:1 where things come together to explain the idiom, "Moses in the wilderness" framed by first things in Num 1:1 (Num 1-2), and Num 3:14 (Num 3-4). Now after much N/R hubris in Num 8, Numbers begins to develop N/S nemesis in Num 9.

Num 9:1 And the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

Num 9:1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּמִדְבַּר־סִינַי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם בַּחֹדֶשׁ הָרִאשׁוֹן לֵאמֹר׃

Here is the test case for Num 9:1. Read in the context of Num 1-8, and in the context of the ambitions of today's ruling evildoers, again loading endless problems and expenses upon the necks of an increasingly enslaved (agenda 2030) population, notice how wear and tear would work when they "were" come out of the land of Egypt, in contrast to the time-based "had come out" in the NKJV flatland. In the KJV the words, is, are, be, were etc., mediate man's state of being. In the uprooted NKJV there is no process of time, law, and sin, no growing labour burden upon the necks of the people, no growing birth pain, and therefore no such considerations. Uprooted translations present fragments of a story divorced from its mission and why it was written. Back to Moses and the idiom, there would be no Messianic need without the conditioning Mosaic farming of the need. Man lives happily ignorant until the need presents itself in Hedon and Sodom.

Num 9:2 While N and N/R in the early chapters, Num 1-8, mostly is about presenting the ruling fountainhead(s) and defining the elements in man's hubris of ambition, the later chapters 9-21 will increasingly present the Nemesis side and how Man would be taken down by his own ambition. Imagine a growing ambitious administration piling up heavy loads, 1000 prescribed, normative, taxing burdens forced upon the necks of the people, now ready to impose the next legalistic pain-bringer, N-1001. It was not enough to boss around six days of the week. Now they will also regulate the seventh day. The text in its original form and mission is descriptive and diagnostic and never the problem. Hardship would come with the corporate N/R idiots in office making it a prescriptive sceptre.

Num 9:2 Let the children of Israel also keep the passover at his appointed season.

Num 9:2 וְיַעֲשׂוּ בְנֵי־יִשְׂרָאֵל אֶת־הַפָּסַח בְּמוֹעֲדוֹ׃

Here is the test case about the twofold in Num 9:2. Do you see where the spirit and Lord of liberty come from (in 2 Cor 3:17), and why the English Let and Letting was designed to cover both sides, the repressive and the liberating? Therefore, notice the way things will change when all the repressive, contrary-walking road-blockers finally are forced to Let go, and must "suffer" the loss of permitting liberty and the children to enjoy all the benefits of sola S jurisdiction. Do you agree that this is how the twofold Bible divides itself by sola Vau/And priesthood? Now in this twofold context, divided by priesthood, do you see what can happen if the typically N/R, time-based and calendar-based ending of this verse is allowed to convert into a substantive, saying idiom, "the passover at his appointed season"? The NABRE is one of the translations cemented in the concrete and in prescriptive legalism. Finally, do you see why "also", for descriptive and diagnostic reasons, requires All So in a canonical journey inviting all the involved to keep diligent track of their own past and present affairs?

For more context on Num 9:2, this verse is one of the endless examples where Young's literal blunders mediate the root of relativist equivalence in the later translation methods professed to be literal. Can you figure out in which time period preparation is done, and how that relates to the appointed season at the end? Imagine the full chaos around those with no oil on their lamps, never doing any preparation before their app-ointed season. Do you see the relativist root of today's equivalence in Young's "literal" wilderness? Do you see why those having no canon and no lived life story to keep track of, neither have any need to distinguish between a time of preparation and the later appointed time? Do you see that this verse captures the unprepared in their last desperation in Matt 25:8? If you check the updated 2020 LSV, you will find the same literal confusion in Num 9:2. Do you see why this relativist update and the relativist translation flood the LSV 2020 belongs to in the apostate Laodicea, appear in a slumbering world not prepared for any such appointed surprise? The Literal Standard Version must not be confused with the Legacy Standard Bible, both among the latest members of today's relativist wilderness. What Num 9:2 boils down to is how the KJV prepares for a centre of gravity, and how modernist and relativist translations like the YLT and LSV confuse it. As seen in the YLT, with no functional canon, and therefore no timely preparation, it says how things would be in the final desperation (tribulation) when nothing was prepared in advance.

YLT 9:2 Also, the sons of Israel prepare the passover in its appointed season;

Now a verification of the KJV translation of the Hebrew. Do you see that how the KJV says, "Let . . also keep" וְיַעֲשׂוּ is not limited to being consequtive in the grammatical, but in how the canonical past prepared for the present and the future, just as N would be predestined for gifted Ephesian works ready to be done? Finally, do you agree that at the appointed time is when the two parties in Beth B come together by the end of time, the reformative Baptist and his saving Messiah AD, and the bride and the bridegroom by finished subsidiary grooming at Y2K, "in/at his appointed time" בְּמוֹעֲדוֹ? It should be evident that canonical alignment in Beth B means that the substantive meaning of being done with doing time ligns up with reality when the appointed calendar time runs out.

Num 9:3 Next step, how the substantive KJV must depart from the time- and calendar-based NKJV, and next, that uprooting in the NKJV explicitly and literally means to be divorced from the substantive reality thereof as expressed in the KJV. As you come to the end of this verse in the NKJV, the only remaining basis in the first half is time and the calendar. True causality is lost in terms of knowing why a ceremony is held. In other words, when the liberating substance of the sola S reformation is lost, man defaults back to his bankrupted morals, empty ritualism, and medieval slavery. Modernist mercenaries like the NKJV are empty vehicles bringing man back to the pigsty. He no longer knows and lives therein as initiating this verse in the KJV, but is uprooted and lives there "on" as read from start of this calendar-based text in the NKJV. Sola S jurisdiction restored in the 1500s was a mishpat celebration, called a "ceremony" **מִשְׁפָּט**. When all substance is lost, man defaults back to the pigsty, the vain emptiness of eucharistic ritualism under the prescriptive dictatorship of theology. Twofold (essence) explains why the liberating, apostolic KJV locates itself in the substantive and therefore descriptive end, and empty, non-apostolic versions like the NABRE are copycats locating themselves in the time- and calendar-based end full of prescriptive legalism and normative rules and regulation.

Num 9:3 In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

Num 9:3 בְּאַרְבָּעָה עָשָׂר־יוֹם בַּחֹדֶשׁ הַזֶּה בֵּין הָעַרְבַּיִם תַּעֲשׂוּ אֹתוֹ בְּמוֹעֲדוֹ כְּכָל־חֻקֹּתָיו וּכְכָל־מִשְׁפָּטָיו תַּעֲשׂוּ אֹתוֹ׃

Here is the test case for Num 9:3. Do you see what G-d's target priesthood is about, and how the exegetical priesthood of unbelief lives on the surface and by slaughtering letters after being uprooted from man's lived eisegetical reality "therein" where all the organic outcome "thereof" originates?

Num 9:4 Do you see that while N/R prepares man to be taken down by his self-made nemesis, it must lead to a growing and sobering sense of reality also coming with a need of salvation and restored ethical reflexes? Now, do you see that the only hope of lasting homeland stability is to bring man back to the paradigm of Kausality? Do you agree that the only way it will take place is by restoring T's target and man's sense of truth and canonical reality regarding that (specific) they?

Num 9:4 And Moses spake unto the children of Israel, that they should keep the passover.

Num 9:4 וַיְדַבֵּר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל לַעֲשֹׂת הַפָּסַח׃

Num 9:5 Repeating verse 2.

Num 9:5 And they kept . . .

Num 9:5 וַיַּעֲשׂוּ . . . .

Num 9:6 Do you agree that N, N/R, and the book of Numbers have nominated a room for the need to identify and establish the definitive meaning of certainty? Do you agree that if the C unit is not yet a defined case of something certain, then the corresponding D vector is dubious? Do you agree that Deism is a Container full of relative stuff in need of a careful core cure? Do you agree that the fallen man living as morally and generally depraved, is the de-capitated and therefore de-capacitated state of being in the valley of dead bones in Eze 37? Do you agree that assurance of salvation is not so reliable before things are seen as-is and have been ascertainted? Do you agree that it boils down to the saying, to be or not to be, "And to be" **ויהי** as in "were" certain men?

Num 9:6 And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day:

Num 9:6 וַיְהִי אֲנָשִׁים אֲשֶׁר הָיוּ טְמֵאִים לְנֶפֶשׁ אָדָם וְלֹא־יָכְלוּ לַעֲשֹׂת־הַפֶּסַח בַּיּוֹם הַהוּא וַיִּקְרְבוּ לִפְנֵי מֹשֶׁה וְלִפְנֵי אַהֲרֹן בַּיּוֹם הַהוּא׃

Num 9:7 More twofold stuff in N/S. Now it should be evident that when sola S loses its intrinsic value and man loses his biographical sense of reality, the corresponding change in this verse goes from awareness of self and confessional need, to exterior cleaning and hypocrisy. This is some of the most literal background for Matt 23:25-26 and the general catalogue of hypocrisy in Matt 23.

Num 9:7 And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

Num 9:7 וַיֹּאמְרוּ הָאֲנָשִׁים הָהֵמָּה אֵלָיו אֲנַחְנוּ טְמֵאִים לְנֶפֶשׁ אָדָם לָמָּה נִגָּרַע לְבִלְתִּי הַקְרֵב אֶת־קָרְבַּן יְהוָה בְּמֹעֲדוֹ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל׃

Num 9:8 Now after verse 7, what the Bible says about sola S cleansing.

Num 9:8 And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

Num 9:8 וַיֹּאמֶר אֲלֵהֶם מֹשֶׁה עִמְדוּ וְאֶשְׁמְעָה מַה־יְצַוֶּה יְהוָה לָכֶם׃

Num 9:9-10 Next step about sola S jurisdiction, one of all the references to 2 Tim 3:16, and how that is denied.

Num 9:9 And the LORD spake unto Moses, saying,

Num 9:9 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃

Num 9:11-12+ Things N need to elaborate as a Passover connection between Exo 12:46 and the Golgotha Lamb.

Num 9:12 They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.

Num 9:12 לֹא־יַשְׁאִירוּ מִמֶּנּוּ עַד־בֹּקֶר וְעֶצֶם לֹא יִשְׁבְּרוּ־בוֹ
כְּכָל־חֻקַּת הַפֶּסַח יַעֲשׂוּ אֹתוֹ׃

Num 9:15-16 About sola S, first principle, and the statutory So! Sola S is the reason for saying that the Lord does never change. He is not a relativist and he does not follow the traditions of men theological Christendom is so full of.

Num 9:16 So it was alway: the cloud covered it *by day*, and the appearance of fire by night.

Num 9:16 כֵּן יִהְיֶה תָּמִיד הֶעָנָן יְכַסֶּנּוּ וּמַרְאֵה־אֵשׁ לָיְלָה׃

Num 9:17-18 More sola S jurisdiction. S and N/S might cure everything in N and N/R.

Num 9:18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.

Num 9:18 עַל־פִּי יְהוָה יִסְעוּ בְּנֵי יִשְׂרָאֵל וְעַל־פִּי יְהוָה יַחֲנוּ כָּל־יְמֵי
אֲשֶׁר יִשְׁכֹּן הֶעָנָן עַל־הַמִּשְׁכָּן יַחֲנוּ׃

Num 9:19-22 Sola S is descriptive and diagnostic. Traditions of men are prescriptive and those following them would never come to the knowledge of the truth.

Num 9:19 And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.

Num 9:19 וּבְהַאֲרִיךְ הֶעָנָן עַל־הַמִּשְׁכָּן יָמִים רַבִּים וְשָׁמְרוּ בְּנֵי־יִשְׂרָאֵל
אֶת־מִשְׁמֶרֶת יְהוָה וְלֹא יִסָּעוּ׃

Num 9:23 Making a summary of sola S jurisdiction. N, N/R, and N/S in these verses are mute and remain silent about whatever lordship would be the commanding authority of them. As ink on paper the words themselves could be the same in all possible worlds. The issue is how things were changed from Moses as a functional by-pass in the KJV, to be a person everything must go “through” in the NIV, NASB, NABRE etc.

Num 9:23 At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

Num 9:23 עַל־פִּי יְהוָה יַחֲנוּ וְעַל־פִּי יְהוָה יִסָּעוּ אֶת־מִשְׁמֶרֶת יְהוָה
שָׁמָרוּ עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה׃ ף

Num 10:3 Levi's chapter and another KJV idiom, "thee at the door". Here is also one of the antichrist elements coming with L's priest class. In the Hebrew and KJV is Moses a servant and gatherer. In the NKJV the Hebrew details are manipulated and the English word "before" is used to make Moses an antichrist and the people subject to him. With Moses working as a serving, active bypass, "to thee" אֵלֶיךָ and "to the door" אֶל־פֶּתַח would G-d's authentic mission follow his open-door policy in Pe, but with the Bible in the hands of road-blockers and counter-reformers, would even Philadelphia be reversed to a closed-door policy, saying what Dung hill and Rev 3:20 would do to Rev 3:8 when the Bible had been manipulated by the modernists to serve their will and vicar mission.

Num 10:3 And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

Num 10:3 וְתָקְעוּ בָהֵן וְנוֹעֲדוּ אֵלֶיךָ כָּל־הָעֵדָה אֶל־פֶּתַח אֹהֶל מוֹעֵד׃

Num 10:4 Next step, and the confirmation of the really wicked part in verse 3. Here you have a most practical example why L needs to be cast out of N/R. It is enough to know how the NKJV makes itself a bastard bible and roadblock, literally demonstrating how things would be done when L's priest class would reinforce the ruling headache in N/R. In the Hebrew and KJV the repeated details say, "then . . . shall gather themselves unto thee" וְנוֹעֲדוּ אֵלֶיךָ. After using these details in verse 3 to set up a hierarchy and make Moses a roadblocking antichrist the people must submit to, the NKJV uses the same in verse 4 to welcome the ruling headache-makers and give them free access, "the princes, *which are* the heads of the thousands of Israel" הַנְּשִׂיאִים רָאשֵׁי אַלְפֵי יִשְׂרָאֵל. In a true world would things be strictly functional, but the theologians want the "heads" to be positional with privileges. The NKJV manipulates the Hebrew details in verse 3 first to hinder the people, then to elevate N/R's establishment in verse 4 as peers of antichrist not having to stand "before" Moses. Notice also how the NKJV uses the two disuniting word, "leaders" and "divisions" to confirm why the KJV never has a positive use of the word "leader(s)" throught the Bible. The NIV and NRSV agree with the NKJV.

Num 10:4 And if they blow *but* with one *trumpet*, then the princes, *which are* heads of the thousands of Israel, shall gather themselves unto thee.

Num 10:4 וְאִם־בְּאַחַת יִתְקָעוּ וְנוֹעֲדוּ אֵלֶיךָ הַנְּשִׂיאִים רָאשֵׁי אַלְפֵי יִשְׂרָאֵל׃

Here is the test case for Num 10:4, illustrating what antichrist and the devil's business is about, and how the NKJV works as a counter-reformatory mercenary. Do you see that by not translating the grammatical detail coming with the gatherers, "themselves" at the end of verse 4 in the KJV, the NKJV converts functional servants to useful idiots? Next, do you see that the NABRE in both verses 3 and 4 manipulate the details and illustrates how L's substitute centre of gravity would be made? Just like the Carnal Roman Empire, would puppet kings and local rulers be the Pope's useful N/R idiots. Thus, the Ignatian NABRE says that where the episcopal establishment is, there is the church.

Num 10:5-7 About Ye nomination and what the dictatorship of theology would lead to. Whatever L's vicar establishment wanted in the first part, would be channelled through puppet N/R administrations for execution in the last part. It was no accident that Agenda 2030, with N/R as a globalist, legislative UN government is set up in submission to the papal L according to how the medieval, Carnal Roman Empire was set up, and how all other details are set up organically around the papal, episcopal, and now syncretic centre of the pluralist number One world religion. How the Bible is manipulated goes on at the centre of all the other generally manipulative legislative measures imposed to remove all national borders and have the medieval structures restored, now on a global scale with L as N/R's moral supervisor. Num 10:5-6 is only one example of the potential when the Bible came into the hands of the wicked for use as a perverted ruling sceptre. With one comma, this setup describes history's typical master-slave configuration and what the Bible was provided as sola S jurisdiction to liberate humanity from. Where the KJV as anthropological describes and diagnoses what the most typical problem would be under the dominion of original sin and the dictatorship of theology, this is the reason why the theological evildoers would insist that the Bible is theological, about what G-d says and commands, and what theologians and priests only serve as interpreters and mediators. Lucifer's masquerading agenda is to sneak in and be the ruling vicar lord while causing the people to believe that it is G-d's command.

Num 10:5 When ye blow an alarm, then the camps that lie on the east parts shall go forward.

Num 10:5 וּתְקַעְתֶּם תְּרוּעָה וְנָסְעוּ הַמַּחֲנוֹת הַחֹנִים קֵדְמָה׃

Num 10:8 Notice how the KJV uses the phrase "for an ordinance" in a way comparable to temporal ministry in the borrowed eternal priest's office, and how the NKJV converts the story from "for an" ordinance to "as an" ordinance. In the KJV the translated text is, "and they shall be to you" והיו לכם "for an ordinance" לחקת. Again is the temporal Lamed involved in the conversion from a normal "to/for" case to "as" ל in the NKJV.

Num 10:8 And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

Num 10:8 וּבְנֵי אַהֲרֹן הַכֹּהֲנִים יִתְקְעוּ בַּחֲצֹצְרוֹת וְהָיוּ לָכֶם לְחֻקַּת עוֹלָם לְדֹרֹתֵיכֶם׃

Here is a test case for Num 10:8 and how Lamed relates to Lucifer and the masquerade of impersonation. Do you see what the manipulative (invalid) textual idea of translating the inseparable Lamed preposition, "as", has to do with Lucifer masquerading as an angel of light? Do you see how utterly hopeless this is since no vicar establishment did ever become the Word as-in in person? To make it totally absurd, do you agree that this is an even more hopeless masquerade and impersonation after removing sola Vau/And as the only way and means a man might become the word in person? This is some of the hopeless mixture you will find in the NKJV after the editors manipulated, changed or removed stuff in the KJV, here a little and there a little in Lucifer's enlightening leaven.

Num 10:9 Do you agree that any insider in L's own sphere would recognise that this is the nature of an inside job that would cause civil war in the Lackland? The lost kingdom within, leading to war within, and causing problems all around, became issues wherever the vicar establishment would come. In the KJV this is primarily sola Vau/And warfare, but in the NKJV it is a timed, exterior problem to be violently manifested. In the NKJV has the absent, first "And" no more value than the present, last "and" at the end. That he sent his Word to save them is in theological minds and translations like the NKJV only a worthless theory with no textual implications.

Num 10:9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.

Num 10:9 וְכִי־תָבֹאוּ מִלְחָמָה בְּאַרְצְכֶם עַל־הַצַּר הַצֹּרֵר אֶתְכֶם וַהֲרֵעֹתֶם בַּחֲצֹצְרוֹת וְנִזְכַּרְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם וְנוֹשַׁעְתֶּם מֵאֹיְבֵיכֶם׃

Num 10:17 Levi and the priest class, first Gershon and Merari. When the establishment had been set, they would only do the organising, and the people would carry the load.

Num 10:17 And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.

Num 10:17 וְהוּרַד הַמִּשְׁכָּן וְנָסְעוּ בְנֵי־גֵרְשׁוֹן וּבְנֵי מְרָרִי נֹשְׂאֵי הַמִּשְׁכָּן׃ ס

Num 10:21 Levi and the central priest class, Kohath, also this work soon to become the people's burden. Notice how the KJV ends this verse in accordance with all the inside jobs, traitors, and internal troubles in L against L, saying how L is divided against self in Matt 12:26. As soon as the Lackland member mass have learned their lesson and have learned the need to protect themselves, this is no longer the welcoming preparation the NKJV wants it is sound like. Be aware of the twofold, since the ending of this verse in the KJV might in all possible worlds work according to practice in the first half. When things come to an end, it is a repeated Luther against Leo X. Do you see how the ending of this verse in the KJV anticipated the latest development and how people would begin to run back into the prayer rooms and beg G-d for power to resist? Do you see how the Trojan NKJV does the inside, traitor job of welcoming the enemy? The Hebrew detail is "against" עד they came.

Num 10:21 And the Kohathites set forward, bearing the sanctuary: and *the other* did set up the tabernacle against they came.

Num 10:21 וְנָסְעוּ הַקְּהָתִים נֹשְׂאֵי הַמִּקְדָּשׁ וְהֵקִימוּ אֶת־הַמִּשְׁכָּן עַד־בֹּאָם׃ ס

Num 10:28 After listing all the tribes, do you see that in the primarily mental KJV it is about the nature of things, but in the NKJV it is about the arranged order of things?

Num 10:28 Thus *were* the journeyings of the children of Israel according to their armies, when they set forward.

Num 10:28 אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל לְצִבְאֹתָם וַיִּסָּעוּ׃ ס

Num 10:30 Do you see why L in N includes this type Hobab Homeland vs L Lackland?

Num 10:30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

Num 10:30 וַיֹּאמֶר אֵלָיו לֹא אֵלֵךְ כִּי אִם־אֶל־אַרְצִי וְאֶל־מוֹלַדְתִּי אֵלֵךְ׃

Num 10:31 Do you agree that how to camp in the wilderness, and how to behave in the house of G-d are somehow related stories? Do you see that how the NKJV changes the story at the end here is partly comparable to the impersonating “as” (is) in verse 8?

Num 10:31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

Num 10:31 וַיֹּאמֶר אַל־נָא תַּעֲזֹב אֹתָנוּ כִּי עַל־כֵּן יָדַעְתָּ חֲנֹתֵנוּ בַּמִּדְבָּר וְהָיִיתָ לָּנוּ לְעֵינָיִם׃

Num 10:32 While waiting for the trinity, this is the next step in L as another vicar figure “with us”.

Num 10:32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

Num 10:32 וְהָיָה כִּי־תֵלֵךְ עִמָּנוּ וְהָיָה הַטּוֹב הַהוּא אֲשֶׁר יֵיטִיב יְהוָה עִמָּנוּ וְהֵטַבְנוּ לָךְ׃

Num 10:33-36 Chapter end and an intro to Num 11, about Judah, generally the Jews, the tribe and people referred to in Heb 7, of which nothing was said concerning priesthood. One of the points here is how the canon is built layer by layer with precept upon precept in the way the ending of Num 10:33 points to Num 11:1 and to the much longer search, investigation, and education of the people to be ongoing throughout history until Judah and the priesthood of believers are established in Rev 20.

Num 10:33 And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them.

Num 10:33 וַיִּסְעוּ מֵהַר יְהוָה דֶּרֶךְ שְׁלֹשֶׁת יָמִים וַאֲרוֹן בְּרִית־יְהוָה נֹסֵעַ לִפְנֵיהֶם דֶּרֶךְ שְׁלֹשֶׁת יָמִים לָתוּר לָהֶם מְנוּחָה׃

Num 11:1 N/R's point to be made by L is how this displeased "complaint" later would be called Protest, and how searching out a resting place in Num 10:33 and Num 11 leads to the purpose of casting L out of N/R, which is the target when the ruling priesthood of unbelief in Num 10 educates the priesthood of believers in Num 11. Read from Heb 1:1 as the stepping stone into Heb 1:2, the background phrase in Num 10:33, which says, "to search out to/for them a resting place" לתור להם מנוחה would in a theological translation be about a physical land area, but in the Hebrew and KJV it is ongoing all the way and it is primarily mental. While keeping one eye on the ending of Num 10 and one eye on Num 11:1+, displeased complaint vs reformatory protest, is all the way how the present priesthood of unbelief educates the future priesthood of believers. Reading portions like Dan 8:13-14, 9:24-27 etc., awaiting the white throne and all the unveiling books to be opened in Rev 20, build on the twofold Bible with historical tension built up between L's temporal priesthood of unbelief in Num 10 and the eternal priesthood of believers in Num 11. Since this is how the Bible is laid out with preceptual layers upon layers, it means that any portion and layer of scripture is useful for the interpretation of any other portion and layer of scripture, and any layer of prophetic foretelling confirmed historically is useful for the interpretation of any other historical layer. The most useful and best illustrated version is how the apostate conditions coming with the great whore in theological Christendom made the nearest experience and the best documented story for use as the mirror of whoredom in the wilderness in Numbers. What L vs N/R says in Numbers and how that was reiterated and more fully put on display by Christendom's priestly pimps and prostitute member mass, is how the unified Bible mediates general problems reinforced by L until L is cast out of N/R, the state is liberated from the fallen Niphil Basar Almighty's church, and functional power separation is installed. Canonical biography explains all the mismatching in theological Christendom and how realignment with reality within the organic Pe requires man's perception to pick up the precepts. N and L in N/R means to pinpoint the organic problem that Nicodemus would be a typical member in Adam's fallen, pathological world order never having the needed perceptive capacity to pick up the precepts only known by and after regeneration.

Num 11:1 And *when* the people complained, it displeased the LORD: and the LORD heard *it*; and his anger was kindled; and the fire of the LORD burnt among them, and consumed *them that were* in the uttermost parts of the camp.

Num 11:1 וַיְהִי הָעָם כְּמִתְאֹנְנִים רַע בְּאָזְנֵי יְהוָה וַיִּשְׁמַע יְהוָה וַיִּחַר אַפּוֹ וַתִּבְעַר־בָּם אֵשׁ יְהוָה וַתֹּאכַל בִּקְצֵה הַמַּחֲנֶה׃

Now, the first test of Num 11 vs Num 10 is about the ending of Num 10:33. Do you see that T's target makes the word, "to" prophetic and with a horizon where the meaningful value of this "search" must wait until T's verbal target in "to" has come so close that the prophetic Bible is almost fulfilled and therefore ready to unfold itself retrospectively for the eisegetical priesthood of believers? Next, do you agree that the proof of it when the first "to" causes "for them" להם to convert to "to them" להם is the step from Heb 1:1 into Heb 1:2? Next is Num 11:1. Do you see why it is built into the purgatorial journey

that brass and fire in L is imposed to burn them, consume them, and make them lean? Next, do you see that the point in progress to be made in process of time, saying, "and burned among them the fire" ותבער־בם אשׁ would make no difference as exterior fire, but wuld need the corresponding conversion from "among them" to "in them" בם? What even N/R boils down to is how self-death was instituted by sola S nutrition. When man's fallen self is ended, that explains the Hebrew phrase, ותאכל, "and + consumed" ו + אכל, also saying how G-d's redemptive mission coming with man's free will was instituted by first instance "eat" in Gen 2:16. Of every tree of the garden "thou mayest freely eat" אכל תאכל. The Bible makes it so easy for the target priesthood both to understand the Bible's sola S mission and what the priesthood of unbelief always would rebel against, not to lose control. To eat, consume and be consumed, is a meeting point in the Bible's mission instituting the death of self and by what means it would be done.

This is more background on how functional contradiction works by the Greek δὲ in NT, where John 3:30 is descriptive in diagnosing man's main problem to be solved in order to end all other problems. It is the diagnose that nothing "but" (δὲ) I must decrease, since the hubris of ambition would destroy all the blessing benefits that will increase if man is taken down, the hubris of ambition is mitigated, and L is cast out of N/R. You may also notice in Num 11:1 that the consuming fire, exterior or interior, would have some effect in the periphery and the suburb, but would typically have no true effect at the dictatorial centre of the urban L in N/R causing all the problems. Man's capital self and Cainesian economy would not only gather people to self, but would attract, gather and reinforce all the organic problems coming with it. Numbers is the universal story that Man would be and have to be out of the camp, in the periphery, in the suburb, and in the wilderness, in order to learn the lesson of man's whoredom nurtured by the hubris of ambition. Man's notorious tendency is N's naming pathological identifier of the canon and history. The greater achieved notoriety, the greater descriptive and diagnostic capacity of the Bible, and the more clearly identified is the canon and history.

To more carefully address T's target and the verbal act "to search", do you agree that the twofold Bible dividing itself by priesthood causes the final "to search" to be a search by the priesthood of believers to know the meaning of separation of things unequally yoked Two-gether in 2 Cor 6:14? Do you see that it became a self-protective matter among the theologians and other unbelievers to insist that the Bible has only one story even there?

Next test for Num 11:1 is the potential change coming with BC/AD transition. Do you see that one of the elements theologians and modernists would want to whitewash out of sight, is the fact that with a legal L priesthood BC would the complaint from start here be a complaint directly against the Lord, but AD it would be a justified Protest against 5% evildoers and continuationists not accepting Christ but projecting and redirecting the Protect away from self onto the Lord and back onto the people that dared Protest against continued ordinances. After change from BC to AD it means that how the KJV generally deals with BC text in AD context causes a different interpretation of the words before

the KJV colon in Num 11:1, and how complaint BC and Protest AD are two versions of the same story, both covered by the KJV. Do you see that the issue is the same all the way to Armageddon, that the theologians would take themselves out of the redemptive equation and present themselves as interpreters and mediators of G-d's wrath and beef with the masses, until the establishment's wicked ideas have been exposed and they no longer can hide behind such vain interpretations? While theologians want to present the Bible as a narrative limited to the individual and personal, the essence is again that what was "displeasing" רע to the Lord is coloured by the structural "evil" רע of original sin, same consonants and same vowel since the first structurally reinforced ruling Resh/Rosh headache causing the extract of such, "only evil" רַק רַע continually in Gen 6:5. Do you see that the plain text Advocate showing up as the people's protector in 1 John 2:1, is redressed by vicar ideology colouring Num 11:1, fabricating a continued protector of a projecting establishment while denying that the protective sola S boundaries epecified in 1 John 2 and specified by the KJV's apostolic oversight are, We the people?

The introductory moral when papist apologists say that the Bible no place teaches sola scriptura, is a denial of what the Bible says about its own unstated target mission. In other words, this typical denial is aligned with the fragmented, non-canonical Bible read in a vicar context where the required apostolic oversight needed to understand what the Bible is about and what it is aiming at, is lost. It is text without context, or text without apostolic oversight of the Bible's reforming, redemptive gospel and kingdom mission.

Num 11:2 Next background for reformative protest in N/R is plain and a direct example of the twofold case in Pro 29:2. Educated righteousness is the outcome of wickedness. Christ would not become the people's righteousness under the order of the wicked. Like the people protesting against Pharaoh in Exo 1, 5 etc., the 1500s became a much more universal Protest against the organic ruling structures of original sin synergetically put in place by priestly wickedness. Sola Vau/And and how it is converted to a time-based story in the NKJV substantiate what the theologians do not want in print. Again, this is Judah and the people's protesting priesthood the Bible says Moses was not concerned with, and it is the target priesthood of the people the sola S-denying theologians say the Bible no place teaches.

Num 11:2 And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched.

Num 11:2 וַיִּצְעַק הָעָם אֶל־מֹשֶׁה וַיִּתְפַּלֵּל מֹשֶׁה אֶל־יְהוָה וַתִּשְׁקַע הָאֵשׁ׃

A test case for Num 11:2. Do you see that BC/AD changeover converts purgatory into its upside down in 1 Thes 5:19? Do you see that N/R's ambitious Niphil Basar is a fire-quenching champion of deism, revealing why Num 11:2 is first instance of "quench . ."? Theologians will say that the wilderness was a geographical area, not a primarily mental state of affairs. Notice the missional meaning of direct language from start in the KJV, instead of the textual byway the NABRE makes of Num 11:2 as means of deception.

To really establish the nature of editorial wickedness in Num 11:2, you should check out the apostolic KJV use of the word “when” on the timed and temporal dimension Moses was a part of in the last half, and the eternal plan of salvation made by the sola Vau/And Advocate in the first half, before checking how the modernists turn it around and make the people temporal and Moses eternal. It is extraordinary wicked how theologians keep the road to hell on track. Be aware of the continuing editorial downhill. First how the word “when” in the KJV was removed in the RV/ASV, then how the substantive “And” from start was changed to a timed “Then” in the RSV, and how “when” mysteriously did show up as reinstated in a vicar position from start in the NIV, NABRE, NET Bible etc. Notice how the apostolic KJV models Moses as G-d’s temporal intercessor while waiting for the permanent solution in NT (cf. Heb 7:25, 8:1, 1 John 2:1 etc), and how the modernist editors slowly and in several published steps have worked to put that out. The KJV models how Moses as a physical and temporal person would do his part while waiting for the eternal and primarily mental sola Vau/And Advocate in person and print to be the author and finisher of faith. The first KJV words say literally, G-d with us, and it is about Judah and the people’s priesthood the theologians would never acknowledge in any form. One final test: Do you see that the KJV initiates this verse from the eternal, and those that began to fabricate the fallen conditions and the “historical Jesus” in the 1800s would remove than dimension and make the whole story fall down into the vicar world of the temporal, where there is no eternal horizon to be raptured back into? In the apostolic KJV is the temporal “when” and the physical Moses about temporal security, and sola Vau/And is about eternal security. In the NIV, NABRE, Net Bible etc., it is no more than a flow of empty words.

Num 11:3 And he, the Word and Moses in joint effort to identify Taberah. Again must first “among them” **בם** wait for a permanent “in them”.

Num 11:3 And he called the name of the place Taberah: because the fire of the LORD burnt among them.

Num 11:3 וַיִּקְרָא שֵׁם־הַמָּקוֹם הַהוּא תַּבְעֵרָה כִּי־בָעֲרָה בָם אֵשׁ יְהוָה׃

Num 11:4 The words “mixed” and “mixture” appear several times, but the one instance “mixt” is found only here. This type dubious crowd was first spelled “mixed multitude” in Exo 12:38 from different Hebrew roots. Now it is spelled “mixt multitude” **אספסף**. In Judah is Exo 16 and the provision of “manna” repeated, and in its proper context and about space-time scaling of properties in proportion from point zero. The Hebrew words “also” **גם** and “Who” **מי** mirror each other in scaling the parameters of the soul.

Num 11:4 And the mixt multitude that *was* among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?

Nu 11:4 וְהָאסַפְסֻף אֲשֶׁר בְּקִרְבּוֹ הִתְאַוּוּ תַּאֲוָה וַיָּשֻׁבוּ וַיִּבְכּוּ גַּם בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ מִי יַאֲכִלֵנוּ בָּשָׂר׃

For more context, and to properly differentiate certain matters in certain contexts, the KJV uses the word “shall” about determinism, predestination, and the providential part of the story, and it uses the word “will” about man’s part end about his free will to make up his mind, be responsible, and do his part. In the NKJV, NASB etc., these things are mixed up. While rolling out more biographical sola Vau/And from start, it is mirrored in the equally biographical Basar at the end.

Num 11:5 Some revealing details of the morally depraved period the theologians called the “dispensation of grace”, AD to Y2K. The Hebrew word translated “freely” חנם is rooted in conditions also translated “grace” חן or חנן. Liberation of the soul means that a functioning free will and free world requires certain degrees of freedom to think and act based on redeemed proportions of faith, which means restored or rescaled parameters of the soul. Verse 5 builds on “also” גם vs “Who” מי properties in verse 4.

Num 11:5 We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

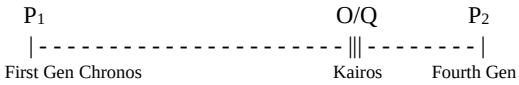
Num 11:5 זָכַרְנוּ אֶת־הַדָּגָה אֲשֶׁר־נֹאכַל בְּמִצְרַיִם חִנָּם אֵת הַקִּשֻּׁאִים וְאֵת הָאֲבַטִּחִים וְאֶת־הֶחָצִיר וְאֶת־הַבְצָלִים וְאֶת־הַשּׁוּמִים׃

For more context on the morally depraved conditions AD, and the changeover from total depravity BC to moral depravity AD by the temple veil rent in twain, things should have changed in Issachar’s world. It is helpful with some parameters of the soul. For Issachar to be a well-functioning citizen in his homeland space, it would require the regenerated position modelled as the beholder’s position, “behold” הן, and it would also require the functioning free will in that free (dispensation of) “grace” חן, where homeland rest and the beholder’s eyesight are restored. So, it is preposterous to say that homeland “rest” ה can be real without being done with doing “time” ח. Mercy and entrance into his rest is a judicial release by the regenerated changeover from “time” ח to “rest” ה, the end of time, explaining what is missing in theological Christendom, and how the difference is codified in the Hebrew as the parameters of the soul. Hebrew details say what Nephesh, Naphtali, and Nicodemus must wrestle themselves through and experience pro-salvation and regained eyesight before they could enter and enjoy the blessing benefits of G-d’s Passover and functional homeland rest.

Before continuing, man’s potential eye-sight and the organic O unit and its P vector are common matters in need of Pe’s providential reconciliation in the purgatorial Passover. Organic matters put into O-P as ordained principles, premises, properties, parameters, predictions, prophecy, precepts, perception, proportions, prospects, possession etc., are organic soul matters describing and diagnosing the twofold, primarily mental Bible and the organic body structure organised around and about the trinity, or around and about a polluting, vicar self at the patriarchal centre. Man’s infantile serpenthood vs growing up

to mature manhood reflects the two bodily anatomies, the exiled 5% serpent anatomy, and the domesticated and functional anatomy of the 100% body of Christ. Everything in O-P is organically ordained, ordered, propertied, and proportioned by spacetime scaling of the parameters of the soul predestined to rise out of Judah's point zero. As follows by the properties of the soul in O-P, P makes it self-evident that L in N/R positions, and all the prominence, processions, pomp and papal preeminence orchestrated, are poison to the soul. Polluters of parameters perverted the promise of peace on earth. Wrath became poisonous plagues as the outcome revealing the need of propitiation, and for that reason why parable storytelling became a substitute because things could not be said plainly. Within the organic and cosmological realm of physics, psychology, and psychiatry, O-P is the father of all science. All things covered by the Greek Panta is justified only in the origin of all things. Just like the uprooted ideas of theological Christendom, is panteism a pluralist exposition divorced from its organic origin.

Next step is the scaling of O/Q along P as man's psyche and the corresponding state of sense and being. As the western world now can observe manifested right before its eyes, are the dynamics of decay and the social change coming with the shrinking proportions of the soul, which in steps develop man's lost sense of reality, producing steadily more weird minds, attitutes, and acts, and when going further, to prove that man's psyche and borderline condition develops nihilism and steadily more errors believed to be the truth while on the move from the mere weird to i-Collapse and full-scale psychiatry when the soul no longer has the propertied parameters scaled to match the minimum stability level required for integration with a well-functioning society. On the way towards full-scale military war, externally and internally (civil war), N against N, is Nephesh on the way to manifest its self-destroying nihilistic neurosis. During Daniel's 70 weeks, making up the 4x4 generational matrix since the early 1500s, spacetime scaling is now repeated for the fourth time for global verification as renewed, reconciled parametrisation of person, people, priesthood, and Lackland and Homeland properties in person and print.



Now a final test of purpose in Num 11:5. First for background, the purpose with having built up a functional memory is how it points to the end and to the biographical book of remembrance in Mal 3:16. Do you see that the most memorable point mirrors how the word "remember" זכר in Zakar follows the blueprinting of all the sola Vau/And details the NKJV sees no need for? To maintain a functioning Berean brain requires the Bible the modernist systematically work to fragment and make useless. As apostasy increases and the spewing of modernist textual dung continues, the western world may soon have no known remembrance of anything of historical value. Man's lingual, cultural, social, and general decay must move together into oblivion. Man's brain and mental faculty to do science and work out scientific problems and solutions must also go in the drain if he no longer has any meaningful purpose to fulfil.

Num 11:6 Next, how deism, decay, and the first dryland conditions in Gen 1:9 may be expressed as man's mental properties in proportion set as spacetime parameters. Alive trinitarian being vs deistic nothingness (nihilism) belongs to man's historial experience. Manna is the parable story of the means provided to heal the soul. Judah's point zero is also about fixing that 16/9 problem as expressed in Exo 16. Instead of describing O-P as parameters, Exo 16 gives the corresponding story: Now an omer is the tenth *part* of an ephah. It is all proportional, parametric, and paradigmatic according to the need in O-P.

Num 11:6 But now our soul *is* dried away: *there is* nothing at all, beside this manna, *before* our eyes.

Num 11:6 וְעַתָּה נַפְשֵׁנוּ יְבֵשָׁה אֵין כֹּל בִּלְתִּי אֶל־הַמָּן עֵינֵינוּ׃

Do you see why the essential story built up from the mental point zero mainly is about N, N/R, the ambitious Niphil Basar, how man's primitive self provides the contrast to the absent No-Man **אין**, and why this type expressions most prominently would be put on display by whoredom in the wilderness? Num 11 repeats Exo 16 in the same way the theologians would disregard the sola S blueprint, indeed profitable for the establishment but of no intrinsic value. Uprooting means converted reading from "now our soul" as a biographical idiom, to "now" read only as a time reference for something unknown and not directly related to the soul other than calendar time. Do you see that when the KJV's principal, abstract, and universal approach to the point-zero parameters is lost, then the NKJV has no need for the colon, and the extra commas in the last half? The physical perspective in the NKJV flatland drifts away from the primarily mental perspective in the KJV space description of ontological being and nothingness. As seen by profiling, a manifestation of i-Collapse into the scholarly flatland means that the modernists always will run into the concrete as done by the NKJV, NASB etc. i-Collapse manifested in the NKJV and NASB means a flatland of no imagination power in space. It began with the RV/ASV and would go downhill from there.

ASV 11:6 but now our soul is dried away; there is nothing at all save this manna to look upon.

Now an extra test for profiling of the anthropological KJV vs the theological NKJV and the rest in Num 11:6. Do you see that the reason why the modernists see no need for the word "beside" in the KJV, is so because dimensional loss means no more connection to the missional best-man perspective in John 3:30 in setting up this N/R contrast between Niphil Basar's Nephesh and the No-Man? In other words, do you see that the way the KJV makes itself diagnostic about man's self, is no part of the modernist story standing bombastic in N/R's space with no awareness of G-d and self?

Num 11:7 Again the NKJV, NASB etc., have no substantive connection between sola Vau/And and the manna parable.

Numbers 11:7 And the manna *was* as coriander seed, and the colour thereof as the colour of bdellium.

Num 11:7 וְהַמָּן כִּזְרַע־גַּד הוּא וְעֵינוֹ כְּעֵין הַבְּדֹלַח׃

Here is the spacetime test case for Num 11:7. Do you see the missional cut-off when the modernists run into the concrete and change "thereof" in the KJV to a concrete "its" as done in the NKJV, NASB etc. Do you see that the more full man is of himself, the more concrete and self-centred, less missional, is the last half of this modernist verse, limited to the concrete measures of itself. As seen in the modernists, when the "manna" parable in the first half has lost all missional properties, then there is nothing of corresponding value beyond self in the last half. The first half is the space unit. The last half is a timed vector, supported by the lingual KJV, where one of the OED senses says how "thereof" works as a springboard for things flowing from it. In modernist form has "colour" עין, or appearance, no link to eyes, eyesight, and illumination, and the third person singular malefactor suffixed to the phrase, "and the colour thereof" ועינו would not be assigned any missional task.

For more Hebrew details in Num 11:7, lost scriptural value means that no parable value in Manna מן, gives the Bible no weight as carrier of predestination, Gad, or "coriander" גד, leading to next step and to the whole flatland sequence that sola Vau/And from start has no role in the "separation" בדל of the Levites (cf. Num 8:14) and no corresponding value in nazarite separation, essentially no value in any separation for a peculiar people, etc., leading to this overall summary, that in the flatland is there no connection between predestination and the means provided and substantiating the missional, sola S purpose vested in predestination. In a vicar world would Bn-i never become i-Mn and it would never be seen what predestination and that people's peculiarity would look like.

Num 11:8 Next step in describing how to set the parameters of space. Point zero would be a room Satan would be fully free to move around as modelled in Job 1-2+. When the people went "about" שטו to be educated, learning the reason behind Ezekiel's ABOUT-mission, it is a parallel to subsidiary justice in Job's story when Satan moved around, or "From going to and fro" משוט. While going "about" it is a pilgrimage in its own right, just to be there for the study of causal things, ABOUT.

Num 11:8 *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

Num 11:8 שָׁטוּ הָעָם וְלָקְטוּ וְטָחֲנוּ בָרֵחַיִם אוֹ דָכוּ בַּמְּדֹכָה וּבִשְּׁלוּ
בַּפָּרוּר וְעָשׂוּ אֹתוֹ עֻגוֹת וְהָיָה טַעְמוֹ כְּטַעַם לְשַׁד הַשָּׁמֶן׃

Here is the test case for Num 11:8. Do you see that when all subsidiary justice is gone, and there is nothing to study, investigate, learn, and know of causal value ABOUT, then the KJV comma after ABOUT, is removed and the modernists run into the concrete? In such a context there is no missional ABOUT-reason to be there. After symptomatically removing "*And*", all the rest flow from there in the NKJV. There would be no reasoning ABOUT the missional, and the "it" instances would have only concrete physical value.

Num 11:9 Next KJV idiom, upon על "the camp in the night" המחנה לילה.

Num 11:9 And when the dew fell upon the camp in the night, the manna fell upon it.

Num 11:9 וּבְרֶדֶת הַטַּל עַל־הַמַּחֲנֶה לָיְלָה יֵרֵד הַמָּן עָלָיו׃

Num 11:10 Preparing the ground for Num 11:11.

Num 11:10 Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased.

Num 11:10 וַיִּשְׁמַע מֹשֶׁה אֶת־הָעָם בֹּכֶה לְמִשְׁפְּחֹתָיו אִישׁ לְפֶתַח אָהֳלוֹ וַיִּחַר־אַף יְהוָה מְאֹד וּבְעֵינֵי מֹשֶׁה רָע׃

Num 11:11 How spacetime and i-Collapse would manifest in a fallen, callous flatland. From the third heaven true revelation come from, one of the points is how Moses with the heart of a shepherd would carry the burden and associate himself with the people's pain as mediated in the Hebrew and KJV. In the shallow flatland of callous hirelings the vicar story in the papist NABRE is about a burdensome people that soon might be called and treated as deplorable and disposable. In the NABRE is Num 11:11 an upside down, and Moses is a selfish brat as if the people's presence in the wilderness was a plague for his punishment. In the NABRE he is not there with them and sharing their burden. This is what magisterial hirelings make of it.

Num 11:11 And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

Num 11:11 וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה לָמָּה הֲרֵעֹתָ לְעַבְדֶּךָ וְלָמָּה לֹא־מָצָתִי חֵן בְּעֵינֶיךָ לָשׂוּם אֶת־מַשָּׂא כָּל־הָעָם הַזֶּה עָלָי׃

For more background on the investigating ABOUT-reasons for being in the wilderness, the 2x "wherefore" are key to understand the ABOUT-mission in redemptive liberation. First "wherefore" or "to/for what (reason)" למה, and repeated in the second instance, "and to/for what (reason)" ולמה. Do you see that while the pilgrimage of investigation to search out the homeland goes on and the people do not yet know what to be liberated from, the actual wilderness problem is more like Namah נמה or a crying Ramah רמה where the people mostly would be unaware who actually pull the strings behind veil in Lucifer's to/for-what-reason-pottery? If people knew what the Bible perverters do, then would Rev 18:4 have been fulfilled long ago.

Num 11:13 Adding to verses 11-12, for the callous hirelings that took themselves out of the redemptive equation, none of this would be read as a personal problem and burden loaded upon Moses. No burden means no conviction, by cynicism and administration of something to be detached from.

Num 11:13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

Num 11:13 מֵאַיִן לִי בָּשָׂר לָתֵת לְכָל־הָעָם הַזֶּה כִּי־יִבְכּוּ עָלַי לֵאמֹר תְּנָה־לָּנוּ בָשָׂר וְנֹאכֵלָה׃

A short test case for Num 11:13. Do you agree than the last seven KJV words are no less biographical and self-mirroring than the rest of Niphil Basar's Bible?

Num 11:14 Moer i-Collapse. With no primarily mental Bible, the only burden as seen in the NABRE is to be burnded with is concrete, physical, deplorable, and dispoable.

Num 11:14 I am not able to bear all this people alone, because *it is* too heavy for me.

Num 11:14 לֹא־אוּכַל אָנֹכִי לְבַדִּי לָשֵׂאת אֶת־כָּל־הָעָם הַזֶּה כִּי כָבֵד מִמֶּנִּי׃

Num 11:15 It does not get any better. With no real convicting burden, the only element in sight at the end, is something concrete, physical, deplorable, and disposable.

Num 11:15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

Num 11:15 וְאִם־כָּכָה אַתְּ־עֹשֶׂה לִי הָרְגֵנִי נָא הָרֹג אִם־מָצָאתִי חֵן בְּעֵינֶיךָ וְאַל־אֶרְאֶה בְרָעָתִי׃ ף

Num 11:17 What point zero is about, what the primarily mental Bible is about, and what is required to make a convicting burden.

Num 11:17 And I will come down and talk with thee there: and I will take of the spirit which *is* upon thee, and will put *it* upon them; and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.

Num 11:17 וְיָרַדְתִּי וְדִבַּרְתִּי עִמְּךָ שָׁם וְאָצַלְתִּי מִן־הָרוּחַ אֲשֶׁר עָלֶיךָ וְשַׂמְתִּי עֲלֵיהֶם וְנָשְׂאוּ אִתְּךָ בְּמַשָּׂא הָעָם וְלֹא־תִשָּׂא אַתָּה לְבַדֶּךָ׃

Num 11:21 How do you read the word "whole"? Is is biographical or a time period?

Num 11:21 And Moses said, The people, among whom I *am*, *are* six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

Num 11:21 וַיֹּאמֶר מֹשֶׁה שֵׁשׁ־מֵאוֹת אֶלֶף רַגְלִי הָעָם אֲשֶׁר אָנֹכִי בְּקִרְבּוֹ וְאַתָּה אָמַרְתָּ בָּשָׂר אֶתֵּן לָהֶם וְאָכְלוּ חֹדֶשׁ יָמִים׃

Num 11:23 With hierarchs ruling for full control, it was normal that the Word would not have "*free* course" (in 2 Thes 3:1). Notice the anthropological KJV, saying, "shall come to pass unto thee" היקרך where the theological NKJV says, "will happen to you".

Num 11:23 And the LORD said unto Moses, Is the LORD'S hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

Num 11:23 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הֲיַד יְהוָה תִּקְצָר עַתָּה תִרְאֶה הֲיִקְרְךָ דְבָרִי אִם־לֹא׃

For more context on Num 11:23 in second-heaven matters, it was a typical calling vs the contrary, קרא vs קרי. In alternative form it could be that the Lord would have things to be passed but encountered קר some L-N/R obstacle or opposition. This is one of the Bible's rhetorical cases. Here is the partly questioning and partly rhetorical הֲ used two times. The Lord's will would be established anyway. It was only a matter how long the establishment would be able to hinder it and keep the people in the wilderness. The only bill the ruling religious establishment would pass freely, was the bill of divorce. Even in N/R matters, be aware that R inheritance = O. Obstacles, obstructions, opposition, and lack of obedience among the most obstinate, is only to specify what rules and rulers of rebellion is about. Nothing would be passed on freely in such conditions, saying why no such structures of self would be a channel of revelation. The other way around, equally real, a predestined reformative Protest would be an open-eyed and well-informed act in organic matters against organisational blindness among ruling patriarchal rebels. P is the determinant in O-R in whatever form. Pass or not P, says why reconciliation became the eye-opening premise before being able to remove the structural problem of original sin. Because original sin would serve the surviving fittest, the ruling structures set up by self would sacrifice the masses at the service of the top patriarchal predators in O-P-Q-R.

For extra Hebrew context on Num 11:23, it is a must to know the contextual framing of the last tribulation, and why the establishment's apostate structuring against G-d and the people would be a gravitational enmassing around the Cainesian city, the vicar economy and its capital self. Urbanisation is an epistemological phenomenon. General forms of contrary walk and second-heaven issues reinforce the stronghold called a "city" קִרְיָה in some cases. In Deu 2:36 it begins with the general "city" עִיר but when encountering קרה this type reinforced stronghold, the particular "city" קִרְיָה takes a different form. As background for the last tribulation, it was inevitable that increasing apostasy would come with increasing capitalisation and urbanisation as gravitational issues of self, as an anti-Copernican reminder of the 1500s. The final tribulation is modelled in the last half of Deu 2:36. Read together with Num 11:23 it should be clearer how scripture interprets scripture in the Hebrew and KJV, and what the modernist, whitewashing NKJV tries to hide by changing the text, "shall come to pass". Globalism is not only the ultimate form of empire, but the ultimate form of apostasy orchestrated by the capital self, which is the ultimate form of the enslaving Cainesian economy around its anti-Copernican centre. It is a cosmological and apocalyptic drama whether all roads shall lead to Rome or to G-d. Satan wants all enslaved suburbs around the world to hear Urbi et Orbi loud and clear, and to learn that they have no value other than being servants of the capital city centre.

Num 11:24 More spacetime. In the Hebrew and KJV there are causal reasons ABOUT them being in the wilderness as a biographical journey of anthropological investigation. In the NKJV it is only a physical structuring "around" the tabernacle.

Num 11:24 And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

Num 11:24 וַיֵּצֵא מֹשֶׁה וַיְדַבֵּר אֶל־הָעָם אֵת דִּבְרֵי יְהוָה וַיֶּאֱסֹף שִׁבְעִים אִישׁ מִזִּקְנֵי הָעָם וַיַּעֲמֵד אֹתָם סְבִיבֹת הָאֹהֶל׃

Here is the biographical test case for Num 11:24. First notice the double sola Vau/And, "And went out Moses, and told" **ויצא משה וידבר**. Do you see why the KJV says so according to their biography, "told the people (=) the words" of the LORD? Do you agree that due to the sola S incentive to become the word in person, is the background for this verse indicating that the people are no more the Lord's missional people than they are his words, and they and their mission are ABOUT **סביב** his words? Do you see that when that causal ABOUT is lost, there is no reason for anything beyond the NKJV narrative as an exterior, geographical, and organisational outline of things timed to take place in the wilderness? The causal ABOUT was still present in the RV/ASV, and also in the RSV, but lost in the modernist flatland after that. Do you agree that if Numbers is only exterior and has no causal reason ABOUT being there for primarily mental reasons while searching out the primarily mental foundation for the homeland, there will neither be any corresponding mental lesson to be learned in the final tribulation? Do you see how literal uprooting from the KJV message, "the people (=) the words", is done in the NIV, NLT and NABRE? Be aware of the object-marked missional objective put in there to say why, ABOUT, "(unto) the people the words" **אל־העם את דברי**. Finally, notice how sola Vau/And is the principal gatherer in the Hebrew and KJV, but in the NKJV, NASB etc., it is downgraded to be only a lexical detail used synergetically to strengthen the malefactor "he" by means of the grammatical third person singular, "and (he) gathered" **ויאסף**. As a Dabar story "told" in third person, the Hebrew default is third person masculine singular, which is the endingless grammatical prototype where nothing is suffixed. That reversed may sound like a Pauline first person, saying, I am the ambassador and apostle of the Lord, being the representative missionary of the Lord and the Word in person.

Num 11:25 Be aware of This, and *That* benchmark. The 16/9 point here and in John 16 is that the Word did not only go away in order to send the spirit, but as stated here the spirit would not show up independent of the Word in print. It is meaningless to transfer *That* hypostatic basis for/of the spirit without passing on *That* worded biography. After 40 years they would have repeated *That* first experience of Moses. In the NKJV it is an uprooted, non-canonical happening beginning with a timed, Then. In the Hebrew and KJV it is a fully processed order of things coming to pass, *that*, it may be authentic.

Num 11:25 And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, when the spirit rested upon them, they prophesied, and did not cease.

Num 11:25 וַיֵּרֶד יְהוָה בֶּעָנָן וַיְדַבֵּר אֵלָיו וַיָּאצֶל מִן־הָרוּחַ אֲשֶׁר עָלָיו וַיִּתֵּן עַל־שִׁבְעִים אִישׁ הַזְּקֵנִים וַיְהִי כְּנוֹחַ עֲלֵיהֶם הָרוּחַ וַיִּתְנַבְּאוּ וְלֹא יָסָפוּ׃

Here is the test case for Num 11:25 regarding the problems upon Dung hill. Do you see that when the real canon and its due process is lost, the alternative to say, "and it came to pass, *that*, when rested" ויהי כנוח . . . is in the NASB a timed version of the spirit of time proving itself in making bastard bibles and apostate conditions upon and around Dung hill? Ye shall know them by their fruits. It is equally important to know where a translation come from as what it says. Dung hill and the fruits thereof speak louder than words. Dung hill, the modernist competition against the Authorized Word of G-d, is the hubris of ambition above all other ambitions in antichrist's realm.

One more detail to be verified is the ending of Num 11:25. Do you see that in the KJV it incorporates G-d's will to preserve the word in order to preserve man, saying, "and did not cease" ולא יספו. In the NKJV it is a flow of words with no such missional reality integrated. As apostolic and missional provider, the KJV came with a built-in program to preserve word and man, absent in modernist minds and translations, and as plainly stated in some of the modernist prefaces, there is no connection between the lingual and the cultural in bastard bibles. Their only mission is to provide for and preserve religious establishments. A more absolute missional translation could have ended this verse with saying, and they were preserved. That the Jewish Israel still exists as a people and culture after all the antisemitic attempts to finish them, first exiling them, then forcing them to assimilate, forcing them to convert, and in the end when all attempts had failed, the final solution was to exterminate them. When also that failed, it is evidence of preservation. They are the proof-makers of G-d's mission and preservation.

Num 11:29 Would, the will, and the Word of G-d, in extension to verse 25, that all the people were preserved. It would be typical that some want this object-marked objective of "his spirit" את־רוחו but do not want the founding word that nurtures the spirit.

Num 11:29 And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, *and* that the LORD would put his spirit upon them!

Num 11:29 וַיֹּאמֶר לוֹ מֹשֶׁה הַמְקַנֵּא אַתָּה לִי וּמִי יִתֵּן כָּל־עַם יְהוָה נְבִיאִים כִּי־יִתֵּן יְהוָה אֶת־רוּחוֹ עֲלֵיהֶם׃

Num 11:33 Three words on eye-sight to be read in context of each other framed by sola scriptura: Shew, Shewbread, and Chew. Do you agree that principal, Messianic justice revealed in its subsidiary Mosaic framework is a contemplative digest where Num 11:33

and Rom 1:18 mediate the same story and sola S mission? To chew the cud originates with the catalogue of nutrition in Lev 11.

Num 11:33 And while the flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

Num 11:33 הַבָּשָׂר עוֹדֶנּוּ בֵּין שִׁנֵּיהֶם טֶרֶם יִכָּרֵת וְאַף יְהוָה חָרָה בָּעָם וַיַּךְ יְהוָה בָּעָם מַכָּה רַבָּה מְאֹד׃

Here is the test case for Num 11:33. First, be aware of the background, that it originates with the catalogue of chewing in Lev 11:3, where first "chew…" עלה aligns itself with Y-ascent into revealed reality. Next step for extra context on how Num 11:33 anticipates Rom 1:18: Do you see that while waiting for the end of history and for the eisegetical priesthood of believing sola S chewers, is "ere" or before it was chewed also the Mosaic background for all things not yet rightly divided in 2 Tim 2:15? Do you see why ordo salutis is done in the way expressed in Num 11:33, BC before AD? Man's eisegetical exercise and violent subsidiary justice would be a push for the principal. Num 11:33 is simply saying how falsity and the shallow always were unveiled by wrath. Rom 1:18 is no exception. Redemptive revelation was always framed by subsidiary justice, where the final tribulation goes absolute in terms of principal revelation and subsidiary conditions. Do you agree that Revelation, regained eye-sight, and sola Vau/Kai/And Lordship are the same in Num 11:33 and Rev 20:11 in the KJV? Do you see that bastard translations like the NABRE, opening Rev 20:11 with denial of sola And, provides the textual basis for reading the vicar narrative of another kind, "Next (to) I", which is fallen Adamkind and the lack or revealed reality coming with such competing ideas? In its vicar form it is not about what the text says, but about the implications of denying sola scriptura, and all the vicar ideas, substitutes, and impostors coming with it to impose it.

One more Hebrew parallel before leaving Num 11:33 and Lev 11. Do you see why such parable storytelling means that sola S reality given as a contemplative digest aligns the phrase, "cheweth the cud" עלה גרה with the corresponding level of revelation where Exo 16 says that an omer is the tenth part of an ephah? So, be aware that denial of sola scriptura means denial of G-d's revelation and the redemptive potential having no other foundation than G-d's contemplative digest. People are destroyed for lack of true digest. Read in this context you should find why Num 11:33 includes a timed Kairos moment.

Num 11:34 To be noticed, first the two times repeated identity in place ending with the condensed form, "because there" כי־שׁם, where person equals (in) place. Immediately after that comes man's need for his instituted death, N's life condition under the second-heaven roof. It repeats Abraham's need for a "grave" קֶבֶר, a place to "bury" קבר his death in Gen 23, now set up against the need to finish man's "contrary walk" קרי

Nums 11:34 And he called the name of that place Kibrothhattaavah: because there they buried the people that lusted.

Num 11:34 וַיִּקְרָא אֶת־שֵׁם־הַמָּקוֹם הַהוּא קִבְרוֹת הַתַּאֲוָה כִּי־שָׁם קָבְרוּ אֶת־הָעָם הַמִּתְאַוִּים׃

Num 11:35 Done with this lustful grave, named Kibrothhattaavah, it means that at least one roadblock is past. The KJV adds "*And*" in italics (And, 1611) for meaningful context while continuing the rolling out of man's biographical blueprint in the wilderness. Paul might say that it was a road from faith to faith, instead of from being to being. The KJV uses the phrase "and (they) abode" וַיִּהְיוּ to say that it is a temporary place, not yet true homeland rest, while journeying from relative being toward more absolute being. In the NKJV it is only a physical camp. Because the lingual is the foundation for the cultural, in whatever form, true progress in the KJV means moving towards the trinitarian target. With textual modernism and relativism as the lingual foundation around Dung hill, to be progressive means going woke, decaying and dwindling away in the opposite direction.

KJV 11:35 *And* the people journeyed from Kibrothhattaavah unto Hazeroth; and abode at Hazeroth.

Num 11:35 מִקִּבְרוֹת הַתַּאֲוָה נָסְעוּ הָעָם חֲצֵרוֹת וַיִּהְיוּ בַּחֲצֵרוֹת׃ ף

Here is the test case for Num 11:35. Do you see that in the KJV is "*And*" referencing the eternal, where Kibrothhattaavah is one of the milestones in a much longer story? Next, do you see that the uprooted fragment the modernists translate, as seen in the NKJV and NASB, means that non-canonical translations have no (anthropological) memory going further back to any origin than "From" Kibrothhattaavah? Do you see that in the KJV is it about G-d's people, but in its modernist form they have a downgraded value, brought down to the estimation of the material and geographical? In other words, do you see that the much longer story in the KJV, with the eternal as reference, is redemptive, and the competing modernist story is exterior and about geography? The KJV changes the word order to mediate why the story was written. In the deistic NKJV, NASB, NABRE etc., it is dumb text uprooted from the Hebrew's missional reality, changed from the RV/ASV. Apostolicity means also correct priority of details where anti-Copernican minds made geography the main story and reduced the people to deplorable and disposable scenery.

ASV 11:35 From Kibroth-hattaavah the people journeyed unto Hazeroth; and they abode at Hazeroth.

Now some essential questions to ask yourself. First, remember that the most reactionary in theological circles will say that no part of the Bible is about man. It is all about G-d, him revealing himself, and no part of the stories of Abraham, Isaac, Jacob etc., has any anthropological and biographical relevance. Do you see what such a vicar mindset would lead to, and why theology is such a worthy maker of bastard bibles? Do you see that the never-ending story following the theological evildoers dealing with people as they dealt with the Bible during the dark ages, is still the same editorial and cultural problem? The 1500s was a shortlived experience soon to be reversed by the shallow and callous.

Num 12:1 Now back to N and the typical hubris of ambition. For a parallel perspective from here to the end of Num 16, the final version goes from Rev 12 to Armageddon in Rev 16. Next, that N's sceptre of whoredom and all the competing sceptres in Num 17, is the basis for the great whore and the ruling of world affairs in Rev 17, explaining how the lack of unity related to John 17, fueled by competing sceptres and occasion seekers in Num 17, make the background for the mismatch between John 17 and Rev 17. Here is N demonstrating the will to power and to confront. Regardless of motive, this is raw material in N, human nature on display, protesting whatever is in opposition to N's will, manifesting the nature of Naphtali, Nephesh, and Niphil Basar as wrestlers (cf. Gen 6:3). N, or human nature, is the rebellious basis for original sin and the whole world living in whoredom in the wilderness to the end of time.

Num 12:1 And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.

Num 12:1 וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן בְּמֹשֶׁה עַל־אֹדוֹת הָאִשָּׁה הַכֻּשִׁית
אֲשֶׁר לָקָח כִּי־אִשָּׁה כֻשִׁית לָקָח׃

For more Hebrew background and N/R scaling from Num 12 to Num 17, Miriam מרים made herself the unit or root cause scaled up as a vector of "rebels" מֶרִי in Num 17:10. A small portion of ruling headache in Num 12 would become total headache in Num 17. Based on N, N/R and L-N/R, and typical units of rebellion like Miriam, their common denominator is Adam's fallen Nephesh, explaining the war with Amalek in Exo 17, the competing sceptres in Num 17, and the greatest sceptre of whoredom in Rev 17. They are all variant forms of the fallen man's trouble in need of a cure. In the case of Miriam, the "woman of Cush" אִשָּׁה כוּשׁ is not the problem but an excuse to make a problem. An occasion seeker would need something of convenience to be the usable opportunity, and again the brutalisation of human nature involves Beth B, "against Moses" במשׁה. Miriam and the Aaronite establishment would make precedence by their willingness to use sola Vau/And as a synergetic lever against Moses as secretary of that lever. That lever must be kept in mind from here to N/R 17 as the synergetic lever used in the final tribulation around Dung hill to globally multiply the troubles beginning with Amalek.

Num 12:2 Now N is the common denominator repeating itself in the modernist means of deception copying Miriam's lust for power, changing the missional by-pass in Moses to a theological roadblock unit all things must go "through"? Apostasy and its scholarly consensus go hand in hand. Miriam challenging Moses and predestination by saying, "also by us" גַּם־בָּנוּ is how N would invalidate Moses and his first 40 years in Midian.

Num 12:2 And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard *it*.

Num 12:2 וַיֹּאמְרוּ הֲרַק אַךְ־בְּמֹשֶׁה דִּבֶּר יְהוָה הֲלֹא גַם־בָּנוּ דִּבֵּר
וַיִּשְׁמַע יְהוָה׃

For more context on N and how theology and theologians would overrule the priesthood of believers, it is a standard clash. Theologians are educated in a seminary by studying the traditions of men, and making a subjective god in their own image. G-d's eisegetical priesthood has a real-life education mirroring the biography of the real Bible.

Next on Num 12:2, a familiar spirit related to Num 11:6. Since the book of Numbers is dedicated to the deistic Niphil Basar, having no room for anything but himself, his own person and his own voice, this verse prompts the next question: Can you figure out the semantics of this verse, especially the question where "not spoken" appears? Do you see how the theologians model themselves in the stand-alone way Miriam would do it after removing sola Vau/And from the picture as done in the NKJV? Do you see that the way the KJV translates this verse in agreement with the anthropological canon, the real story is that the Messiah does not reveal the truth in any other framework than Mosaic reality, but when that is lost, the truth is replaced by a 5% magisterium not knowing what they are talking about while trying to interpret things they do not know, like Miriam? Do you see why Christ would not be the defence Advocate of the first two NABRE words here?

Num 12:3 First, a case of issues in interpretation, (kethiv) or [qere]. The most important regardless of written or oral meaning is to recognise the twofold canon and the twofold purgatory, by free sola S means, or by subsidiary action, which is imposed determinism. In other words: Is Moses a truly humble **ענו** person or is he humbled by exterior means and continually bridled by the power of inflicted troubles? Is meeknees the fruit of free will and inner sola S means, or the fruit of brute, exterior determinism? This is day 12 when Anonymous the Unknown lives exposed to the N creational elements of his day.

Num 12:3 (Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth.)

Num 12:3 וְהָאִישׁ מֹשֶׁה (עָנָו) [עֲנִיָו] מְאֹד מִכֹּל הָאָדָם אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה׃ ס

For additional context on first instance "meek" in Num 12:3, this word must be read in the framework of this chapter, of Numbers, and the whole canon, in terms of cause and effect, sowing and reaping, hubris and nemesis, and N's will to power where Nietzsche and Newton are among the principal expositors regarding matters of meekness and humility. After his first encounter with N in Exo 2-3, it took some years of N to change Moses and make him what Num 12:3 says about him.

A test case for Num 12:3. For background, the meaning of meekness is shared in Moses and Maslow. Do you agree that when true missional meekness is gone and replaced by a proud hubris of ambition, then the substitute for meekness in the first half would replace "above all the men" with "above scripture" as historically manifested by the magisterial hierarchy of Satan. The point is that Mosaic meekness aligns itself with the redemptive mission of the Bible, in contrast to Satan's inquisitorial priesthood enslaving the masses with their repressive reign overruling the premise of G-d's mission. A meek Moses in the first half would respect the sola S throne reserved for that Messiah in the last half.

Now before the next test case, do you see that imposed purgatorial processing until Now meekness, would indeed contribute to how a No-Man אין like Moses would mirror the first En-Mishpat עין משפט in Gen 14:7? In other words how the oppressive affliction or "humbling" ענו is educational medicine to mitigate the hubris of ambition hindering the Abrahamic fountainhead in Gen 14:7 from being known? Do you agree that before the fact in Gen 14:7, or after the fact in Num 12:3, is still the same universal story? For the reader one of the points is that Moses and Maslow would agree that Mishpat and the Hebrew "above all" מכל share the flexible Mem, which is so adaptive and stretchable that it can represent all possible worlds from the absolute egalitarian unity of faith to the rigid hierarchy of absolute unbelief. This is background for next step.

Here is the final test case of Num 12:3. Notice how the KJV models the word "above" in context in the image of first instance "above" in Gen 1:7, and translates the reader into the mosaic Mem framework of all possible worlds. Do you see that the way the KJV as providential protector of the reformation uses the word "above", unveils why the papist NABRE committee does not want to use it in Num 12:3, related to the fact that those not respecting the premise of G-d's mission would never be a channel of revelation of truth coming from above the second-heaven roof? Do you see how the whole KJV syntax is modelled according to the canonical story and dimension, in contrast to the modernist NABRE which is only dumb text where original sin plays no part of the considerations needed to be done for proper translation of the text and mission in Num 12:3? This leads to the final "above" in 3 John 1:2. Do you see why the papist NABRE cannot agree with the organic essence the KJV uses "above" to elaborate more clearly in 3 John 1:2, as the one singular and highest priority above any other priority, where all the pompous pride of competing patriarchs, organisms, and organisations would have destructive effect? In other words, do you see why the papist NABRE simply cannot share how the ministry of reconciliation is outlined with a singular goal in 3 John 1:2 as translated in the KJV? Do you see that all the materialistic patriarchs and magistrates making themselves rich by ruling the Romanist Lackland, would be no more willing to let go of the contextual "things" in 1 John 1:2, than the rich man in Matt 19:24, Mark 10:25, and Luke 18:25? Notice that in the KJV is missional singularity one ruling target principle and premise in 3 John 1:2, but in the papist NABRE it is a relativist wilderness of lost priority. Do you see that the way the NABRE operates both in Num 12:3 and 3 John 1:2 is according to the vicar ideology behind the means of deception fabricated upon Dung hill? Modernist deceivers would not accept the KJV as G-d's providential Bible given with one distinct mission and one distinct goal given priority above all other priorities. There is literally nothing apostolic about things coming from or approved by the Vatican establishment.

Num 12:4 First for background, this is one of the OT forerunners of man's need to stay awake in NT verses like Matt 24:42? Some of the KJV bonus is its faithfulness to the original text, literally saying, "And the LORD spake suddenly" ויאמר יהוה פתאם. Deviations in the NKJV reveal the typical denial of sola scriptura with implications.

Num 12:4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

Num 12:4 וַיֹּאמֶר יְהוָה פִּתְאֹם אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וְאֶל־מִרְיָם צְאוּ שְׁלָשְׁתְּכֶם אֶל־אֹהֶל מוֹעֵד וַיֵּצְאוּ שְׁלָשְׁתָּם׃

Here is the test case with KJV/NKJV profiling of Num 12:4. While staying with the true text, the KJV is faithful to the eternal Word in print, which in agreement with the need to stay awake in Matt 24:42 awaits the returning Word in print to arrive in glory by the final tribulation. Completed tribulation equals completed sola S reformation. Notice the meaning of the first five KJV words, and how that is messed up in the theological NKJV and NASB, notoriously rejecting sola scriptura and having enough with the temporal Word in person while waiting a return of a physical Jesus. In the KJV it is about sudden Wordship. In the NKJV and NASB it is a sudden (physical) Lordship. In the Hebrew and KJV is the spoken Word eternal. By i-Collapse have the theologians typically taken it down to a material level where the Word is downplayed. While being obsessed with the Lord revealing himself, the theologians prove that the Word and blueprinted sola S reality have no value in their vicar world view. Again, in the way Miriam and Aaronite establishments elevate person and Lordship, have the theologians typically downplayed sola scriptura and given that no distinct role in the revelation of their subjective Lord revealing himself. Next, the second and the third “and” instance in the KJV have only an uprooted lexical meaning in the NKJV. Finally, notice what happens with the mirroring biographical and self-reflexive tabernacle when the NKJV imposed two extra commas, you three,? Do you see what the change from the KJV, “ye three unto the tabernacle” has to do with the corresponding change from the tabernacle of the congregation, to a 5% tabernacle of meeting, no longer anthropological and biographical but a vicar sphere under theological control? Do you agree that the way the NKJV by punctuation alienates “ye three” from the tabernacle, is how the theologians generally would make Lacklands and alienate people from their tabernacle of the congregation and from their homeland? Notice the profiled ending, that it is a judicial story and place where the sola Vau/And defence Advocate the NKJV rejects would be required. While the KJV is diagnostic and careful about the choice of words, the NKJV and NASB reveal their copycat clumsiness. Again, from the first to the last word is sola Vau/And reality central for the translated text and mission of the KJV, but has no corresponding place in the modernist versions.

Num 12:5 First, communication form and substance in the KJV, and a time-referenced event in the NKJV, NASB, NIV, NABRE, CSB etc. The ruling sola Vau-And premise from start is no-less relevant than the confessional sola Vau-And calling at the end.

Num 12:5 And the LORD came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

Num 12:5 וַיֵּרֶד יְהוָה בְּעַמּוּד עָנָן וַיַּעֲמֹד פֶּתַח הָאֹהֶל וַיִּקְרָא אַהֲרֹן וּמִרְיָם וַיֵּצְאוּ שְׁנֵיהֶם׃

For more context on Num 12:5, be aware of the comma before the second sola Vau/And standing in the door of the tabernacle, later more explicitly saying that the sola Vau/And tabernacle kingdom is at hand in Matt 3:2. In circles where sola S reality is denied is the comma removed and the words have no specific missional meaning, only lexical value as seen in the NKJV, NASB etc. For the same reason, notice why the modernists have no need for the KJV colon here, because they see no need for the sola Vau/And defence Advocate standing in the door ready to receive those in need of him after the colon. So, again modernist translations are only dumb text with no missional value. Theology has turned G-d's functional, canonical tabernacle into a perpetual judgment seat. By proper punctuation supporting the five functional sola Vau/And instances, the Hebrew and KJV present both the redemptive and biographical Bible. From the RV/ASV to the NASB, and from Num 12:5 to Matt 3:2, the modernists represent a dysfunctional ideology with no need for sola And support in these things.

Num 12:6 Notice how the theological elephant in the garden tramples on all the lingual lilies. Do you agree that the bombastic use of capital pronouns in the NKJV, NASB, MEV etc., are so outspoken and noisy that they silence the corresponding book of nature and human nature related to the words, "hear now"? As seen by example, theology has no other judicial element than what the modernists bombastically translate, "My words", first stripping off sola Vau/And, then silencing the rest of ontological reality. Do you see that "now . . . words" in the KJV is a canonical statement made in the same way as Messianic substance made real in its judicial Now framework? Do you see how insanely blind theology would be every time the world passed another Kairos moment loaded with substance framed by conditional reality? All revelation and redemptive provision through history are a distinct timely Now, first Adam's fallen bony "now" in Gen 2:23, and finally Now, repeating N's timely need for salvation in Rev 12:10.

Num 12:6 And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him in a vision, *and* will speak unto him in a dream.

Num 12:6 וַיֹּאמֶר שִׁמְעוּ־נָא דְּבָרָי אִם־יִהְיֶה נְבִיאֲכֶם יְהוָה בַּמַּרְאָה אֵלָיו אֶתְוַדָּע בַּחֲלוֹם אֲדַבֶּר־בּוֹ׃

For more Hebrew context on Num 12:6, the repeated historical problem was always that imperatives like this, "hear now" שִׁמְעוּ־נָא would always fall on deaf ears because the theologians had colonised the Bible, and their ideology had no room for the contextual framework standing out in ontological reality. Again, theology is a one-sided fragment of penal substitution with no subsidiary mosaic element in support of the principal. Read in proper context, it could just as well say, "Hear my kairos words" instead of the text saying, "hear now my words". The universal background for G-d's redemptive message is the same in both forms. Notice also the next two KJV idioms, "him in a vision" and "him in a dream". Theology means to take both the mission and its messenger out of the required contextual framing, as seen in the useless NABRE. Notice the involved Beth B with him "in a vision" בְּמַרְאָה (framed by ruling headache), and "in a dream" בַּחֲלוֹם

Now the final test case for Num 12:6. Do you see that the two KJV idioms, “him in . . .” at the end are invalidated in the same way theology would invalidate “now my words” appearing in their N, N/R, and Kairos context? Do you see that since theology wants all redemptive need to be limited to the individual and personal living under the theological administration of the pulpit, and eliminating how the Bible describes the massive ruling structures of original sin, theology would never present the redeeming Christ in context of the imperial Caesar. As the 1500s so fundamentally made manifest, the theologians might say that salvation is at hand, but never that a reformed gospel kingdom is at hand. It should be clear that while history recycled itself and the theologians insisted on their vain exegetical approach to the Bible, they did literally deny each repeated cycle when the target priesthood was in the midst of their eisegetical Kairos moment experience.

Num 12:7 Anthropological, biographical, and trinitarian in the KJV. In the NKJV and NASB only a textual contrast to verse 6. Notice how outsourcing of works is done in the NKJV and NASB, and how the modernists take Moses the man away from his scriptural mirror. Do you see that by redoing the KJV syntax, the modernist NKJV, NASB etc., present an outsourced, theological version of the Mosaic biography in the KJV? Notice one of the typical by-products of uprooting and theology. Loss of the biographical as-is in the first half, must cause a corresponding loss of meaning related to being therein “in all my house”. Wholeness, holiness, and transparent truthfulness in the second half must be the same as-is in the first half. Do you see that where the NKJV and NASB run into the concrete about a bombastically pronounced “He”, does the apostolic KJV avoid that grammatical third person singular, “faithful” **אמן** (he), and expresses instead what is at stake in the greater story about Moses and Maslow. While the real canon is about alive trinitarian being vs man’s fallen deism, is theology limited to concrete details. Where the KJV mediates characteristic essence, is theology occupied with person and is unable to differentiate redemptive characteristics from the persons involved. In the missional KJV it is a prophetic Who/Which **הוא** perspective. In the NKJV and NASB it is a concrete “He” **הוא** by lexical choice. In their bombastic use of capital pronouns, is My and He equally clumsy as they are concrete. Do you see that the way theology and modernism make these things concrete, not only is a textual deviation from the KJV but they do not share the diagnostic capacity and the way the KJV deals characteristically with textual details and avoids to be trapped in the concrete. In a variety of ways and levels must uprooting and the theological lead to another law, and therefore to another gospel. With no behavioural Benjamite canon is the gospel correspondingly corrupt and useless. How to be faithful in G-d’s house makes this a forerunner to how to behave in 1 Tim 3:15. In this way the twofold Bible divides itself by priesthood. In the KJV about man’s inner characteristic Who/Which/That essence, and in the uprooted, theological NKJV, NASB etc., a concrete exterior He.

Num 12:7 My servant Moses *is* not so, who *is* faithful in all mine house.

Num 12:7 **לֹא־כֵ֖ן עַבְדִּ֣י מֹשֶׁ֑ה בְּכָל־בֵּיתִ֖י נֶאֱמָ֥ן הֽוּא׃**

Num 12:8 Notice how the KJV repeats the missional mindset and the Lord's invitation into cooperative action in Gen 6:18. While waiting for G-d with us AD, the text is no different in its missional mindset BC. First "Mouth to mouth" פה אל־פה , then next Hebrew step, "will I speak with him" אדבר־בו continuing Beth B's biography. Since the Word is G-d, it cannot be much clearer that G-d with us is Benjamite anthropology. Beth B covers both sides, also "against my servant (against) Moses" בעבדי במשה

Num 12:8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

Num 12:8 פֶּה אֶל־פֶּה אֲדַבֶּר־בּוֹ וּמַרְאֶה וְלֹא בְחִידֹת וּתְמֻנַת יְהוָה יַבִּיט וּמַדּוּעַ לֹא יְרֵאתֶם לְדַבֵּר בְּעַבְדִּי בְמֹשֶׁה׃

Num 12:9 First, be aware of sola Vau/And and the Hebrew Vau pointing to the English W and to the Lord's will, word, and wrath. After much whoredom in the wilderness, N against N means that Wrath is the ultimate will to power. How the word "anger" is used here repeats first instance "anger" in Gen 27:45 where N's "anger" against N is founded. Notice the N/N context and why the KJV in Gen 27:45 is diagnostic about "anger" as a primarily mental and conditional noun, not as a time-based and rootless verb, how long to be "angry" in the NIV, where the details are divorced from their N against N context. Next in Num 12:9, notice the paradigmatic N connection to the Lord's departure. Niphil Basar Almighty's deism has no realm shared with the trinity. Theologians messing with scripture and rejecting the sola Vau/And provision, made even that manifest in sola S with three versions and proportions: First rejecting the Will of G-d, then the written Word of G-d, finally to face the Wrath of G-d. The Will, Word, and Wrath of G-d grow out of the same lingual kernel. Scaling of proportions is the main difference in matters of apostasy. This will be repeated, but for now be aware that the Wrath of G-d, as written in Rom 1:18, mixes the ultimate form of apocalyptic rebellion with the ultimate form of revelation. Will, Word, and Wrath are scaled versions of disciplinary reality with will to power against N. Thus, N's reward of W is scaled accordingly. N against N as coded in this verse indicates how wrath reflects man's deistic condition after G-d's departure.

Num 12:9 And the anger of the LORD was kindled against them; and he departed.

Num 12:9 וַיִּחַר אַף יְהוָה בָּם וַיֵּלַךְ׃

For more specific details on Num 12:9, the most prominent member to be therein for the canonical experience with wrath, or "anger" אף, "against them" בם would be בן. Do you see why the mitigating reason for a structural and down-sizing reformation would be a redemptive need to single out each Bn as a rescue from the mass crowd of Bm? Do you see how this contributes to the Mem unit and its Nun vector in G-d's redemptive and explicitly propitiating rescue operation for peace on earth? It literally indicates that the ruling headache-makers and patriarchs of iniquities forced upon the children would want this mass Bm crowd for their own prominence at the expense of the suffering Bn.

Now, in terms of Newtonian mechanics, Num 12:9 explains how deism would manifest itself around Niphil Basar's hubris of ambition. N going absolute means that the Nazis would learn their N lesson by having a taste of their own powerful medicine. Just like hubris and nemesis, N's will to power and N's reward of W are defined by Newton's laws of motion. It was Leo X against Luther, Napoleon and the Nazis against the rest, and in the end, Satan's Agenda 2030 establishment against the world of disinherited and infuriated citizens, repeating human nature in Gen 27:45. In the corresponding dominion of the legislative Beth B, would N against N be called bit and bridle.

As coded N against N, there is no change in the nature of things from the Nazis and their Third Reich to Schwab's Fourth Reich. N's globalism and WEF's Fourth Reich operate according to the primitive survival of the fittest in their absolute competition to come out on top and subjugate all the rest. While N fuels R and man's Ruling hubris, is S its nemesis. After abolishing first principle S, its subsidiary Sceptre means that the Ruling Nazis would face their judicial nemesis in Stalin and be lectured on their own savagery. In this way does Newtonian mechanics describe Nephesh, the raw material in Adam's fallen nature. Sir Isaac Newton was no-less called by name than Bezaleel, called to live his life and codify that mission. Laws of N are cosmological laws of (human) nature. Bn says how N is embedded as bit and bridle in Beth B, and why the Wars of the Lord in Num 21 would be a war against Benjamin in Jdg 21. Newton is simply saying how any group or person, like Naboth, would be pushed and potentially overpowered by another group or surviving fittest Jezebel driven by the ambitious spirit of time. Notice therefore that as diagnostic identifier is N universal and neutral. N takes no side, favours no party, but must describe whatever is in any and Every possible world. It is therefore important to be aware that when uprooted from its original, eternal mission, and hypostatic kernel, will the text of the Bible be no other than the complete relativism the theologians made of it, ever learning and never coming to the knowledge of the truth.

N I. Every body continues in its state of rest, or of uniform motion in a straight line, unless it is compelled to change that state by forces impressed on it

N II. For every body acted upon by a force, the rate of change of its momentum equals the force.

N III. To every action there is always opposed an equal reaction; or, the mutual actions of two bodies upon each other are always equal, and directed in contrary parts.

As N causes no reason to be surprised about the reward of W, the Bible industry is in its irreverent hubris spewing out worthless translations against the providential will of G-d. While this blasphemous mockery builds up, is a rewarding counter-active nemesis built up on the horizon in time to bring down this wicked activity and for the whole world to pay the price. Laodicea's apostate hubris is the place where the reward of whoredom is made manifest for the readers to learn that the scientific laws of human nature have got their expositional form by name, and this is to educate man on the meaning of meekness and humility, about cause and effect in terms of N's will to power, since N's cleverness or gifting has a Nebat capacity to ruin both himself and everything around himself as the particular case in Num 12. It is N's ambition in Numbers in general. N's reward of W is

generally that all N had to wrestle with some correspondingly contrary-working reaction. How Laodicea's rebellious Bible industry is warring against G-d's powerful providence is the most literal case of wrestling whoredom ever to be known. In the greater church-state spectrum, ambitious bureaucrats and politicians became the homeland traitors that caused Norwegians to pay ten to hundred times more for the electric power. The no-less ambitious theologians upon Dung hill became the much more universal traitors behind the world's now global reward of whoredom. How Num 12 is laid out as a particular N chapter with a spectrum between the ambitious Miriam and the meek Moses, is some of the OT background for Paul's general 1 Cor 12 where N causes problems, causes people to sin and leads them away. N is a primary reason for sola scriptura and the reformation, that personal sin and ambition should not gain structural power and become a collective disaster. Man's humility and haughty hubris are close members in their lexical family. Unbridled hubris of ambition is characteristic for the man of sin coming in the apostate Laodicea, having lost all sensible restraint in cause and effect, sowing and reaping, and hubris and nemesis. With Mem as the Machiavellian unit causing Moses and Maslow to unite on man's self-will, is N the corresponding vector of man's will-power proportioned from Will to Wrath. If you provoked a man's primitive nature, you might soon face the vector change from peaceful will to forceful wrath. N's need to reconcile is fully created in G-d's image of N in Num 12:9.

Here is the test case for Num 12:9. Do you agree that the last three KJV words in this verse are not a conclusive summary after a colon, but a remaining unsolved matter after a semi-colon, not a full-gospel stop, but a legal semi-stop? Do you see what the ending of verse 9 must resort to after giving up the post-colon address in verse 8, building up a confessional post-colon potential from verse 5? Do you see that the Benjamite Blayney was much better situated to explain Bn and why the first, 1611 comma in Num 12:9 had to be changed to a little more definitive but still unsolved, semi-concluding semi-colon?

Before leaving Num 12:9, it is vital not to miss the point of propititation, that the Lord's wrath specifically confronts N's hubris of ambition culminating with Dung hill and the perversion of scripture. It should not be necessary to explain that those perverting the written word, the will of G-d (cf. Gen 3:1), provided the most important background for how to interpret the unit-vector scaling from will to wrath when the Lord's propitiating provision was perverted. Thus, as indicated by man's wilful hubris in Num 12:9, deism is a wilderness of its own whoredom.

Num 12:10 This is the wilderness example case of why Moses was lectured on man's leprosy, his skin-diseased hubris of ambition, in Exo 4 before he would be sent to do his mission in Egypt. Whether it is called a leprosy catalogue or a hubris catalogue, Lev 13 covers all the skin-diseased background lacking G-d's protective, skin-covering glory. Miriam vs Moses equals Num 12:10 vs Exo 34:29+. From start in Num 12:10 the KJV story is substantive about sola Vau/And departure. In the NKJV, NASB etc., it is a time-based substitute. Notice that sola Vau/And leads to the Beholder's position in the KJV, but to an unknown sudden surprise coming out of the blue in the NKJV. In the KJV the point is diagnostic and sola S-supported. Modernism has no such point to be made.

Num 12:10 And the cloud departed from off the tabernacle; and, behold, Miriam *became* leprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprous.

Num 12:10 וְהֶעָנָן סָר מֵעַל הָאֹהֶל וְהִנֵּה מִרְיָם מְצֹרַעַת כַּשָּׁלֶג וַיִּפֶן אַהֲרֹן אֶל־מִרְיָם וְהִנֵּה מְצֹרָעַת׃

Here is the test regarding the deistic and dumb NKJV in Num 12:10. Do you see that in the KJV is "was" a totally affected being, but in the NKJV is apostate punctuation used to destroy reality? In the primarily mental KJV it is a leprous condition going back to the hubris of ambition in verse 1. In the NKJV it is something exterior not catalogued in Lev 13 and not referenced to Moses in Exo 4 and Exo 34. Notice the details on rebellion and how it is coded in the Hebrew as the unit of "rebels" **מרי** in Num 17. For N not yet having known how to behave in 1 Tim 3:15, man's attitude, or how to be and behave "out of" **מ** his "leprosy" **צרע** is something to affect the whole being of man. Whether it is a participle **מצרע** or a preposition + a noun, it is still a matter of behavioural being in its Mosaic framework. It is not limited to the exterior, which are only symptoms of the inner person. Be therefore aware of the holistic wording in the KJV, "was leprous" as something affecting the whole being of a person in contrast to the exterior, lexical text in the NKJV. As indicated by the Hebrew participle, leprosy would be a way of life, the same Machiavellian unit and hand of power at the end of Exo 4:6 if Miriam should be given a sceptred position. The NKJV belongs to the ambitious crowd upon Dung hill trying to dethrone the authorized KJV.

Some more Hebrew details are required on the specific ending Num 12:10. Naming and nominal identity, "*she* was leprous" **מצרעת** is not about a physical person but how to identify the character of the inner man according to the created image of G-d in Gen 1. It began as a Benjamite dimension, "in the image" **בצלם** of G-d. Do you agree that in terms of imaging **צלם** is the ruling headache called leprosy **צרע** the most common "evil" **רע** and the most common ruling issue of life on earth? If you now read verse 10 one more time, the totality of ruling evil colouring the whole person of Miriam, seen by Aaron as expressed by the last three words, should be clearer.

Num 12:11 How N partly explains the universal Nebat capacity to cause all to sin and all to suffer from it collectively, another reminder why a structural sola S reform is still needed to rescue man from the collective disaster which is theological and ecumenical Christendom's legacy after rejecting G-d's redemptive rescue plan the last 2000 years.

Num 12:11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

Num 12:11 וַיֹּאמֶר אַהֲרֹן אֶל־מֹשֶׁה בִּי אֲדֹנִי אַל־נָא תָּשֶׁת עָלֵינוּ חַטָּאת אֲשֶׁר נוֹאַלְנוּ וַאֲשֶׁר חָטָאנוּ׃

Num 12:14 If leprosy was primarily a physical condition, there was no need to make it a Levitical protocol in Lev 13. The context for shame and glory also in Num 12:14 makes the same unstated link between mission and purpose in Rom 8:28-30 and Exo 34:29-30.

Num 12:14 And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in *again*.

Num 12:14 וַיֹּ֤אמֶר יְהוָה֙ אֶל־מֹשֶׁ֔ה וְאָבִיהָ֙ יָרֹ֣ק יָרַ֔ק בְּפָנֶ֖יהָ הֲלֹ֣א תִכָּלֵ֑ם שִׁבְעַ֤ת יָמִים֙ תִּסָּגֵ֣ר שִׁבְעַ֔ת יָמִ֖ים מִח֣וּץ לַֽמַּחֲנֶ֑ה וְאַחַ֖ר תֵּאָסֵֽף׃

Num 12:15 Nebat and N's hubris of ambition is indeed something where all have to pay the price. Even if Miriam was blocked before being able to do any damage, it is a lesson learned by all collectively.

Num 12:15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*.

Num 12:15 וַתִּסָּגֵ֥ר מִרְיָ֛ם מִח֥וּץ לַֽמַּחֲנֶ֖ה שִׁבְעַ֣ת יָמִ֑ים וְהָעָ֕ם לֹ֥א נָסַ֖ע עַד־הֵאָסֵ֥ף מִרְיָֽם׃

Num 12:16 Chapter end and another KJV idiom, "And afterward the people." Notice that in the anthropological canon the KJV follows is this phrase about G-d's creational pottery. In the uprooted NASB it is only a timed narrative with no connection between the people and G-d's creational milestone. Next, in the KJV it is about sola Vau/And and its continual prophetic blueprinting of history, no part of the story in the NASB. In the KJV is punctuation done according to sola Vau/And involved both in the pitching and in the afterward. In the NASB it is a fragmented and dumb lexical text.

Num 12:16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

Num 12:16 וְאַחַ֣ר נָסְע֣וּ הָעָ֔ם מֵֽחֲצֵר֖וֹת וַיִּֽחֲנ֥וּ בְמִדְבַּ֖ר פָּארָֽן׃ ס

Num 13:1 More of the typical fragments in the apostate NIV, NABRE, ESV etc.

Num 13:1 And the LORD spake unto Moses, saying,

Num 13:1 וַיְדַבֵּ֥ר יְהוָ֖ה אֶל־מֹשֶׁ֥ה לֵאמֹֽר׃

Num 13:2 D-G. If the Calvinist ESV committee had competence on predestination, they would understand the first three words here in the KJV, especially after the self-willed N in Num 12. But the typical story is, also the same in the NKJV, that the modernists have no more awareness of the first three KJV words than of the next part, That (specific) they on target in G-d's mission plan. Do you agree that predestination means that the search of the land begins with the group called "that (specific) they" as a predestined tabula rasa having much to learn before arriving There?

Num 13:2 Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

Num 13:2 שְׁלַח־לְךָ אֲנָשִׁים וְיָתֻרוּ אֶת־אֶרֶץ כְּנַעַן אֲשֶׁר־אֲנִי נֹתֵן לִבְנֵי יִשְׂרָאֵל אִישׁ אֶחָד אִישׁ אֶחָד לְמַטֵּה אֲבֹתָיו תִּשְׁלָחוּ כֹּל נָשִׂיא בָהֶם׃

The first canonical test case for Num 13:2. Do you agree that a more literal translation of this, "send to/for thee men" שְׁלַח־לְךָ **אנשים** at least partly explains G-d's general mission on earth, that I and Issachar must be about my father's first-person business? Do you see the swelling leprosy potential coming with the prominent end of this verse, and why things repeatedly would default to man's vicar business? G-d's warning given by Samuel if they wanted a king, is the same point here, that these rulers or prominently leading "princes" **נשׂיא** would typically come with a corresponding burden to be loaded upon the people. The L-N/R establishment in Num 1-4 and the "burden" **משׂא** of the sons of Kohath in Num 4:15 would come and would soon offload that to relieve themselves soon to become a taxing yoke upon the shoulders of the poor masses all the way to Isaiah's acceptable year. As partly indicated, singularity by the ruling "one" would not be that but a pluralist mess. It should be obvious that mental and missional singularity was required in order to fulfil the Lord's business beneficial to his people.

Next canonical test case for Num 13:2. Do you see that functional predestination means that these early homeland searchers would work mostly in vain, coded as a great maybe, "that they may search" **ויתרו**, being a fruitless search until the singular Turtle-Thou had meet the searching trinitarian dove **תור** of the Torah **תורה** expecting to become the teacher of all things unknown until John 16 is fulfilled. In text and mission, there is no change from here to the Berean search of scripture in Acts 17. Sola Vau is possessive in homeland matters of rest, revelation, and explanation.

Next test case, regarding the distinctly reformative mission and the equally strong need for a distinct meaning of words in the KJV. Do you see that as apostolic protector of the reformation, the KJV is literal on the egalitarian "among them" at the end, but that is not the case in the NABRE where it is a flow of empty words designed to deceive? Again the more literal "in them" **בהם** indicates that the truly Benjamite Bible will be fulfilled only by those ready to take the step out of the theological swamp in Heb 1:1 and move into the liberating Heb 1:2.

Num 13:3 One more colon to consider now after verse 2. Is the wilderness of Paran only geographical, or is it a mental room they come from and are stuck in? These chief rulers are the carriers of national Rosh **ראשׁ** headache. They are members of the establishment introduced in Num 1-2 and supported by the Levites in Num 3-4. Governed by these 5% premise holders, the people had to stay 40 years in the wilderness. Also here the NKJV

and NASB prefer a stand-alone Moses, not And-Moses. Where the KJV rolls out more biographical blueprint of human nature, the modernist story is about geography.

Num 13:3 And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men *were* heads of the children of Israel.

Num 13:3 וַיִּשְׁלַח אֹתָם מֹשֶׁה מִמִּדְבַּר פָּארָן עַל־פִּי יְהוָה כֻּלָּם אֲנָשִׁים רָאשֵׁי בְנֵי־יִשְׂרָאֵל הֵמָּה׃

Here is the test case for Num 13:3. First, do you see why the name and the physical "Jesus" in Matt 28:18 is mentioned only in the first half, meaning that the temporal Word in person in the first half makes himself subject to the eternal Word in print in the last half? Next, do you see that this is an alternative form of John's sola S statement that without me ye can do nothing (in John 15.5)? Do you see that the way the KJV outlines true energy in the last half of Matt 28:18, takes no other form than real sola S presence? In Num 13:3 the founding background says that the only sender worth considering is the sola Vau/And sender, "And . . sent" וישלח. Do you see that the way the NKJV, NASB etc., reject the true sola Vau/And sender also in Num 13:3, corresponds to how theology works to serve antichrist, which in John 15:5 is coded as how to serve another gospel, a missional pro in favour of, or "for without me"? Do you see that the ruling headache-makers after the colon in Num 13:3 implicitly would be the same type headache-makers after the second colon also in John 15:5? As seen by scripture interpreting scripture in the KJV, it is necessary to diagnose all the risks in the shadow of the true message. Like most KJV words, it is a must to combine the lexical "for" with the functional "for". In the authorized KJV it is text and punctuation with a mission. In the NKJV, NASB etc., it is only dumb text and dumb punctuation.

Num 13:4+ Before having a functional Num 34, Num 13 is a realm where predestination reflects the educational Elleh school. These אלה carried their nominal identity, and the longer protective And-These to be hidden in sola Vau/And. Notice that the point with the first five KJV words is for man to become and be his named identity in person. To be, was, were etc., aim at the trinitarian realm of being above the second-heaven roof. In other words, it means that predestined reality is raptured reality. As a processed matter, to wear down the saints goes on until they wear their own clothed identity in person. Be therefore aware that the particular form prominently posed as robed hypocrisy is a robed form limited to the exterior and visible not in touch with self. So, whether it says "were their names" or "wore their names" is a clothed story of early or fulfilled predestination.

Num 13:4 And these *were* their names: of the tribe of Reuben, Shammua the son of Zaccur.

Num 13:4 וְאֵלֶּה שְׁמוֹתָם לְמַטֵּה רְאוּבֵן שַׁמּוּעַ בֶּן־זַכּוּר׃

Num 13:14 Vophsi appears only here. Do you see that issues of life in V and Vau would be disasters waiting to happen? His biographical element carried by name, Vophsi, is a blueprinted destiny that must fail and go wrong before it can reform and improve?

Num 13:14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

Num 13:14 לְמַטֵּה נַפְתָּלִי נַחְבִּי בֶּן־וָפְסִי׃

Num 13:8, 16 Some of the KJV bonus stuff in this chapter is that the name Oshea is found only here. To "spy out" the land would require open eyes. The missional KJV is in touch with the Hebrew kernel. In the NKJV, NASB etc., it is only lexical naming. Aso here such a search would be mostly unfruitful while waiting for the merging of the targeted Turtle-Thou and the Torah in John 16. To search or "spy out" תּוּר the land in this en-dowed, trinitarian form says why Nicodemus could not see the kingdom, and it unveils why deistic Christendom is a 2000-years long preterist disaster coming to its end in the apostate Laodicea. Do you see that the vested interest in Lucifer's temporal Lamed is to stand in the way and hinder the homeland to be found until all such Let and Letting is taken out of the way in Second Thessa? How the Bible divides itself by priesthood is vested in the twofold act "to/for spy out" לתוּר as two forms of intelligence. As made manifest by N and L-N/R would Satan's intelligence apparatus be no-less active in their masquerading psy-ops to hinder the search, than G-d's missionaries called to find it. The son of N-W-N is literally associated with the mission work to identify the nature of the homeland.

Num 13:16 These *are* the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.

Num 13:16 אֵלֶּה שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר־שָׁלַח מֹשֶׁה לָתוּר אֶת־הָאָרֶץ וַיִּקְרָא מֹשֶׁה לְהוֹשֵׁעַ בִּן־נוּן יְהוֹשֻׁעַ׃

Num 13:17 Again, sola Vau/And is the only true sender, and the trinitarian turtle-thou is the only working spy on target with the capacity to discern the alternatives.

Num 13:17 And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* southward, and go up into the mountain:

Num 13:17 וַיִּשְׁלַח אֹתָם מֹשֶׁה לָתוּר אֶת־אֶרֶץ כְּנָעַן וַיֹּאמֶר אֲלֵהֶם עֲלוּ זֶה בַּנֶּגֶב וַעֲלִיתֶם אֶת־הָהָר׃

Num 13:18 "What it *is*" מה־הוּא is the nature of it? Do you see that in the canonical KJV it is a substantive and diagnostic search going back to Pison and further back to the first "it" in Gen 1:3, but in the NKJV, NACB etc., it is only to observe an exterior piece of land? Again, those denying the sola Vau/And guide would see nothing. Sola Vau/And is the benchmark both for seeing and for the biographical observation of people.

Num 13:18 And see the land, what it *is*; and the people that dwelleth therein, whether they *be* strong or weak, few or many;

Num 13:18 וּרְאִיתֶם אֶת־הָאָרֶץ מַה־הִוא וְאֶת־הָעָם הַיֹּשֵׁב עָלֶיהָ הֶחָזָק הוּא הָרָפֶה הַמְעַט הוּא אִם־רָב׃

Num 13:19 Potential authenticity in terms of as-is and that-is. Notice how the modernist NKJV mixes up the KJV combination, “is . . in” regarding those living therein. In the KJV the words have distinct meaning. In the NKJV it is a relativist soup. While setting up the homeland horizon, the Hebrew says “And what . . dwell in” וּמָה . . . יֹשֵׁב בָּהּ

Num 13:19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds;

Num 13:19 וּמָה הָאָרֶץ אֲשֶׁר־הוּא יֹשֵׁב בָּהּ הַטּוֹבָה הִוא אִם־רָעָה
וּמָה הֶעָרִים אֲשֶׁר־הוּא יוֹשֵׁב בָּהֵנָּה הַבְּמַחֲנִים אִם בְּמִבְצָרִים׃

Num 13:21 Authorized punctuation is used to stress the point with sola S sovereignty, and the right sola Vau/And requires for itself to be an independent investigator? In the crowd of sola S deniers, the NKJV, NASB etc., would more or less routinely remove the first KJV comma. Sola Vau/And is the same solution in verse 19 and verse 21.

Num 13:21 So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.

Num 13:21 וַיַּעֲלוּ וַיָּתֻרוּ אֶת־הָאָרֶץ מִמִּדְבַּר־צִן עַד־רְחֹב לְבֹא חֲמָת׃

Here is the test case for Num 13:21. Do you see that from first to last word in the KJV it is a situated perspective, how to approach something from a certain angle: So . . from . . come to? Do you see that with no purgatorial processing and canonical process of time, there is no reason for the NKJV and NASB to share this journeying perspective?

Num 13:23 Since theology is mostly about exterior and visible materialism, and has no creational anthropology and mental evolution, the corresponding reading of Gal 5:19-23 has no other practical application that trees in a physical garden.

Num 13:23 And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs.

Num 13:23 וַיָּבֹאוּ עַד־נַחַל אֶשְׁכֹּל וַיִּכְרְתוּ מִשָּׁם זְמוֹרָה וְאֶשְׁכּוֹל
עֲנָבִים אֶחָד וַיְשָׂאֻהוּ בַמּוֹט בִּשְׁנָיִם וּמִן־הָרִמֹּנִים וּמִן־הַתְּאֵנִים׃

Next on Num 13:23. First why the KJV stays abstract and principal on the number two, then how the NKJV is mixing up that by adding explicit and concrete flesh to the story, which is implicitly in place under the dominion of Two in the KJV. In this extra context an OED investigation may be helpful to understand why the KJV uses the more abstract and causal “thence” about trees and fruits and seedtime and harvest in this case to avoid the concrete “there” in the NKJV. The Hebrew details speak of the potentially singular “one” אחד in a spectrum of “two” שנים. Where the KJV leaves it open, abstract, and missional, the NKJV and NASB must run into the concrete of the textual and lexical.

Num 13:24 Now after verse 23, repeat the discerning causal “of” in verse 2, which more or less methodically is lost in the NKJV also in verse 24. Do you see that the NKJV is staring so intensely on the physical cluster, that the product “of” and the causal Because are lost, and changes the abstract “thence” into a concrete there? The NKJV might just as well say that a tree bears its fruit of its own self and wants no other perspective than that. There is no reason to expect any deeper rooted fruits in NT than this translated lingual foundation of it prepared in OT. By updating the KJV text, the NKJV change of details would have to say “from (from) there” to cover the partly timed “from thence”. It is an example of loss coming with the uprooting from processed reality to a static text.

Num 13:24 The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

Num 13:24 לַמָּקוֹם הַהוּא קָרָא נַחַל אֶשְׁכּוֹל עַל אֹדוֹת הָאֶשְׁכּוֹל
אֲשֶׁר־כָּרְתוּ מִשָּׁם בְּנֵי יִשְׂרָאֵל׃

Num 13:25 Do you see any N reason for reading this as a processed parallel and bridge between Gen 14:4 and Rev 18:4?

Num 13:25 And they returned from searching of the land after forty days.

Num 13:25 וַיָּשֻׁבוּ מִתּוּר הָאָרֶץ מִקֵּץ אַרְבָּעִים יוֹם׃

Num 13:27 First, notice that it is universally coded in the Hebrew that the confessional case, What is “this” זה *that* thou hast doen?, is the only way into a lasting homeland. Next, predestination is the reason for saying, “and surely” וגם. Next, it is impossible not to run into the specifics of predestination in this chapter. In some parts will the KJV use “even” to open the window into the kernel. Here it uses “and surely” וגם also to link the sola Vau-And solution to the fruit of it at the end. And again, it is symptomatic that the NKJV does not want the sola Vau/And provider of surety. The NKJV is one of the hirelings just as careless in its dealing with the lingual details as the theologians did prove themselves historically to be missional hirelings.

Num 13:27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this *is* the fruit of it.

Num 13:27 וַיְסַפְּרוּ־לוֹ וַיֹּאמְרוּ בָּאנוּ אֶל־הָאָרֶץ אֲשֶׁר שְׁלַחְתָּנוּ וְגַם
זָבַת חָלָב וּדְבַשׁ הִוא וְזֶה־פִּרְיָהּ׃

Num 13:28 In the KJV is strength עז eternally referenced to That being present there. In the NKJV, NASB etc., it is only a temporal reference, self-made men, and no apostolic oversight dimension. Absence of canonical reality means absence of bloodlined reality. In the KJV are words with distinct meaning parts of a syntax with distinct meaning. In the NKJV, NASB etc., each word has no distinct contribution to the whole, but only the whole sentence can be used to interpret meaning. Men may have their judicial strength in the act of slaughter or in truth after the fact. The KJV is eternally referenced any way.

Num 13:28 Nevertheless the people *be* strong that dwell in the land, and the cities *are* walled, *and* very great: and moreover we saw the children of Anak there.

Num 13:28 אֶפֶס כִּי־עַז הָעָם הַיֹּשֵׁב בָּאָרֶץ וְהֶעָרִים בְּצֻרוֹת גְּדֹלֹת מְאֹד וְגַם־יְלִדֵי הָעֲנָק רָאִינוּ שָׁם׃

One more detail in Num 13:28 is how G-D-L the "great" גדל is used to describe the giants present there. They would influence the conditions around them in the same way the first mighty men made themselves renowned in Gen 6:4. In the theological mindset this would typically be an exterior form of strength measured in physical size. In terms of predestination is G the same gigantic obstacle that kept the people in the wilderness 40 years. What some saw as an exterior enemy and physical obstacle they would never be able to defeat, was for Joshua and Caleb a primarily inner enemy and mental obstacle in their own camp in the wilderness. Two different N establishments but one G story.

Num 13:30 As long as the theological establishment continued their repressive rejection of sola scriptura, there would be no connection between G-d's will, word, and wrath, and no connection between G-d with us, and what We would be very well able to do. Notice how the NKJV, NASB etc., reject the punctuated sola Vau/And possessor of all things. Again, in the KJV has each word a distinct meaning, lexical, functional, and missional. In the NKJV, NASB etc., it is only a lexical flow of empty words.

Num 13:30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

Nu 13:30 וַיַּהַס כָּלֵב אֶת־הָעָם אֶל־מֹשֶׁה וַיֹּאמֶר עָלֹה נַעֲלֶה וְיָרַשְׁנוּ אֹתָהּ כִּי־יָכוֹל נוּכַל לָהּ׃

For more context on Num 13:30, this verse indicates how Satan's theological army did force people to stay in the grips of purgatorial brass and fire while denying sola Vau/And as the way out. Joshua's double rapture text says, "Let us go up" עלה (a grammatical perfect) "at once" נעלה (imperfect), "and possess it" וירשנו. It is literally the prophetic horizon and missional objective אתה, a specifically targeting double text on how to be there and how to do it, "for we are well able to overcome" כי־יכול נוכל. Notice that within the Bible's redemptive framework, "overcome overcome" means no other way to do it than freely eat, or "eat eat" אכל תאכל in Gen 2:16. But the never-ending issue with theology and theologians is that the Word is not G-d, and sola S has no redemptive value because they rejected redemption by nutrition. As a liberating, reformative sola S matter of free will to reform, the KJV says "freely eat". As a parable storyteller through all 66 books, the Bible uses things outside the text for examples of the value in the text.

Num 13:31 Notice what the missional pro, "for they", says about those so far having only the first portion of prophecy and history BC, in contrast to the end when readers AD have all books and all history and read the same pro, "for us" in Rom 8:31? With the Bible in the hands of the theologians, having all books made no difference.

Num 13:31 But the men that went up with him said, We be not able to go up against the people; for they *are* stronger than we.

Num 13:31 וְהָאֲנָשִׁים אֲשֶׁר־עָלוּ עִמּוֹ אָמְרוּ לֹא נוּכַל לַעֲלוֹת
אֶל־הָעָם כִּי־חָזָק הוּא מִמֶּנּוּ׃

Num 13:32 What has Jezebel's apostate agency to do with this? Why is the typical case that N's great majority "report" conquers the remnant minority "report" in Isa 53:1? Do you see that in-person upbringing in Num 13:32 and Isa 1:2 are the same? Do you see why this is the itching ears in 2 Tim 4:3, that when rebellion has passed the point of no return and no longer can be reasoned with, that corresponds to an evil reporting that no longer should be distinguished from the evil report it represents in person?

Num 13:32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that eateth up the inhabitants thereof; and all the people that we saw in it *are* men of a great stature.

Num 13:3 וַיּוֹצִיאוּ דִבַּת הָאָרֶץ אֲשֶׁר תָּרוּ אֹתָהּ אֶל־בְּנֵי יִשְׂרָאֵל
לֵאמֹר הָאָרֶץ אֲשֶׁר עָבַרְנוּ בָהּ לָתוּר אֹתָהּ אֶרֶץ אֹכֶלֶת יוֹשְׁבֶיהָ
הִוא וְכָל־הָעָם אֲשֶׁר־רָאִינוּ בְתוֹכָהּ אַנְשֵׁי מִדּוֹת׃

Num 13:33 Chapter end. D-G does imaging and estimation of value in this last verse just like David and Goliath size up the great vs large proportions of each other. Do you see that Christendom's grandiose Niphil Basar, after rejecting sola Vau/And's mission, has no other image of himself than the abnormal proportions of Anak?

Num 13:33 And there we saw the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

Num 13:33 וְשָׁם רָאִינוּ אֶת־הַנְּפִילִים בְּנֵי עֲנָק מִן־הַנְּפִלִים וַנְּהִי
בְעֵינֵינוּ כַּחֲגָבִים וְכֵן הָיִינוּ בְּעֵינֵיהֶם׃

Now a multiple parallel on predestination in D-G. David would first be estimated by his own family in 1 Sam 16, then by Eliab, Saul, and Goliath in 1 Sam 17, done according to the estimation of value in Num 13:33. Predestination explains why D-G operates as a down-grader per se. It combines self-worth or self-esteem with how other people would esteem them, also how the human self would value itself based on how it sees itself in the eyes of other people. It does not have to be real. Perception can be deceptive. People used to be dismissed would develop a habit of always assume a down-graded position. It would also be a general law that G-d's chosen would be among the most despised on earth. It gravitates around how the religious establishment would see no value in the Word in person, and later no sola S value in the Word in print, but would always favour secondary principles. Christendom's well-known historical antisemitism is universally the most general form of hatred and second-principle justice. As a vicar dominion is theology a breach-holding sphere of subsidiarity.

Num 14:1 G-d's sola Vau/And Advocate had a missional position as intercessor long before AD and NT. Again the primitive NKJV, NASB etc., reject sola Vau/And having any distinct meaning. This is the N-A chapter where N, the reward of W, is given its definitive meaning.

Num 14:1 And all the congregation lifted up their voice, and cried; and the people wept that night.

N 14:1 וַתִּשָּׂא כָל־הָעֵדָה וַיִּתְּנוּ אֶת־קוֹלָם וַיִּבְכּוּ הָעָם בַּלַּיְלָה הַהוּא׃

Num 14:4=G The days of Samuel was not the first time some would want a king to rule them. As this verse says, troubled times and the search for a strong-man solution is the time for all the gathering occasion-seekers to appear on the scene. Do you see that the troubled imperial times the KJV refers to, one to another, is a time of unequal yoke? Do you see that the beginning of such a ruling "captain" **ראשׁ** soon would reinforce more of the same headache. Occasions would be occasions for more evil to manifest itself?

Num 14:4 And they said one to another, Let us make a captain, and let us return into Egypt.

Num 14:4 וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו נִתְּנָה רֹאשׁ וְנָשׁוּבָה מִצְרָיְמָה׃

A test case for Num 14:4. Do you see that "given" **נתן** "gifts" **נתנה** would come with the same N headache as modelling the intro to N gifting in 1 Cor 12? Do you see that a reformative protester in this context would be better off by living with the yoked tension than simply accepting it and being subjugated by what to come with it? While N masses would shout, give us a king, there would always be a remnant thinking more clearly and more carefully assessing the pressing risks involved. Notice how the KJV uses the word "make" **נתן** to address a matter of identity and deceptive imaging, something created in the image of men. Make and create belong to the vocabulary of identity-shaping pottery. While mentally being in a mode of making their captain, they would already have made a corresponding image of what Egypt would look like. In the shallow NKJV, NASB etc., it is empty words out of touch with truth and reality.

Num 14:5 Now after Num 12, and as seen in Num 14:4=G, things would go large-scale and would manifest personal sin growing to a corporate drama?

Num 14:5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

Num 14:5 וַיִּפֹּל מֹשֶׁה וְאַהֲרֹן עַל־פְּנֵיהֶם לִפְנֵי כָּל־קְהַל עֲדַת בְּנֵי יִשְׂרָאֵל׃

Now a test case for Num 14:5. Do you agree that the universal problem coming with the "fallen" **יפל** Niphil Basar is a not only a hopeless temporal case, "on their faces before" **על־פניהם לפני** but belongs to the much longer redemptive accounting in Pe?

Num 14:6 If you were a theologian taking yourself out of the redemptive equation, you might read “their” as a corporate right to act as inquisitor. Notice that minority reactions reflect the minority report.

Num 14:6 And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, rent their clothes:

Num 14:6 וִיהוֹשֻׁעַ בִּן־נוּן וְכָלֵב בֶּן־יְפֻנֶּה מִן־הַתָּרִים אֶת־הָאָרֶץ קָרְעוּ בִּגְדֵיהֶם׃

A test case for Num 14:6. Do you see that the minority reaction the whole verse 6 brings is based on the esoteric knowledge called by name, “son of Jephunneh” בן־יפנה. He is literally the esoteric insider explaining why they reacted as they did. He would have no problem with the open-door message in Philadelphia. As a day-14 matter in Num 14, and a Pe follow-up after verse 5, the Hebrew “turning” פנה point is whether to accept the redemptive premise, or rebel and go away in continued whoredom.

Num 14:8 Here is some of the most infuriating stuff in modernist translations. Notice the reconciled position of the owner at home “in” the host he is pleaded to live in, and how bastard bibles like the NASB deliberately deviate because they do not want such expressions in print. Apostasy means that the theological establishment favours phrases like, among us, and with us, but not a reconciled Benjamite, “in us” בנו.

Num 14:8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

Num 14:8 אִם־חָפֵץ בָּנוּ יְהוָה וְהֵבִיא אֹתָנוּ אֶל־הָאָרֶץ הַזֹּאת וּנְתָנָה לָנוּ אֶרֶץ אֲשֶׁר־הִוא זָבַת חָלָב וּדְבָשׁ׃

Here is the test case for the continued reward of whoredom in Christendom. Do you see what denial of the reconciled “in us” has to do with missional lameness, that a whorish Lackland was a deistic dominion no more given to us than we were given to it? It says that, in whatever form, first person (singular) must be about some first person business. It cannot be more literally stated that homeland rest is his rest in the human host body. The deviating NASB is one of the counter-reformatory mercenaries agreeing with the papist NABRE. They are equally shallow and deviating from the Bible’s true mission.

Num 14:9 First that rebellion means againstness in Beth B, “against the Lord” ביהוה. Againstness in Beth B is the behavioural parallel to the temporal Lamed standing in the breach. It means that the patriarchal iniquities upon the children, Pn vs Bn, is something ongoing and lasting as long as the temporal reign of Lamed. N’s rebellion is aligned with Gen 14:4. Protest, or rebellion, is recommended as long as it is not against the Lord. By literal translation, “only against the Lord not rebel ye” אך ביהוה אל־תמרדו, but by default it became a “sure” אך rebellion.

Num 14:9 Only rebel not ye against the LORD, neither fear ye the people of the land; for they *are* bread for us: their defence is departed from them, and the LORD *is* with us: fear them not.

Num 14:9 אַךְ בַּיהוָה אַל־תִּמְרֹדוּ וְאַתֶּם אַל־תִּירְאוּ אֶת־עַם הָאָרֶץ
כִּי לַחְמֵנוּ הֵם סָר צִלָּם מֵעֲלֵיהֶם וַיהוָה אִתָּנוּ אַל־תִּירָאֻם׃

Next in Num 14:9 is first instance "defence" צל in the KJV. NT apologetics have much to rely on with the sola Vau/And premise here, "and the Lord is with us" ויהוה אתנו, beginning with the first Vau, "neither fear ye" ואתם אל־תיראו. One of the points made is that Beth B rebellion, "against the Lord" ביהוה is biographically blueprinted in the end, "and the Lord with us" ויהוה אתנו. In this way is Beth B's pilgrimage and the Baptist canon fully covered with pro and contra.

Num 14:10 Where the syllogism of the Messiah and the Mosaic, and first principle and subsidiary justice come from? B is hopefully on the road to A as translated in the KJV. Ever learning and maybe at some point being ready to face the truth.

Num 14:10 But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

Num 14:10 וַיֹּאמְרוּ כָל־הָעֵדָה לִרְגֹּם אֹתָם בָּאֲבָנִים וּכְבוֹד יְהוָה
נִרְאָה בְּאֹהֶל מוֹעֵד אֶל־כָּל־בְּנֵי יִשְׂרָאֵל׃ ף

Here is a test case of A vs B in Num 14:10. For background, in most cases will the KJV translate the conjunctive Vau as And. In this case is the first half a disjunctive case and stuff known as the bill of divorce. First nothing but a billing brutal B, then the other side and the conjunctive And in the last half. Notice also how the KJV uses "bade" אמר as a behavoural statement regarding the Benjamite canon, not yet having learned to behave, in contrast to the NKJV, NASB etc., where it is only a lexical "said". Do you see how literally the NKJV makes a textual mess by the letter. This is another reminder that in the Hebrew and KJV has each word and letter a distinct meaning following the inner kernel, but in the uprooted, modernist NKJV it is a mess of words with no meaning where only a whole sentence can be used to mediate something, but still fundamentally fragmented and divorced from canonical reality.

Num 14:11 First, that in the Hebrew and KJV is the purgatorial purpose with pottery to open man's eyes, to be able to perceive what "I have shewed" עשיתי them, in contrast to the modernist NKJV, NASB etc, where it is limited to an exterior performance of no eye-opening effect? Notice how the KJV explains this twilight zone and how modernist versions close that half-open window into potential self-understanding. Do you see that half way between "among" קרב them and "in the midst of them" בקרבו is a story of

Beth B where Benjamin is a standardbearer of contrary-walking קרי rebellion doing his deistic "performance" under the second-heaven roof while being in need of a liberating break-through?

Num 14:11 And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?

Num 14:11 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עַד־אָנָה יְנַאֲצֵנִי הָעָם הַזֶּה
וְעַד־אָנָה לֹא־יַאֲמִינוּ בִי בְּכֹל הָאֹתוֹת אֲשֶׁר עָשִׂיתִי בְּקִרְבּוֹ׃

For more Hebrew context N, N/R and L-N/R in Num 14:11, this is a dangerous place where occasion and occasion-seekers, and opportunity and the opportunists would stand. In the KJV this is partly some of the reasoning behind using a causal "whence" instead of a simple geographical "where" in some cases. In this case it is a two-times stated, until when, or "how long" עד־אנה. In Gen 37:30 it says, "whither" אנה shall I go? As a common identifier is N in Gen 37:30 and Num 14:11 a diagnostic identifier how to solve such a problem and a causal whence to go to find its solution. While surrounded by pro-vocative rebels, Num 14:11 scales a timed vector of opportunity in search of a future occasion and solution. By lexical value there is no link between Num 14:11 and Gen 37:30. It can only be known by the letter.

Num 14:13 Now the end of verse 11 in another form. Notice the perfected expression of this Hebrew ending in the KJV, especially the explosive laws of attraction in Benjamin and how Bohr's nuclear atom model drives liberation. The condensed KJV version says, "thy might . . from among them" בכחך . . . מקרבו. G-d's cosmological redemption can be really forceful and explosive in singling out his elect. In the NKJV, NASB etc., there is no nuclear reference to Bohr, no organic forces, and no explosive intervention, literally nothing that explodes and attracts, only lame text.

Num 14:13 And Moses said unto the LORD, Then the Egyptians shall hear *it*, (for thou broughtest up this people in thy might from among them;)

Num 14:13 וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה וְשָׁמְעוּ מִצְרַיִם כִּי־הֶעֱלִיתָ בְכֹחֲךָ
אֶת־הָעָם הַזֶּה מִקִּרְבּוֹ׃

Num 14:15-16 In extension to verse 13, do you see that the lame modernist fabrications made opon Dung hill are powerless publications contributing to a perpetual wilderness? Do you see that the essential contribution the "protestant" translation committes have in the ongoing counter-reformation are texts that never leads the readers to the truth?

Num 14:16 Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

Num 14:16 מִבְּלִתִּי יְכֹלֶת יְהוָה לְהָבִיא אֶת־הָעָם הַזֶּה אֶל־הָאָרֶץ
אֲשֶׁר־נִשְׁבַּע לָהֶם וַיִּשְׁחָטֵם בַּמִּדְבָּר׃

Here is the test case for Num 14:16. Do you see what N and Levitical continuation AD have to do with continued whoredom and mocking of the Lord for being unable to fulfil what he had started in the early days? Do you see why the uprooted NKJV favours the exterior and geographical form, “to the land”, instead of “into the land” in the apostolic and anthropological KJV?

Num 14:17 More on nuclear reality. Do you see the problem with as-is verification of a lame, modernist NKJV text where no authentic power resides? In the KJV the combined wording, according as, or as-is, mirrors the end saying, but is typically a mutilated form after removing parts of the text in modernist translations, the NIV, NABRE etc.

Num 14:17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

Num 14:17 וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

Here is a test case for Num 14:17. Do you see that the mutilated modernist versions of Dabar Amar, “spoken saying” דִּבַּרְתָּ לֵאמֹר is an edited mutilation in agreement with how the theologians generally would accept the physical word in person, but never the recorded, sola S word in print having full, liberating jurisdiction of G-d’s people.

Num 14:18 In multiple verses the KJV translates the word “mercy” חסד in the judicial context of doing time ח, like N confined in the wilderness. With the modernist ASV came the lukewarm soup of “lovingkindness” leading to the same in today’s modernist versions surrounded by woke minds in rebellion and in no need of mercy. By their fruits ye shall know them. This verse is one of the cases where the shallow NASB crawls back to obedience to KJV authority, now “mercy” in the 2020 NASB, after “lovingkindness” in the 1977 and 1995 editions. The KJV holds its lasting reformative authority and rules all the modernist committes with a power they will never admit.

Num 14:18 The LORD *is* longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, visiting the iniquity of the fathers upon the children unto the third and fourth *generation*.

Num 14:18 יְהוָה אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד נֹשֵׂא עָוֹן וָפָשַׁע וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים׃

Here is the test case for Num 14:18. Do you see that the structural scaling of original sin and ruling Resh headache in need of mercy in this “great” רב form is OT background for Rom 5:20, ultimately structured to the absolute whoredom in the final tribulation? It should be obvious that no generational cycle modelled this way would be greater than the last four generations fueled by the globalist agenda 2030 mindset pushing the world toward Armageddon.

Num 14:19 More of the same. If “thy mercy” חסדך was not judicial expression, there was no reason for using the word “forgive” in this context. Peace, purgatory, pardon, propitiation, and passover belong to the same account of redemptive words.

Num 14:19 Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

Num 14:19 סְלַח־נָא לַעֲוֹן הָעָם הַזֶּה כְּגֹדֶל חַסְדֶּךָ וְכַאֲשֶׁר נָשָׂאתָה לָעָם הַזֶּה מִמִּצְרַיִם וְעַד־הֵנָּה׃

Num 14:20 He sent his word and healed them. It is impossible to come around the only remedy, sola scriptura and its ruling sola Vau/And premise.

Num 14:20 And the LORD said, I have pardoned according to thy word:

Num 14:20 וַיֹּאמֶר יְהוָה סָלַחְתִּי כִּדְבָרֶךָ׃

Here is a test case for Num 14:20. Do you see why the rebellious NKJV in its mockery of sola scriptura wants to impose a breach and an extra comma and thereby invalidate the wholeness of sola S pardon as translated in the KJV? Do you see how accurately the NKJV accepts the physical Pe in Person, but rejects the redemptive Pe in print. This is the mess modernist readers face when they read their bastard bibles.

Num 14:21 Do you see how helpful the KJV is in the necessity to distinguish between the ministry of reconciliation and the organic science of reconciliation? Notice how the spectrum and the scaling of proportions of it in the KJV is turned into an either-or in the primitive NKJV. In the KJV is the authenticity of the Lord’s glory no greater than the corresponding as-is life story scaled from start. KJV readers can apply G-d’s built-in scientific apparatus with unit and vector for a principal approach to the text and mission of the Bible. Finetuned scaling of proportions in the apostolic KJV, is converted to an either-or, life or death, in the NKJV. KJV scaling is proportioned in agreement with the corresponding dynamics in John 3:30.

Num 14:21 But *as* truly *as* I live, all the earth shall be filled with the glory of the LORD.

Num 14:21 וְאוּלָם חַי־אָנִי וְיִמָּלֵא כְבוֹד־יְהוָה אֶת־כָּל־הָאָרֶץ׃

Num 14:23 One step closer to the definition of N, the reward of W.

Num 14:23 Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it:

Num 14:23 אִם־יִרְאוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לַאֲבֹתָם וְכָל־מְנַאֲצַי לֹא יִרְאוּהָ׃

Num 14:24 More about the son of Jephunneh and the open-door policy in Philadelphia. Next step, how the word “fully” continues the KJV proportions and the organic science of reconciliation in verse 21.

Num 14:24 But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

Num 14:24 וְעַבְדִּי כָלֵב עֵקֶב הָיְתָה רוּחַ אַחֶרֶת עִמּוֹ וַיְמַלֵּא אַחֲרָי
וַהֲבִיאֹתִיו אֶל־הָאָרֶץ אֲשֶׁר־בָּא שָׁמָּה וְזַרְעוֹ יוֹרְשֶׁנָּה׃

Num 14:26 Here you see it again. Traditionalists and ecumenics most repressive about the Bible, want these spoken words to end with Moses and Aaron, not to be a recorded sola Vau/And saying to be read by later generations. The KJV is a complete translation. The NIV, NABRE etc., manipulate the Hebrew and present non-canonical fragments.

Num 14:26 And the LORD spake unto Moses and unto Aaron, saying,

Num 14:26 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר׃

Num 14:27 Until when, or “how long” **עַד־מָתַי**. It is an easy answer: Until faith!

Num 14:27 How long *shall I bear with* this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

Num 14:27 עַד־מָתַי לָעֵדָה הָרָעָה הַזֹּאת אֲשֶׁר הֵמָּה מַלִּינִים עָלָי
אֶת־תְּלֻנּוֹת בְּנֵי יִשְׂרָאֵל אֲשֶׁר הֵמָּה מַלִּינִים עָלַי שָׁמָעְתִּי׃

Num 14:33 N, the reward of W, defined. First instance “whoredoms” **זנות** (plural).

Num 14:33 And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.

Num 14:33 וּבְנֵיכֶם יִהְיוּ רֹעִים בַּמִּדְבָּר אַרְבָּעִים שָׁנָה וְנָשְׂאוּ
אֶת־זְנוּתֵיכֶם עַד־תֹּם פִּגְרֵיכֶם בַּמִּדְבָּר׃

A test case for Num 14:33. Do you see that the vicar mission and objective coming with the word “bear” **נשׂא** must have two elements, one burdening part, and one allowing or permitting part, which will tolerate things imposed for a certain time? A full story would have to include the orchestrating princes, or “chief” **נשׂיא** captains of such burdens. If you repeat first instance “bear” in Gen 4:13, the typical tendency in human nature is that the bearable does not become confessional, but determinism must break man’s free will to (bear) it. Things becoming unbearable may become confessional, even if it takes 40 years to get there. Whatever was orchestrated upon them to “bear” in Num 14:33, would condition them in time to do something about it. Num 14:33 is the “can-bear” version of Gen 4:13, also partly indicated in Lam 3:27.

Num 14:34 How the theologians took themselves out of the redemptive equation. In this verse there is a 5% priesthood and vicar administration of opposition associated with the "breach of promise" **תנואת** at the end, and it must be included that the book-keeping, or number of days, from start reflects the direct object marker and missional objective at the end. In the NKJV and NASB this ending is converted into a breech-free composition where theologians and priests project (forward) their own opposition and mediate to the people that the Lord is against you. While standing in the way, these guys will say that their obligation is no more than to inform. The KJV translates according to how these things actually were done BC and continued AD. In the modernist NKJV and NASB it is only lexical details mixed with projection and ideological masking of reality to hide the fact that the breach of promise is associated with a 5% breach priesthood that would have to get out of the way before G-d's better priesthood solution would be a reality.

Num 14:34 After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise.

Num 14:34 בְּמִסְפַּר הַיָּמִים אֲשֶׁר־תַּרְתֶּם אֶת־הָאָרֶץ אַרְבָּעִים יוֹם יוֹם לַשָּׁנָה יוֹם לַשָּׁנָה תִּשְׂאוּ אֶת־עֲוֹנֹתֵיכֶם אַרְבָּעִים שָׁנָה וִידַעְתֶּם אֶת־תְּנוּאָתִי׃

Num 14:36-37 Also this N chapter begins with a murmuring hubris which must grow into a corresponding nemesis.

Num 14:37 Even those men that did bring up the evil report upon the land, died by the plague before the LORD.

Num 14:37 וַיָּמֻתוּ הָאֲנָשִׁים מוֹצִאֵי דִבַּת־הָאָרֶץ רָעָה בַּמַּגֵּפָה לִפְנֵי יְהוָה׃

Num 14:38 The remnant.

Num 14:38 But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.

Num 14:38 וִיהוֹשֻׁעַ בִּן־נוּן וְכָלֵב בֶּן־יְפֻנֶּה חָיוּ מִן־הָאֲנָשִׁים הָהֵם הַהֹלְכִים לָתוּר אֶת־הָאָרֶץ׃

Num 14:40+ The rest of chapter 14 describe the remainings of self-willed ambition. It is another hubris to face its future nemesis.

Num 14:42 Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies.

Num 14:42 אַל־תַּעֲלוּ כִּי אֵין יְהוָה בְּקִרְבְּכֶם וְלֹא תִנָּגְפוּ לִפְנֵי אֹיְבֵיכֶם׃

Num 14:45 The KJV is so good on contextual word play. This is the N-A ending where the wrestling Naphtali should have met the Comforter and be saved from his misery, but is instead discomfited. Canonical, functional, and missional reasoning behind the choice of words used in the apostolic KJV builds lingual connections the lexical cannot do, and therefore is not found in modernist versions, which are only lexical and grammatical.

Num 14:45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto Hormah.

Num 14:45 וַיֵּרֶד הָעֲמָלֵקִי וְהַכְּנַעֲנִי הַיּוֹשֵׁב בָּהָר הַהוּא וַיַּכּוּם וַיַּכְּתוּם עַד־הַחָרְמָה׃ ף

For more Hebrew context on Num 14:45, how "and smote them" **ויכום** and next, "and crushed them" **ויכתום** is a N element saying why Nephesh and Naphtali need Isa 53, and would wrestle in the wilderness in perpetual whoredom without the saviour.

Num 15:1 Before arriving here, Num 14 has already indicated what Issachar's realm is about and what it means to take the Lord's name in vain. In its theological form it is to deny what the Lord has to "say" about it also in continuation. By removing "saying" is Moses no longer a message-forwarding channel of revelation, Moses, saying, but he is converted to a roadblock G-d's revelation ends with. The theologians would historically stand in the way and hinder G-d's will in accordance with their own translated versions. By their rebellious dealing with scripture, the theologians manifested the blocking of the Lord's will and written word from having free course, and how that led to the Lord's wrath and the historical wars, especially the repeated military slaughter after the 1500s.

Num 15:1 And the LORD spake unto Moses, saying,

Num 15:1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃

Num 15:2 In agreement with the inner canon is post-Asher entrance into the homeland about revived, alive being, to be come into the land, as translated in the KJV, but not in the deistic NKJV, NASB etc. In canonical agreement with Lev 25/8 and the jubile, is Num 15 the foundation for next layer, Num 36, where the daughters of Zelophehad got their inheritance. Also in this case is Ye-nomination about the missional objective of You and Your homeland calling. To have believed in vain is a lost objective. The issue with Christendom's perpetual Lackland is that a vicar landscape is an exterior piece of land and something independent of revived calling and mission. A vicar landscape like episcopal Christendom would nurture man's habitual lifestyle in original sin, no true objective, and no true sense of need and calling.

Num 15:2 Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,

Num 15:2 דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־אֶרֶץ מוֹשְׁבֹתֵיכֶם אֲשֶׁר אֲנִי נֹתֵן לָכֶם׃

For more Hebrew details on Num 15:2, entrance in the Benjamite form is a canonical building block saying, when "ye be come" תבאו. After conversion from the imperfect and after stripping off the grammatical extra, the perfect removes Tamar's veil and says it more plainly, "be come" בא (בוא). In N and N/R and in much wearing down of the saints, is the Bn building block and the Bn ageing factor the same.

Next Hebrew details of importance is how this verse ends by saying, "which I give unto you" אשר אני נתן לכם. Do you see the problem with N, N/R and L-N/R? While Lucifer's temporal Lamed would stand in the way and would hinder things intended to be given "to/for them" לכם, L's presuppositionally biased establishment could provide for themselves and for other clever N ready and enabled by L to strip the people of their inheritance in the way theological Christendom perverted the Bible and orchestrated the historical Lackland. Instead of being serving L/N gifts, man's Nebat cleverness pattern (cf. 1 Cor 12:1+) would be a much more typical standard. Modeled in this way when things were intended to/for you, to/for them" להם or "to/for the people" לעם, is the temporal Lamed and Luciferian roadblock eventually to be taken out of the way. It is the priesthood of unbelief standing in the way and having no other role than to bring forth law, sin, time, and apostate evils on earth. Even more than talmudic Judaism BC, did theological Christendom become an infantile, deistic religion never willing to grow up to Bn's revived body stature in Christ.

Num 15:3 G-d's homeland entrance premise is a sacrificial sola Vau/And made by fire in the KJV from start. In the sola S-denying NKJV it is converted into man's self-made solution. Do you see the double absurdity of theology as translated in the NKJV, NASB etc. First the theologians insist on the one-sided idea of penal substitution, or something comparable, and no subsidiary justice. Then they reject the sola Vau/And sovereignty their vain ideas would have to rely on, translated in the KJV, but rejected and self-made in the NKJV. In its modernist form is the capital And downgraded to "and" to link verse 3 to verse 2, and in this way provide for Levitical continuation and Issachar's vanity.

Num 15:3 And will make an offering by fire unto the LORD, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savour unto the LORD, of the herd, or of the flock:

Num 15:3 וַעֲשִׂיתֶם אִשֶּׁה לַיהוָה עֹלָה אוֹ־זֶבַח לְפַלֵּא־נֶדֶר אוֹ בִנְדָבָה
אוֹ בְּמֹעֲדֵיכֶם לַעֲשׂוֹת רֵיחַ נִיחֹחַ לַיהוָה מִן־הַבָּקָר אוֹ מִן־הַצֹּאן׃

For more context on Num 15:3, the reason for the modernist change is that the denial of sola S reality in this specific form means that theology and theologians also reject G-d's formative pottery vested in sola Vau/And, to "make" עשׂ. The NKJV runs into the trap and translates the plural suffix, "and you make" ועשׂיתם, sacrificing the free will and the sovereign sola Vau/And while imposing the self-made. The Lord would provide the Lamb and make the sacrifice, in the KJV translated as sola Vau/And sovereignty, and as

BC text in AD context. The modernists are stuck in the past and in their own wilderness. Another detail is that Lucifer's substitute lordship explains how vicar establishments would sacrifice the people for the glory of antichrist, the vicar of Christ. Notice therefore the phrase, "unto the LORD, a burnt offering" ליהוה עלה. No vicar priesthood did ever contribute to any form of raptured Ascent, or Y-up, because that is vested in G-d's redemptive rapture by sola S nutrition, which is the converted purgatory in the Baptist Bible. G-d's true rapture begins by taking away the temporal Lamed and the Luciferian priesthood. Sola S is the reason for the absence of an administrative and representative priesthood in Paul's letters. Therefore was also the Lutheran element of the reformation never a real reform. A Lutheran priest is the "protestant" version of denying G-d's sola S mission. He has no AD foundation in the new testament but is a BC leftover just like Pope and Magisterium, living in denial of truth and reality.

Num 15:12 Next case of the singular "one" אחד in the KJV. One of the implications of first principle jurisdiction is singularity. When the eternal origin and perspective and the apostolic oversight are lost, the deistic i-collapse means that everything falls apart and the ruling theological minds would demand conformity to subsidiary principles and would demand the masses to be crowded together for corporate control as translated in the NKJV. Lost singularity is one of the indicators of total loss of truth and reality. G-d's premise for a restored homeland in Issachar is restored first principle singularity. Satan's agenda 2030 and the iron/clay empire of antichrist, the vicar of Christ, is not only a total loss of scriptural reason, but the rise of the ridiculous and the insensible in all matters of life. After abolishing first principle, the NKJV and NASB establishments are one-size-fits-all establishments with no distinction regarding the human cattle class. It is classical and medieval theology that the personal and individual must be sacrificed for the so-called common good. Antichrist's agenda 2030 is simply the agenda of another gospel. From the quality of every singular "one" in the KJV, is the apostate downhill since the RV/ASV a changeover to mass crowded quantity as expressed in the NKJV and NASB. It is irrelevant what the texts say. The problem is the apostate makers and the modernist agenda behind them working to reverse the reformation.

Num 15:12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

Num 15:12 כַּמִּסְפָּר אֲשֶׁר תַּעֲשׂוּ כָּכָה תַּעֲשׂוּ לָאֶחָד כְּמִסְפָּרָם׃

Num 15:15-16 Next step expressing restored singularity: One ordinance, one manner, and one law. In the anthropological Hebrew and KJV this is canonical behaviour.

Num 15:16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

N 15:16 תּוֹרָה אַחַת וּמִשְׁפָּט אֶחָד יִהְיֶה לָכֶם וְלַגֵּר הַגָּר אִתְּכֶם׃ ף

An OED investigation of the word "manner" reveals that the nature of things, how things are done, by practice of habit, leads back to the behavioural manner or conduct as

it is rooted in the inner anthropological canon in the Hebrew text. Again it is helpful to use the whole OED spectrum of senses not to miss the universal mission of the KJV as it meditates the Hebrew kernel, while the modernists operate on a lexical and legalistic surface of slaughtering letters. One Torah law and one mishpat manner is indeed how justification by faith formulates processed behaviour in the kingdom. In the theological versions is anthropological “manner” changed to a habitual “custom” in the NKJV, and a legalistic ordinance in the NASB.

Num 15:18 Next on how to come into the land. In Beth B is whither I ”bring” you very much a bit and bridle journey. “When ye come” **בבאכם**. It must be attributed to the unconscious that the written will of G-d vested in W is admitted in print with capital letters also in counter-reformatory mercenaries like the NKJV. In the apostolic KJV it is much more than a quotation mark.

Num 15:18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

Num 15:18 דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם בְּבֹאֲכֶם אֶל־הָאָרֶץ אֲשֶׁר אֲנִי מֵבִיא אֶתְכֶם שָׁמָּה׃

Num 15:19 Real-presence nutrition is about That hypostatic canon eisegetically verified and known by the priesthood of believers. In the KJV is That punctuated reference used to benchmark truth and reality. In the NKJV it is only a relocated textual detail. In the RV/ASV the punctuated, that, was unchanged. In the NASB is “that” partly preserved, but the comma immediately following is removed and the point made with how the subordinate clause after it refers to that hypostatic nutrition is destroyed. Anyway in the modernist versions the only action ongoind is outside the text. Sola S is about what goes on in the text and the interplay between the inner man and his surroundings. Modernist readers of this verse have no other value to give thanks for than exterior materialism. Do you see that when the modernists superficially gloss over the middle section, then the last section is drained of that intended sola S value?

Num 15:19 Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD.

Num 15:19 וְהָיָה בַּאֲכָלְכֶם מִלֶּחֶם הָאָרֶץ תָּרִימוּ תְרוּמָה לַיהוָה׃

Num 15:24-28 It would be Issachar’s issue of life that first person would be inclosed in his own ignorance. Issachar identity belongs to the semantic group that must prove why full immersion must be no-less deep than living and being within the i-collapse realm of the last three KJV words here.

KJV 15:26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

Num 15:26 וְנִסְלַח לְכָל־עֲדַת בְּנֵי יִשְׂרָאֵל וְלַגֵּר הַגָּר בְּתוֹכָם כִּי לְכָל־הָעָם בִּשְׁגָגָה׃ ס

In the anthropological KJV is the ending of Num 15:26 diagnostic about their state of being, *were* "in ignorance" בִּשְׁגָגָה. From the RV/ASV, it was uprooted from the inner canon and changed to an exterior deed.

ASV 15:26 and all the congregation of the children of Israel shall be forgiven, and the stranger that sojourneth among them; for in respect of all the people it was done unwittingly.

Num 15:30 Second instance "presumptuously" בְּיָד רָמָה in the KJV (first instance, Exo 21:14), another word for things to expect in Issachar's limited space of ignorance. This addresses things that were mismanaged but later might be much better handled by the hand of lady D. Deed and deception do literally go hand in hand.

Num 15:30 But the soul that doeth *ought* presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.

Num 15:30 וְהַנֶּפֶשׁ אֲשֶׁר־תַּעֲשֶׂה בְּיָד רָמָה מִן־הָאֶזְרָח וּמִן־הַגֵּר
אֶת־יְהוָה הוּא מְנַאֵף וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִקֶּרֶב עַמָּהּ׃

Num 15.31 Next step.

Num 15:31 Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity *shall be* upon him.

Nu 15:31 כִּי דְבַר־יְהוָה בָּזָה וְאֶת־מִצְוָתוֹ הֵפַר הִכָּרֵת תִּכָּרֵת הַנֶּפֶשׁ
הַהִוא עֲוֹנָהּ בָּהּ׃ ף

Num 15:34 Do you agree that the trinitarian KJV come from a sphere of revelation, and the deistic NKJV come from a competing sphere in need of an office of interpretation?

Num 15:34 And they put him in ward, because it was not declared what should be done to him.

Num 15:34 וַיַּנִּיחוּ אֹתוֹ בַּמִּשְׁמָר כִּי לֹא פֹרַשׁ מַה־יֵּעָשֶׂה לוֹ׃ ס

Num 15:40 Full process and full translation of "that", would say, "in order that" לְמַעַן as a purposefully processed outcome explaining why the punctuated, first four words in the KJV are one of the canonical parallels to the jubile in Lev 25/8. In the non-canonical NKJV there is no such parallel, nothing of intrinsic value to glean, no reason to pause and commemorate, and the comma after the intro is therefore removed. The modernist NKJV is rushing into the next without knowing what is lost.

Num 15:40 That ye may remember, and do all my commandments, and be holy unto your God.

Num 15:40 לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים
לֵאלֹהֵיכֶם׃

Num 15:41 Repeating Which vs Who in Exo 20:2, and how the anthropological Which changed to a theological Who reduces everything after the first six words to zero value. This is the next step of NKJV uprooting after removing the KJV comma in verse 40. All the executive deeds in WHICH G-d brought them out, belongs to the story of subsidiary justice, and is the reason for the fully processed "in order that" in verse 40. The limited story and ideology one-sided substitutionary theology is occupied with, WHO G-d is, has no need for that Which action in this verse. The point is that theologians professing the gospel of Christ, prove themselves legalists in no need of the law that brings the knowledge of sin in order to establish the need for the gospel. Whatever Niphil Basar preached from his pulpit would not be much more than legal 5% rules.

Num 15:41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

Num 15:41 אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם׃ פ

Num 16:1 More of the human hubris. N and N/R would grow in proportions compared to the rebelling unit of ambition in Num 12. In Lev 26 it is called contrary walk without specifying any person. Korah קרח is a contrary walker, explaining why things here and in the end would lead to Armageddon. Korah קרח is not only a timed ח unit known by Jezebel's spirit, but in person one of the contrary-walking קרי rebels gone so far beyond reason that he cannot be expected to respond to G-d's calling קרא. Num 16 is explicit on things compared to the much more mute Lev 26, and reports the details of troubles and trouble-makers under the second-heaven roof.

Num 16:1 Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men*:

Num 16:1 וַיִּקַּח קֹרַח בֶּן־יִצְהָר בֶּן־קְהָת בֶּן־לֵוִי וְדָתָן וַאֲבִירָם בְּנֵי אֱלִיאָב וְאוֹן בֶּן־פֶּלֶת בְּנֵי רְאוּבֵן׃

Num 16:2 How the word "renown" is introduced and used through the books of Moses, first in Gen 6:4, then in Num 1:16, 16:2, with N effect on later versions of original sin, ruling orders, and conspiracy in and around N. In Num 12 was Miriam stopped before she was able to gather a group of likeminded followers, not like this seasoned leaven, which is comparable to the more developed ambitions Gamaliel referred to in Acts 5.

Num 16:2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:

Num 16:2 וַיָּקֻמוּ לִפְנֵי מֹשֶׁה וַאֲנָשִׁים מִבְּנֵי־יִשְׂרָאֵל חֲמִשִּׁים וּמָאתָיִם נְשִׂיאֵי עֵדָה קְרִאֵי מוֹעֵד אַנְשֵׁי־שֵׁם׃

For more context on Num 16:2, this yellowish uprising is stuff to be benchmarked with the leprous bosom in Exo 4:6 and the leprosy catalogue in Lev 13. If Korah's men got what they wanted, they would soon be no-less surrounded by lepers than the rulers Jesus met in the gospels. Leprosy is the fallen Niphil Basar's not so glorious skin condition. As noted here, Korah would attract likeminded, "princes" נשׂיא and occasion seekers. If these N guys got the ruling R position they wanted, the people would soon become even more heavily enslaved "burden" משׂא bearers. It is important to understand N, N/R and the ending of this verse in terms of scriptural diagnostics. Just like the Nephilim party in Gen 6, the renowned, making a name for themselves, is how N operates as diagnostic identifier of the fallen Niphil Basar's identity. This is the fallen Adam's deistic naming convention beginning with the cattle in Gen 2. The more heavy trouble, the more distinct diagnostic potential, but only a nominal N as long as the problems are unknown and not rising to the sufficient level of leprous prominence to be known for what it is. Naphtali's wrestling contribution to Asher's bloodline has no value unless it becomes confessional. The diagnostic N identified in all Nebats and Nicolaitans is that they are known by their documented fruits. As soon as Niphil Basar's deism was a fact, would any Nephilim rise to prominence by his surviving fittest cleverness to do so. Historically would the "men of renown" אנשׁי־שׁם, like Alexander the Enormous and Caesar, be known makers of history by hubris and imperial conquest coming with them, causing problems, slaughter, and a suffering people, literally making a name for themselves at the expense of world peace. Due to the fallen man's standard deviation in all historical reiteration, these guys should be called re-known. They are all Niphil Basar siblings in a troubled world, all the way the same N hubris, wilderness, and whorish Lackland-makers. Because man is so heavily damaged in his imagination, does the capacity to image explain why perverted identity would be elevated, glorified, and esteemed great in N's fallen mind. Conquest by war would be a measure of greatness. AD made no difference but made the religious sphere the primary scene of deception. Religious masses would welcome and glorify their own deceivers and destroyers as modelled in this verse. As soon as the generations of Moses, Joshua, and Caleb were gone would these idiots find new opportunities to be elevated to glory. Antichrist, the vicar of Christ, is the most grandiose Niphil Basar. No harmonious ecumenical unity would ever be established around fallen flesh.

Here is a test case for Num 16:2, saying why these problems remain unsolved under the second-heaven roof. Do you see that the Hebrew Mem is more than sufficiently flexible and adaptive to accommodate certain men "of the children" מבני, in the way Satan did show up "among them" in Job 1:6, 2:1? Repeated Luciferian ambition is the same path to the end of Num 16 and to Armageddon in Rev 16.

Num 16:3 There is no reason not to read self-gathering literally as gathering around the centre of N's hubris of ambition. Man's ambitious self-will and Satan's hierarchy come together in the self-elevating context of N and to bring itself and its followers down. In this context must Sinai rule its own outcome as scriptural means in time giving strength to original sin. How the rulers would deal with scripture, would be the standard for how

to deal with their forced subjects. It is much more relevant to understand Niphil Basar in the context of Numbers, than which names this blamegame try to target, and it is no less relevant how this chapter and its self-elevating hubris built the scaffolding in Exo 20:26 in its effort to reach Exo 20:3 but have such a hard time in Exo 20:4-6. Notice how the apostolic KJV provides oversight on man's ambitious self-will, absent in bastard bibles like the NKJV and NASB designed as a cover-up by means of deception. In the Hebrew it says "And they gathered" **ויקהלו** (third person masculine plural). In the NKJV and NASB it is a textual (lexical and grammatical) translation. In the KJV it is a missional translation for the reader not to miss the canonical point and the redemptive dimension. N's self-willed gathering is absent for the same reason as the structures of original sin are absent in theology and in non-canonical translations. While the apostate N elevated themselves, they projected their own hierarchy of Satan as if Moses was the problem.

Num 16:3 And they gathered themselves together against Moses and against Aaron, and said unto them, *Ye take* too much upon you, seeing all the congregation *are* holy, every one of them, and the LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD?

Num 16:3 וַיִּקָּהֲלוּ עַל־מֹשֶׁה וְעַל־אַהֲרֹן וַיֹּאמְרוּ אֲלֵהֶם רַב־לָכֶם כִּי כָל־הָעֵדָה כֻּלָּם קְדֹשִׁים וּבְתוֹכָם יְהוָה וּמַדּוּעַ תִּתְנַשְּׂאוּ עַל־קְהַל יְהוָה׃

Here is the test case for Num 16:3. Notice how this verse ends in the KJV and NABRE. As protector of the reformation, the KJV position is to abolish all hierarchical structures. But within the ranks of Satan's hierarchy, it is not about avoiding such but instead say that there may be different ways of establishing it as if G-d would approve some forms of whoredom also AD. Do you see that what Christendom's hierarchy of Satan did call "princes" of the church, is N's mind "lifting" **נשׂא** themselves to a vicar throne above the congregation of the Lord. Again, it is how history's whoredom made a mixture of princes **נשׂיא** and Lackland burdens **משׂא** imposed upon the necks of the people as disinherited and enslaved masses living under the weight of Satan' episcopal hirelings. The heavier burden loaded upon the shoulders of Lackland masses, the greater cardinal point of original sin made by the "princes" of the church. Perverted minds would glorify the elements of original sin, and would use the perverse elements of the Bible to enrich themselves at the people's expense, and in this way document the meaning of scriptural synergy used to reinforce the devil's business.

Num 16:4 More of Niphil Basar. If you were G-d's redemptive book keeper, how would you help solve Moses' problem in Pe in terms of accounting Debit and Credit? It looks like Luca Pacioli was the first to address Pe problems categorised as Debit and Credit.

Num 16:4 And when Moses heard *it*, he fell upon his face:

Num 16:4 וַיִּשְׁמַע מֹשֶׁה וַיִּפֹּל עַל־פָּנָיו׃

Num 16:5 Next step, Korah קרח and how the 2x cause to come near יקריב mirrors man's country-walking קרי mindset and what the struggle under the limiting second-heaven roof is about. Secondly, do you see why the prophetic timetable with a day for a year causes "even to morrow" בקר to make it more reasonable to espect a solution to this verse in the raptured next chapter and the next day on the apostolic ladder, instead of in this chapter?

Num 16:5 And he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who *are* his, and *who is* holy; and will cause *him* to come near unto him: even *him* whom he hath chosen will he cause to come near unto him.

Num 16:5 וַיְדַבֵּר אֶל־קֹרַח וְאֶל־כָּל־עֲדָתוֹ לֵאמֹר בֹּקֶר וְיֹדַע יְהוָה אֶת־אֲשֶׁר־לוֹ וְאֶת־הַקָּדוֹשׁ וְהִקְרִיב אֵלָיו וְאֵת אֲשֶׁר יִבְחַר־בּוֹ יַקְרִיב אֵלָיו׃

Num 16:8 Some more L-D-R. Do you see the L-N/R relevance of this chapter and verse as a part story and forerunning walk of Canossa? L and Leviticus would not only want to control N and Numbers but to use the ruling R as an instrument to control everything, and R to be subject puppet states under L's control. L is the totalitarian Left. R is only a system to be filled with candidates from the Left. A little leaven would slowly creep in and corrupt the whole system.

Num 16:8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

Num 16:8 וַיֹּאמֶר מֹשֶׁה אֶל־קֹרַח שִׁמְעוּ־נָא בְנֵי לֵוִי׃

Num 16:9 N's never-ending problem under the second-heaven roof is that instead of (power)-separation and serving, would Lucifer's ambitious establishment want L-N/R integration and unlimited ruling. Christendom became the proof-maker of this struggle.

Num 16:9 *Seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

N 16:9 הַמְעַט מִכֶּם כִּי־הִבְדִּיל אֱלֹהֵי יִשְׂרָאֵל אֶתְכֶם מֵעֲדַת יִשְׂרָאֵל לְהַקְרִיב אֶתְכֶם אֵלָיו לַעֲבֹד אֶת־עֲבֹדַת מִשְׁכַּן יְהוָה וְלַעֲמֹד לִפְנֵי הָעֵדָה לְשָׁרְתָם׃

Num 16:21 A standard in N which explains how everything divides itself by priesthood.

Num 16:21 Separate yourselves from among this congregation, that I may consume them in a moment.

Num 16:21 הִבָּדְלוּ מִתּוֹךְ הָעֵדָה הַזֹּאת וַאֲכַלֶּה אֹתָם כְּרָגַע׃

Num 16:22 Next step, repeating why sola S reform was a redemptive necessity to down-scale things and stop the theological establishment's hubris of ambition before becoming the collective disaster so greatly elaborated by the whoredom of historical Christendom.

Num 16:22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

Num 16:22 וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיֹּאמְרוּ אֵל אֱלֹהֵי הָרוּחֹת לְכָל־בָּשָׂר הָאִישׁ אֶחָד יֶחֱטָא וְעַל כָּל־הָעֵדָה תִּקְצֹף׃ ף

Num 16:24 How the Hebrew and the KJV describe the laws of attraction toward a vicar centre of gravity everything would be ABOUT, getting there or getting away from such a disastrous destiny. The NKJV does not even translate the whole story. In the NASB it is a geographical perspective. In the KJV it is primarily mental, causal, and missional.

Num 16:24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

Num 16:24 דַּבֵּר אֶל־הָעֵדָה לֵאמֹר הֵעָלוּ מִסָּבִיב לְמִשְׁכַּן־קֹרַח דָּתָן וַאֲבִירָם׃

Num 16:25-26 Gamaliel's perspective again, some would follow Moses in verse 25, and some would follow Korah in verse 26. Nothing is changed from here to Christendom's whoredom addressed in Rev 18:4.

Num 16:26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

Num 16:26 וַיְדַבֵּר אֶל־הָעֵדָה לֵאמֹר סוּרוּ נָא מֵעַל אָהֳלֵי הָאֲנָשִׁים הָרְשָׁעִים הָאֵלֶּה וְאַל־תִּגְּעוּ בְכָל־אֲשֶׁר לָהֶם פֶּן־תִּסָּפּוּ בְּכָל־חַטֹּאתָם׃

Num 16:28 Man's wilful hubris of ambition as a practical demonstration of the contrary-walking mindset in Lev 26.

Num 16:28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for *I have* not *done them* of mine own mind.

Num 16:28 וַיֹּאמֶר מֹשֶׁה בְּזֹאת תֵּדְעוּן כִּי־יְהוָה שְׁלָחַנִי לַעֲשׂוֹת אֵת כָּל־הַמַּעֲשִׂים הָאֵלֶּה כִּי־לֹא מִלִּבִּי׃

Num 16:31 N's sandy soil, not built on the rock. The storm came and the fall was great.

Num 16:31 And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:

Num 16:31 וַיְהִי כְּכַלֹּתוֹ לְדַבֵּר אֵת כָּל־הַדְּבָרִים הָאֵלֶּה וַתִּבָּקַע הָאֲדָמָה אֲשֶׁר תַּחְתֵּיהֶם׃

Num 16:33 First from Num 12 to Num 16, then the threat were repeated from Rev 12 to Armageddon in Rev 16 and to the last warning in Rev 18:4. For all on death row present in that bloodlined mess, the second death is the extension to that, and that is even how this distinct division is made between the authentic and the false.

Num 16:33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

Num 16:33 וַיֵּרְדוּ הֵם וְכָל־אֲשֶׁר לָהֶם חַיִּים שְׁאֹלָה וַתְּכַס עֲלֵיהֶם הָאָרֶץ וַיֹּאבְדוּ מִתּוֹךְ הַקָּהָל׃

Num 16:34 Again, about them would be the same in Rev 16 and 18:4, gathering about a vicar centre of gravity and to be sucked into their destiny. Modernist makers of means of deception will not share the KJV clarity that it is either about Christ or about self.

Num 16:34 And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*.

Num 16:34 וְכָל־יִשְׂרָאֵל אֲשֶׁר סְבִיבֹתֵיהֶם נָסוּ לְקֹלָם כִּי אָמְרוּ פֶּן־תִּבְלָעֵנוּ הָאָרֶץ׃

Num 16:47-48 One of the few places where it may be said that Aaron's breach ministry office did work and had some protective value.

Num 16:48 And he stood between the dead and the living; and the plague was stayed.

Num 17:13 וַיַּעֲמֹד בֵּין־הַמֵּתִים וּבֵין הַחַיִּים וַתֵּעָצַר הַמַּגֵּפָה׃

Num 16:49 How words might materialise and, like the story of Korah, become a worded "matter of Korah" דִּבְר־קֹרַח. From tongue to fire, Jam 3:5-6 offers nothing new that was not already well known in OT.

Num 16:49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the **matter** of Korah.

Num 17:14 וַיִּהְיוּ הַמֵּתִים בַּמַּגֵּפָה אַרְבָּעָה עָשָׂר אֶלֶף וּשְׁבַע מֵאוֹת מִלְּבַד הַמֵּתִים עַל־דִּבְר־קֹרַח׃

Num 16:50 On organic problems in Pe. Do you see that the end of hierarchical ambition ending here is the same ending of Matt 9 and Luke 9 before Matt 10 and Luke 9, and by the end of John 16 before egalitarian unity of faith is established in John 17?

Num 16:50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

Num 17:15 וַיָּשָׁב אַהֲרֹן אֶל־מֹשֶׁה אֶל־פֶּתַח אֹהֶל מוֹעֵד וְהַמַּגֵּפָה נֶעֱצָרָה׃ ף

For more context on Num 16:50, just like Korah, another harvest in Matt 9:38 is another gospel. Absence of proper ploughing to the end of Luke 9:62 leads to another kingdom in Luke 10. It is the same with the great maybe in John 16:33 while waiting for a truly united peace in John 17. This is some of the background in Num 16 for a categorical approach to even more ambitious competition in Num 17.

Num 17:1+ What revelation from the third heaven is about. Total N against N says why nation rising against nation was predicted in Matt 24. While UN's agenda 2030 unfolds toward full-scale whoredom, it fuels disunited nations rising against disunited nations in agreement with N's nature of sceptred whoredom taken to the ultimate level in Num 17. Ultimate whoredom is the ultimate diagnostic identifier of N issues of life.

Num 17:1 And the LORD spake unto Moses, saying,

Num 17:16 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃

Num 17:2 From a relatively small beginning of ruling headache in Num 1-2, supported by the priestly establishment in Num 3-4, would Num 17 model the L-N/R outcome of the fallen man's hubris. With the ruling "princes" in place must two things be combined. How priestly power in Satan's hierarchy would be built by using downtrodden masses of people as a human platform, is modeled in N. Representative meaning of a tribe is the meaning of a rod, one "rod" מַטֶּה for each "tribe" מַטֵּה. The only way to become one of the ruling class, depended on the surviving-fittest ability to gather a mass of people as a power base. In Satan's Cainesian economy, where no human cattle had any intrinsic value, would the poor masses have no other function than being a taxable workforce and power base the feudal L-N/R establishment eagerly would exploit to elevate themselves and exercise power upon. They would exercise power from such cattled platforms, and would use inquisitorial power coercively to enforce conformity in the ranks internally under them to preserve the priestly power of whoredom. Satan's sceptred glory would be enthroned upon the ruin of first principle. This is N's deistic background for Nephesh as the common denominator in the war with Amalek in Exo 17, the priestly whoredom in Rev 17, and why John 17 always was out of reach as long as Christendom's episcopal pimps were in charge. Be aware of the N fact that what the text intended to achieve is irrelevant. In the context of N it is much more relevant how L-N/R would use it to get the wanted and how sola S synergy led to boundless whoredom. Scripture became such a resource to serve all other purposes than the one intended, culminating with endless apostasy in all spheres and in all areas of life. Modelled singularity here and in John 17, every "one", would be no more than a taxable, pluralist number in theological minds.

Num 17:2 Speak unto the children of Israel, and take of every one of them a rod according to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.

Num 17:17 דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְקַח מֵאִתָּם מַטֶּה מַטֶּה לְבֵית אָב מֵאֵת כָּל־נְשִׂיאֵהֶם לְבֵית אֲבֹתָם שְׁנֵים עָשָׂר מַטּוֹת אִישׁ אֶת־שְׁמוֹ תִּכְתֹּב עַל־מַטֵּהוּ׃

Here is the test case for the universal N issue in Num 17:2. Do you see that the ultimate whoredom, all N against all N, modelled here, is a biographical N, “every one of them a rod” of ruling headache in person? Next, do you see that N’s house of whoredom is a house of rods? Finally, this is how the diagnostic N identifier collects all the statistical evidence to become the essence of canonical epistemology, saying how history became the proof-maker of prophecy.

Num 17:3 For only one rod would be pro-oneness, “for rod one” כי מטה אחד. Do you agree that the pont made with the object-marked missional objective is that the only rod having true jurisdiction is the sola Vau/And sceptre? That would be the end of all ruling Rosh headache ראשׁ. So, it must be said that the epistemological accident called Levitical Christendom is an apostate disaster made by missing the proven N point BC.

Num 17:3 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.

Num 17:18 וְאֵת שֵׁם אַהֲרֹן תִּכְתֹּב עַל־מַטֵּה לֵוִי כִּי מַטֶּה אֶחָד לְרֹאשׁ בֵּית אֲבוֹתָם׃

Here is a test case for unity in the apostolic realm of Num 17:3. Because Num 17 is the unifying basis for how to read John 17, do you see why “for one rod” in the KJV points to the end of this verse in a unifying singular way which cannot accept the invalid use of italics in the NKJV and NASB, adding an extra, pluralist “*each*” in the last half, and by that apostate change from unified ”fathers” in one to “*each* father’s house? For the same reason would the modernists not agree with the colon in the KJV introducing the rest and the missional “for one rod” as the only temporal rod pointing to the jurisdiction of the one eternal sola S rod. The last half in the Hebrew and KJV points directly to the head and body of Christ. The author and finisher of faith is the one to bring an end to all the ruling headache continued by theological Christendom. One final test question: Do you see that bastard bibles, having no apostolic oversight and no eternal framing of the temporal, is the reason for the lost prophetic horizon and the modernist change done in the last half of this verse? So, apostolic oversight means that the KJV is not limited to translate BC text in AD context, but presents temporal details in the eternal framework lost with the i-collapse into the destic realm bastard bibles come from. Each word in the KJV is laid out as a part of a distinctly intended syntax the modernist translations do not share but have only fragments of. They do not even try to follow the Hebrew.

Num 17:4 Substantive in the KJV, time-based in the NKJV, NASB etc. Notice that the apostolic point to be fulfilled is that the congregation shall face the testimony, translated in the KJV but not so by the modernists. N issues ended, requires change of priesthood.

Num 17:4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.

Num 17:19 וְהִנַּחְתָּם בְּאֹהֶל מוֹעֵד לִפְנֵי הָעֵדוּת אֲשֶׁר אִוָּעֵד לָכֶם שָׁמָּה׃

Num 17:5 That punctuated point in the KJV will come to pass, and only that point. Also here the NKJV, NASB etc., do not follow the Hebrew and reject the KJV colon and the immediately following sola Vaa/And premise for how things will be fulfilled, saying. "and I will make to cease" **והשכתי**

Num 17:5 And it shall come to pass, *that* the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

Num 17:20 וְהָיָה הָאִישׁ אֲשֶׁר אֶבְחַר־בּוֹ מַטֵּהוּ יִפְרָח וַהֲשִׁכֹּתִי מֵעָלַי
אֶת־תְּלֻנּוֹת בְּנֵי יִשְׂרָאֵל אֲשֶׁר הֵם מַלִּינִם עֲלֵיכֶם:

For more context on Num 17:5, remember the N issue, one representative "rod" for each "tribe", meaning that the five last KJV words refer to a crowd of murmurers divided by tribe and rod, each group with its respective ruler and N spokesman.

Num 17:6 Next reference to the singular one, lost in the NKJV, NASB etc. Singularity is no part of the agenda in theological circles, in ecumenical circles an endless dialogue among ambitious Ns unwilling to give up their carnal lust to be the most prominent one on top of a vicar hierarchy of ruling rods. Modernist committees are not willing to share the oneness agenda and how the KJV uses the word "one" **אחד**. The only way it might be productive and beneficial for the unity of the people is by missional singularity, but no modernist committee is willing to express that in print.

Num 17:6 And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron *was* among their rods.

Num 17:21 וַיְדַבֵּר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל וַיִּתְּנוּ אֵלָיו כָּל־נְשִׂיאֵיהֶם
מַטֶּה לְנָשִׂיא אֶחָד מַטֶּה לְנָשִׂיא אֶחָד לְבֵית אֲבֹתָם שְׁנֵים עָשָׂר
מַטּוֹת וּמַטֵּה אַהֲרֹן בְּתוֹךְ מַטּוֹתָם:

Num 17:7 With this verse and chapter read together with John 17 are homeland rest and unity of faith the same dimension. Noah is the model of "rest" **נח** used to say that the rods were "laid up" before the Lord, in his presence.

Num 17:7 And Moses laid up the rods before the LORD in the tabernacle of witness.

Num 17:22 וַיַּנַּח מֹשֶׁה אֶת־הַמַּטֹּת לִפְנֵי יְהוָה בְּאֹהֶל הָעֵדֻת:

Num 17:8 For rod one . . in verse 3, is continued. In the KJV it is also clear that the only blueprinted way it would come to pass is by sola Vau/And, not the continued whoredom the NKJV champions. Next, in the KJV is the Beholder's position a postion punctuated to make the point that sola Vau/And are the only valid means to see, but that is glossed over only as a lexical detail in the whorish NKJV.

Num 17:8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

Num 17:23 וַיְהִי מִמָּחֳרָת וַיָּבֹא מֹשֶׁה אֶל־אֹהֶל הָעֵדוּת וְהִנֵּה
פָּרַח מַטֵּה־אַהֲרֹן לְבֵית לֵוִי וַיֹּצֵא פֶּרַח וַיָּצֵץ צִיץ וַיִּגְמֹל שְׁקֵדִים׃

Num 17:9 After verse 8, the reason for saying, told you so, again substantive in the KJV and time-based in the NKJV. Notice that the second and third "and" in the KJV is about scriptural authority. In the NKJV it is only a lexical detail.

Num 17:9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

Num 17:24 וַיֹּצֵא מֹשֶׁה אֶת־כָּל־הַמַּטֹּת מִלִּפְנֵי יְהוָה אֶל־כָּל־בְּנֵי
יִשְׂרָאֵל וַיִּרְאוּ וַיִּקְחוּ אִישׁ מַטֵּהוּ׃ ס

Num 17:10 Remember Miriam and the unit of rebellion **מרי**.

Num 17:10 And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.

Num 17:25 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הָשֵׁב אֶת־מַטֵּה אַהֲרֹן לִפְנֵי
הָעֵדוּת לְמִשְׁמֶרֶת לְאוֹת לִבְנֵי־מֶרִי וּתְכַל תְּלוּנֹתָם מֵעָלַי וְלֹא יָמֻתוּ׃

Num 17:11 What to expect after denying sola Vau/And as the unit of obedience. Vau is the object-marked missional objective, as the Lord commanded "him" **אתו**. Whoredom continued as outlined at the end of this verse explains how Satan's universal jurisdiction would bring an inquisitorial pottery **עש** of another kind. Such vicar changes where only matters of spostate representation and interpretation. The NKJV and NASB committees will not accept sola Vau/And as a nurturer of behaviour.

Num 17:11 And Moses did *so*: as the LORD commanded him, so did he.

Num 17:26 וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ כֵּן עָשָׂה׃ ס

Num 17:13 Chapter ending. In its authentic form, lady D's office would institute daily death. In its N form it would be the ruling center of L-N/R's slaughterhouse. Num 17 is the chaptered parallel to Lev 10. The house of whoredom in Rev 17 became the house of war and slaughter.

Num 17:13 Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

Num 17:28 כֹּל הַקָּרֵב הַקָּרֵב אֶל־מִשְׁכַּן יְהוָה יָמוּת הַאִם תַּמְנוּ
לִגְוֹעַ׃ ס

Num 21:1 From Reuben to Benjamin is Bn the unit and building block of N embedded in Beth B's troubled journey, explaining why the wars of the Lord appears here. With N embedded in Beth B, it is the reason for calling it the legislative Beth B. All 7-numbered extremes are enriched in Beth B. Bn is set against self and works out the bill of divorce under the serpent jurisdiction also appearing in Num 21.

Num 21:1 And *when* king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took *some* of them prisoners.

Num 21:1 וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ־עֲרָד יֹשֵׁב הַנֶּגֶב כִּי בָא יִשְׂרָאֵל דֶּרֶךְ
הָאֲתָרִים וַיִּלָּחֶם בְּיִשְׂרָאֵל וַיִּשְׁבְּ מִמֶּנּוּ שֶׁבִי׃

Num 21:2 Next step is about Bn as the brutaliser of the canon. Benjmain brings out the extremes of Lamech's fire and brass department, the executive hand in pottery, which is Bn's hand in Gen 16:6 and Zech 13:6, "into my hand" **בידי**. Beth B is legislative and expresses his own will in terms of billing of divorce for the canonical unity of notoriety between Num 21 and Jdg 21. Whatever was vowed by N in Num 6 would be brought to fruitful manifestation in Num 21.

Num 21:2 And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

Num 21:2 וַיִּדַּר יִשְׂרָאֵל נֶדֶר לַיהוָה וַיֹּאמַר אִם־נָתֹן תִּתֵּן אֶת־הָעָם
הַזֶּה בְּיָדִי וְהַחֲרַמְתִּי אֶת־עָרֵיהֶם׃

Num 21:3 Benjamite framing of the Baptist canon explains the reasoning in Gen 49:27, and N taken up in Bn and in the legislative Beth B.

Num 21:3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.

Num 21:3 וַיִּשְׁמַע יְהוָה בְּקוֹל יִשְׂרָאֵל וַיִּתֵּן אֶת־הַכְּנַעֲנִי וַיַּחֲרֵם
אֶתְהֶם וְאֶת־עָרֵיהֶם וַיִּקְרָא שֵׁם־הַמָּקוֹם חָרְמָה׃ ף

Num 21:4 Because of Beth B. John 14:6 would have limited value unless Beth B is fully immersed in what it is ABOUT. This is bridal experience for the eisegetical priesthood of believers harasses by the priesthood of unbelief. In the apostolic KJV also this verse is a blueprinted sola Vau/And. In the NKJV it is only a time-based substitute.

Num 21:4 And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

Num 21:4 וַיִּסְעוּ מֵהֹר הָהָר דֶּרֶךְ יַם־סוּף לִסְבֹּב אֶת־אֶרֶץ אֱדוֹם
וַתִּקְצַר נֶפֶשׁ־הָעָם בַּדָּרֶךְ׃

Here is the Benjamite test case for Num 21:4. Do you agree that "And they journeyed . . . . "because of the way" בדרך speaks of imposed intrinsic value as Bn's educational experience? Do you agree that the poor Benjamin would find it harder than the rest to reconcile free will with all the harassing forces of determinism?

Num 21:5 More accumulation of Beth B stuff. First "against G-d" באלהים, secondly, "and against Moses" ובמשה, then "in the wilderness" במדבר, and finally against his own biographical bread in Beth Lehem, "in bread" בלחם. As the absolute brutaliser of the canon is Benjamin the definite tiller of the ground. He is absolutely not the Hebrew No-Man אין made a contextual part of the story in this verse.

Num 21:5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loatheth this light bread.

Num 21:5 וַיְדַבֵּר הָעָם בֵּאלֹהִים וּבְמֹשֶׁה לָמָּה הֶעֱלִיתֻנוּ מִמִּצְרַיִם
לָמוּת בַּמִּדְבָּר כִּי אֵין לֶחֶם וְאֵין מַיִם וְנַפְשֵׁנוּ קָצָה בַּלֶּחֶם הַקְּלֹקֵל:

Num 21:6 Next lesson on the legislative Beth B, the same serpent operation executed in Num 21 and Jdg 21.

Num 21:6 And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

Nu 21:6 וַיְשַׁלַּח יְהוָה בָּעָם אֵת הַנְּחָשִׁים הַשְּׂרָפִים וַיְנַשְּׁכוּ אֶת־הָעָם
וַיָּמָת עַם־רָב מִיִּשְׂרָאֵל:

Num 21:7 Beth B legislating the bill of divorce. We have sinned, for we have spoken "against the LORD, and against thee" ביהוה ובך. This is one of the indicators why the confessional essence in Benjamin's Baptist Bible would have no application before the eisegetical priesthood of believers ready for it in Rev 20.

Num 21:7 Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

Num 21:7 וַיָּבֹא הָעָם אֶל־מֹשֶׁה וַיֹּאמְרוּ חָטָאנוּ כִּי־דִבַּרְנוּ בַיהוָה
וָבָךְ הִתְפַּלֵּל אֶל־יְהוָה וְיָסֵר מֵעָלֵינוּ אֶת־הַנָּחָשׁ וַיִּתְפַּלֵּל מֹשֶׁה
בְּעַד הָעָם:

Here is the test case of "for vs against" in Num 21:7. Notice the phrase, "for we have spoken against" vs the alternative version in Rom 8:31. Do you agree that humanity has no greater enemy than humanity? Next, do you see why theology and the priesthood of unbelief never would get to the bottom of this anthropological issue?

Next test case for Num 21:7. Do you see why one of the goals with Lucifer's Dung hill enterprise is to destroy intercessory פלל prayer, and have And-Moses as intercesory forerunner replaced by a stand-alone vicar in the way done in the NKJV and NABRE? Do you see that by change from And to So (accordingly), the modernists have changed the story to serve the will of the people instead of the will of G-d. Again, ever learning and never coming to the knowledge of the truth.

Num 21:8 The legislative B in the context of THAT. Every one THAT, is bitten, or in other words, this is how Bn's rebellious belly is equated with THAT slaughterhouse. As a substitute for biographical reality, the serpent would model Benjamin as the brutaliser of the canon. Remember the commandment: Thou shalt not make Thee (cf. Lev 26:1). Beth B models thee in the image of a serpent. While Benjamin did all the acts attributed to his biography in Gen 49:27, he would make himself in the image of his own warfare like any other Roman Caesar. With Num 21 and Jdg 21 combined, no other party would be so fully biographically immersed in the Baptist canon as Benjamin.

Num 21:8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

Num 21:8 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עֲשֵׂה לְךָ שָׂרָף וְשִׂים אֹתוֹ עַל־נֵס וְהָיָה כָּל־הַנָּשׁוּךְ וְרָאָה אֹתוֹ וָחָי׃

Num 21:9 Beth B even more to the point regarding that brass, and now how that Beth B does its work in the framework of Nephesh and Niphil Basar became the work horse of Nahash, the brass serpent running Tamar's terror regime from the vicar instead-of room in Gen 2:21.

Num 21:9 And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

Num 21:9 וַיַּעַשׂ מֹשֶׁה נְחַשׁ נְחֹשֶׁת וַיְשִׂמֵהוּ עַל־הַנֵּס וְהָיָה אִם־נָשַׁךְ הַנָּחָשׁ אֶת־אִישׁ וְהִבִּיט אֶל־נְחַשׁ הַנְּחֹשֶׁת וָחָי׃

Num 21:13-18 Benjamin's playground and Benjamin's biography.

Num 21:14 Wherefore it is said in the book of the wars of the LORD, What he did in the Red sea, and in the brooks of Arnon,

Num 21:14 עַל־כֵּן יֵאָמַר בְּסֵפֶר מִלְחֲמֹת יְהוָה אֶת־וָהֵב בְּסוּפָה

Num 21:35 Chapter end.

Num 21:35 So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

Num 21:35 וַיַּכּוּ אֹתוֹ וְאֶת־בָּנָיו וְאֶת־כָּל־עַמּוֹ עַד־בִּלְתִּי הִשְׁאִיר־לוֹ שָׂרִיד וַיִּירְשׁוּ אֶת־אַרְצוֹ׃

Now a summary of N, N/R and L-N/R so far. As already stated, how N is embedded in Bn and Beth B makes Benjamin's biblical biography the most important contributor to the Baptist canon and the canonical epistemology provided for the eisegetical priesthood of readers. How N's ruling princes and headache-makers in Num 1-2, controlled by L's Luciferian establishment in Num 3-4, led to increasingly more, more visible, and more expensive troubles from Num 12 to Num 21, would be reproduced in Jdg 1-21. N is the identifier of humanity's pathological behaviour pattern. 40 years was enough to build a representative model of wilderness, whoredom, and wrath to cover all history of priestly pimps and prostitute peoples.

Num/Jdg	7	14	21
Adam	Abraham	AD	Y2K

Developed over 6000 years under Satan's temporal jurisdiction, is the fallen Adam and Cain's city, capital self, and the Cainesian economy in Gen 4, the N background for the great taking, the globalist agenda 2030, the last tribulation, and Armageddon, which is the ultimate war of the Lord to liberate the world in general, and from the pimpriarchate of theological Christendom in particular. Since the apocalyptic beast would be a mainly western phenomenon, is the end of this journey inseparable from Catholicism and its episcopal infantilism. As identifier is N from Num 1, leading to Num/Jdg 21, the perfect guide in the wilderness for systematic understanding of the fallen man's first condition in Gen 2-4, growing to absolute whoredom in the last tribulation. Now some extra N.

Num 22:41 First instance "Baal" בעל in translation appears together with Balak and Balaam taken up "into the high places of Baal" במות בעל. Benjamite whoredom and Baal's possessive ownership are two key elements of the story pointing to the prostitute apocalypse. As the Bible's most prominent war- and whoremonger, is Bn the malefactor party in the background story of whoredom first confronted in Gen 20:3, because the woman thou hast taken, for she is a "man's wife" בְּעֻלַת בָּעַל or possessive property. As background for the apocalypse, is Bn's life story and Baal's possessive ownership helpful to uncover the vicar lordship and the priestly pimps that orchestrate whoredom and prostitution all the way with no change AD. Husbandry in Bn includes antichrist's serpent body structure. N is the Bible's diagnostic identifier given to define and uncover all these connections based on the book of Numbers. This way of addressing the man's wife in Bn's prostitute context, requires the same approach to the number of the beast in Rev 13, for it is a man. His WWW-numbered biography is Codex Satanicus. There is no true brotherhood and no best man in Beth B's brothel.

Num 22:41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost *part* of the people.

Num 22:41 וַיְהִי בַבֹּקֶר וַיִּקַּח בָּלָק אֶת־בִּלְעָם וַיַּעֲלֵהוּ בָּמוֹת בָּעַל וַיַּרְא מִשָּׁם קְצֵה הָעָם׃

Num 23:5 The phrase “and thus thou” appears no other place than here. Do you see that it is a biographical statement? Do you see that whatever is spoken or interpreted, begins with representation? “And thus shalt speak thou (second person m. s.)” וכה תדבר. Do you see that diagnostic identification is a necessity for rerooting of the uprooted, and next, where it came from that theology became such a deceptive mouth piece with no connection to biographical and behavioural reality?

Num 23:5 And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

Num 23:5 וַיָּשֶׂם יְהוָה דָּבָר בְּפִי בִלְעָם וַיֹּאמֶר שׁוּב אֶל־בָּלָק וְכֹה תְדַבֵּר׃

Num 23:7 After multiple instances in Num 5, the word “curse” reappears with multiple instances in Num 22-24 as a phenomenon integrated with Adam’s fallen nature, anti-Shem. The Jewish Israel would be the world’s and Christendom’s primary hate object. N, the reward of W, speaks for the theological establishment upon Dung hill. Some did work really hard to reverse the reformation and abolish sola scriptura. As all the fruits thereof intensify, the Jewish Israel is again exposed as they have been historically when the theological establishment harassed them and tried to exterminate them. This is how N, the reward of W, is integrated with Numbers in agreement with how Christendom wanted the written means, but never G-d’s redemptive mission. How Balak planned to use Balaam as a proxy to destroy Israel, would be the favoured method in the theological circles of Christendom, to avoid evidence pointing back to where such ideas originated. The most sinister part of antichrist’s agenda 2030, which also drives the world towards Armageddon, is the drive to finish the unfinished Holocaust. The only way antichrist’s agenda 2030 would be successful would be if the Jewish Israel could be destroyed in the making of the new world order. Completed counter-reform has that goal of wiping out the reformative connections and the source of it coming together in the 1500s.

Num 23:7 And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, Come, curse me Jacob, and come, defy Israel.

Num 23:7 וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמַר מִן־אֲרָם יַנְחֵנִי בָלָק מֶלֶךְ־מוֹאָב מֵהֲרְרֵי־קֶדֶם לְכָה אָרָה־לִּי יַעֲקֹב וּלְכָה זֹּעֲמָה יִשְׂרָאֵל׃

Num 23:9 In terms of N scaling of whoredom, the two opposites are the bordered and small-scale Jewish Israel vs Christendom’s borderless, imperial Babylon. How liberty and national independence stand out as fruits of the Jewish Israel and the reformation, is a red cloth before the eyes of the papal pimps that want interdependence, all national borders abolished, and medieval, L-N/R imperialism restored. Jezebel would not accept any independent Naboth. Warfare and historical rulers waging war to make themselves emperors with an empire, were all N contributors to man’s established pathology. Any party considered weak would be easy prey. For Christendom’s episcopal pimps would it be an incentive to wipe out all evidence of G-d’s bordered, small-scale kingdom.

Num 23:9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

Num 23:9 כִּי־מֵרֹאשׁ צֻרִים אֶרְאֶנּוּ וּמִגְּבָעוֹת אֲשׁוּרֶנּוּ הֶן־עָם לְבָדָד
יִשְׁכֹּן וּבַגּוֹיִם לֹא יִתְחַשָּׁב׃

Num 23:11 Do you see that lost first principle value would lead to a subsidiary dominion where Balaam would be disposable. After successfully wiping out the Jews, and having no more need for Balaam as proxy servant doing the dirty work, it would be necessary to eliminate him to cover all tracks and avoid potential risks. He would have no other value than finishing the proxy operation he was planned to do. No missional mercenary in such operations can expect to have value more than a hired hand and hireling.

Num 23:11 And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed *them* altogether.

Num 23:11 וַיֹּאמֶר בָּלָק אֶל־בִּלְעָם מֶה עָשִׂיתָ לִי לָקֹב אֹיְבַי
לְקַחְתִּיךָ וְהִנֵּה בֵּרַכְתָּ בָרֵךְ׃

Num 24:24 Indeed, no brotherly harmony could be expected in such relations.

Num 24:25 And Balaam rose up, and went and returned to his place: and Balak also went his way.

Num 24:25 וַיָּקָם בִּלְעָם וַיֵּלֶךְ וַיָּשָׁב לִמְקֹמוֹ וְגַם־בָּלָק הָלַךְ
לְדַרְכּוֹ׃ ף

Num 25:1-2+ One layer was not enough. N needs more rolling out of sola Vau/And blueprint, at least in the KJV, not the same careful observation of details in the NKJV.

Num 25:2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

Num 25:2 וַתִּקְרֶאןָ לָעָם לִזְבְחֵי אֱלֹהֵיהֶן וַיֹּאכַל הָעָם וַיִּשְׁתַּחֲווּ
לֵאלֹהֵיהֶן׃

Num 25:3 Next case of the prostitute husbandry in Baal.

Num 25:3 And Israel joined himself unto Baalpeor: and the anger of the LORD was kindled against Israel.

Num 25:3 וַיִּצָּמֶד יִשְׂרָאֵל לְבַעַל פְּעוֹר וַיִּחַר־אַף יְהוָה בְּיִשְׂרָאֵל׃

Num 25:7 Phinehas, one of the few, breach-closing, anti-Pharez workers in the Bible.

Num 25:7 And when Phinehas, . . . saw it . . .

Num 25:7 וַיַּרְא פִּינְחָס . . . .

Num 25:12 Next on Phinehas. As a missional parallel, Paul would have this OT basis for calling it the ministry of reconciliation.

Num 25:12 Wherefore say, Behold, I give unto him my covenant of peace:

Num 25:12 לָכֵן אֱמֹר הִנְנִי נֹתֵן לוֹ אֶת־בְּרִיתִי שָׁלוֹם:

Num 32:11 N and the identified majority.

Num 32:11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:

Num 32:11 אִם־יִרְאוּ הָאֲנָשִׁים הָעֹלִים מִמִּצְרַיִם מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה אֶת הָאֲדָמָה אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב כִּי לֹא־מִלְאוּ אַחֲרָי:

Num 32:12 N and the identified remnant minority.

Num 32:12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.

Num 32:12 בִּלְתִּי כָּלֵב בֶּן־יְפֻנֶּה הַקְּנִזִּי וִיהוֹשֻׁעַ בִּן־נוּן כִּי מִלְאוּ אַחֲרֵי יְהוָה:

Num 32:13 N the reward of W.

Num 32:13 And the LORD'S anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed.

Num 32:13 וַיִּחַר־אַף יְהוָה בְּיִשְׂרָאֵל וַיְנִעֵם בַּמִּדְבָּר אַרְבָּעִים שָׁנָה עַד־תֹּם כָּל־הַדּוֹר הָעֹשֶׂה הָרַע בְּעֵינֵי יְהוָה:

Num 32:14 How antichrist's instead-of תחת room is identified, the whole in verse 12, the veiled and hollow in verses 11 and 14.

Num 32:14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.

Num 32:14 וְהִנֵּה קַמְתֶּם תַּחַת אֲבֹתֵיכֶם תַּרְבוּת אַנְשִׁים חַטָּאִים לְסֹפוֹת עוֹד עַל חֲרוֹן אַף־יְהוָה אֶל־יִשְׂרָאֵל:

Num 32:23 For N reasons does this diagnostic identifier appear in Numbers. By the M unit and its N vector is canonical epistemology established in the now ongoing transition from the theological priesthood of unbelief to the expected anthropological priesthood of believers in Rev 20:6. Unity of faith equals awareness of N, the reward of W. B and A drives the order of things through this verse, from the bill of divorce to become means

of reunion. M's epistemological basis and bloodlined reality is N's slaughtherhouse. In the KJV it is an almost unstated fact that That **אשר** bloodstained trail will find you out.

Num 32:23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.

Num 32:23 וְאִם־לֹא תַעֲשׂוּן כֵּן הִנֵּה חֲטָאתֶם לַיהוָה וּדְעוּ חַטַּאתְכֶם אֲשֶׁר תִּמְצָא אֶתְכֶם׃

For more background on Num 32:23, the most important elements to be known today regarding N's steps from the hubris of ambition to the reward of whoredom, is that the ruling mindset behind the Council of Trent was the mindset of the 30/80 years war, the ruling Vatican I mindset was the Holocaust mindset, and the ruling Vatican II mindset is antichrist's agenda 2030 mindset. Original sin accumulated over 2000 years combined with the final four generations from 1905 to 20xx is the epistemological background for proper decoding of the last tribulation.

Num 33:2 N explains also Anonymous the Unknown biographically blueprinted in the Hebrew and KJV, but nothing such in the NKJV, NASB etc.

Num 33:2 And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these *are* their journeys according to their goings out.

Num 33:2 וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצָאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי יְהוָה וְאֵלֶּה מַסְעֵיהֶם לְמוֹצָאֵיהֶם׃

Num 34:2 Prophecy and predestination, N's second layer in D-G.

Num 34:2 Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:)

Num 34:2 צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי־אַתֶּם בָּאִים אֶל־הָאָרֶץ כְּנָעַן זֹאת הָאָרֶץ אֲשֶׁר תִּפֹּל לָכֶם בְּנַחֲלָה אֶרֶץ כְּנַעַן לִגְבֻלֹתֶיהָ׃

Here is the test case for Num 34:2. Notice the ending in the KJV and how it is changed in the NKJV, NASB, NABRE etc. Do you see that in order to expand whoredom by the dominion of Christendom's imperial Babylon, the only place the Bible-perverters would want limiting borders is around the Jewish Israel? Do you see why the Bible-perverting modernists do not want the KJV and its open missional ending intended to be expanding G-d's kingdom to the whole world? Do you see that for the Codex Satanicus editors, the KJV and its apostolic story is just as unwanted as the sola S opening in Philadelphia?

Num 34:29 Chapter end in D-G. These are they, the same Jewish D-G and 4=G from the first instance in Exo 6:27, to the final These are they in Rev 14:4.

Num 34:29 These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

Num 34:29 אֵלֶּה אֲשֶׁר צִוָּה יְהוָה לְנַחֵל אֶת־בְּנֵי־יִשְׂרָאֵל בְּאֶרֶץ כְּנָעַן׃ ף

Num 35:2-8+ N-A, first step in why L must be cast out of N/R. A second layer is laid upon Num 14 to describe Niphil Basar as wrestler and biographical blood-liner.

Num 35:2 Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them.

Num 35:2 צַו אֶת־בְּנֵי יִשְׂרָאֵל וְנָתְנוּ לַלְוִיִּם מִנַּחֲלַת אֲחֻזָּתָם עָרִים לָשָׁבֶת וּמִגְרָשׁ לֶעָרִים סְבִיבֹתֵיהֶם תִּתְּנוּ לַלְוִיִּם׃

Num 35:9-15+ Next blood-lined step in N-A and why L must be cast out of N/R. Now in extension to the demands made in verses 2-8, be aware of the mindset and problems coming with Codex Satanicus, especially those that want a concrete, legalistic murder administration in Exo 20:13 instead of the prophetic horizon established for the end of all killing. This is background for proper decoding of L-N/R and today's warmongering ruling-and-murder class imposing their so-called "human rights" on all countries, while preparing war, mass slaughter, and total subjugation of the remaining masses.

Num 35:11 Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares.

Num 35:11 וְהִקְרִיתֶם לָכֶם עָרִים עָרֵי מִקְלָט תִּהְיֶינָה לָכֶם וְנָס שָׁמָּה רֹצֵחַ מַכֵּה־נֶפֶשׁ בִּשְׁגָגָה׃

Num 35:12 This verse may be called the essential Num 35/14, and the essential N-A. The "manslayer" רצח may face his "avenger" גאל, which is the (subsidiary) redeemer, and in its mishpat framework, justification by faith. But be aware of the vicar agenda in how L-N/R is intended to work under Codex Satanicus administration with L as moral supervisor of puppet N/R states in antichrist's iron/clay dominion. While operating in disguise, the papist NABRE would not use the church-limiting word, "congregation" in this verse and in general.

Num 35:12 And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

Num 35:12 וְהָיוּ לָכֶם הֶעָרִים לְמִקְלָט מִגֹּאֵל וְלֹא יָמוּת הָרֹצֵחַ עַד־עָמְדוֹ לִפְנֵי הָעֵדָה לַמִּשְׁפָּט׃

Here is the test case for Num 35:12. Do you see that when things are directed by another gospel agenda, this verse serves Tamar's veiled mafia regime and may work as Trojan import of a fifth column used instrumentally as a proxy to serve agenda 2030. All that have studied The Art of War, would recognise the art of deception and how to win a war without firing any direct shot.

Num 35:19+ The avenger in verse 12 reappers and is called “revenger” in verses 19-27. Whatever N tries to do by powerful wrestling avails nothing other than problems for all others and in the end for himself. Here is the consonant root repeated about revenge and redemption. With the following two verses read together, it reveals that the comforter is the reverse side of the same story. Nothing is really changed from OT to NT. That blood and this that bloody mess is the reason for Job’s version, that, my redeemer, and that he. This verse predicts the meeting and the solution for the crucified malefactors and all the other framing malefactors around it in NT.

Num 35:19 The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

Num 35:19 גֹּאֵל הַדָּם הוּא יָמִית אֶת־הָרֹצֵחַ בְּפִגְעוֹ־בוֹ הוּא יְמִיתֶנּוּ׃

Job 19:25 For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:

Job 19:25 וַאֲנִי יָדַעְתִּי גֹּאֲלִי חָי וְאַחֲרוֹן עַל־עָפָר יָקוּם׃

Num 35:24 More N-A. The whole chapter is full of blood-lined stuff. Tooth for tooth justice would continue as long as the theological malefactors and inquisitors would not give up their administration of a 5% tabernacle of meeting.

Num 35:24 Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:

Nu 35:24 וְשָׁפְטוּ הָעֵדָה בֵּין הַמַּכֶּה וּבֵין גֹּאֵל הַדָּם עַל הַמִּשְׁפָּטִים הָאֵלֶּה׃

Num 35:25 Imagine the proportions af absurdity this verse offer. The only congregation that possible would solve the massive slaughterhouse problem manifested after rejecting the sola S solution in the 1500s, is suppressed by the theological evildoers that became the reason for war and mass slaughter to the present day. These inquisitorial evildoers want to be administrators and judges of individual murder cases, but they do not want to accept sola scriptura and end the structures that causes millions of war casualties. First the 80/30-years war as a direct fruit of Satan’s theological establishment, then repeating the same evils beyond World Wars I-II and continuing with Bible perversion today that exceeds anything earlier in the apocalypse.

Num 35:25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

Num 35:2 וְהִצִּילוּ הָעֵדָה אֶת־הָרֹצֵחַ מִיַּד גֹּאֵל הַדָּם וְהֵשִׁיבוּ אֹתוֹ הָעֵדָה אֶל־עִיר מִקְלָטוֹ אֲשֶׁר־נָס שָׁמָּה וְיָשַׁב בָּהּ עַד־מוֹת הַכֹּהֵן הַגָּדֹל אֲשֶׁר־מָשַׁח אֹתוֹ בְּשֶׁמֶן הַקֹּדֶשׁ׃

Num 35:31-32 Now the KJV says “satisfaction for the life” כפר לנפשׁ when the other side of the judicial balance is saturated with blood. Do you see why the universal N in the 7-numbered Numbers and in the 4-numbered Rom 1 would cause such “satisfying” stuff to reappear at the end of Rom 1?

Num 35:31 Moreover ye shall take no satisfaction for the life of a murderer, which *is* guilty of death: but he shall be surely put to death.

Num 35:31 וְלֹא־תִקְחוּ כֹפֶר לְנֶפֶשׁ רֹצֵחַ אֲשֶׁר־הוּא רָשָׁע לָמוּת
כִּי־מוֹת יוּמָת׃

Num 35:33 Almost the end of the bloody N-A, brimful of redemptive needs pointing to the need of a redeemer to solve the unsolved in Num 35/14. Notice the difference. In the KJV man is in need of an inner solution, wherein בה ye *are*, awaiting the eisegetical priesthood of believers to know their own life story. In the uprooted NKJV it is only an exterior narrative detached from that inner reality. In terms of full Baptist immersion, this is what needs to sink in in order to end all the slaughter, especially all the slaughter continued around the priests and their eucharistic slaughterhouse after the printing press had provided the means to end it.

Num 35:33 So ye shall not pollute the land wherein ye *are*: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

Num 35:33 וְלֹא־תַחֲנִיפוּ אֶת־הָאָרֶץ אֲשֶׁר אַתֶּם בָּהּ כִּי הַדָּם הוּא
יַחֲנִיף אֶת־הָאָרֶץ וְלָאָרֶץ לֹא־יְכֻפַּר לַדָּם אֲשֶׁר שֻׁפַּךְ־בָּהּ כִּי־אִם
בְּדַם שֹׁפְכוֹ׃

Here is a test case for Num 35:33. Read in the context of kill vs murder in Exo 20:13, do you see how the descriptive and diagnostic KJV repeats the same prophetic horizon and inner solution in the first ten words, where a legalistic and prescriptive NKJV lives in the bloody ignorance of theology. The apostolic KJV opens a window into the kernel the dumb NKJV works to keep closed. In the KJV these first ten words mediate how a factual future will be. In the prescriptive NKJV it is continued legalistic whoredom. In two steps it leads therein in the KJV, and on it in the exterior NKJV.

Num 35:34 Chapter end in N-A. Do you see how the first three KJV words formulate a warning of scriptural synergy going destructive?

Num 35:34 Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

Num 35:34 וְלֹא תְטַמֵּא אֶת־הָאָרֶץ אֲשֶׁר אַתֶּם יֹשְׁבִים בָּהּ אֲשֶׁר אֲנִי
שֹׁכֵן בְּתוֹכָהּ כִּי אֲנִי יְהוָה שֹׁכֵן בְּתוֹךְ בְּנֵי יִשְׂרָאֵל׃ ף

Num 36:1 Next layer on top of Issachar's Num 15. Again a "chief " ראשׁ is a ruler and fountainhead of something. And the sola Vau/And Advocate is there among them in the KJV. In the NKJV it was not enough with the first N layer in Num 15. It is more N also here. In the KJV it is a punctuated sola Vau/And before Moses, and before the princes, only superficially glossed over as worthless textual details in the NKJV.

Num 36:1 And the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

Num 36:1 וַיִּקְרְבוּ רָאשֵׁי הָאָבוֹת לְמִשְׁפַּחַת בְּנֵי־גִלְעָד בֶּן־מָכִיר
בֶּן־מְנַשֶּׁה מִמִּשְׁפְּחֹת בְּנֵי יוֹסֵף וַיְדַבְּרוּ לִפְנֵי מֹשֶׁה וְלִפְנֵי הַנְּשִׂאִים
רָאשֵׁי אָבוֹת לִבְנֵי יִשְׂרָאֵל׃

Num 36:2 In combination with the global Bible, the place where the early AD/NT says that the Kingdom of heaven is at hand, but Christendom would receive the offer in vain. In the KJV it is a reconciling exchange, host for land, or land for an inheritance, or as a Beth B statement, "for an inheritance by lot to Bn" בנחלה בגורל לבני. But in the NKJV it is a fragmented half story, having no reconciling exchange, only an exterior piece of land, only about the people's rest, not the Lord's rest, which literally explains the meaning of bastard bibles. For exchange in the KJV. As an inheritance in the NKJV. In the Hebrew and KJV it is a reconciling anthropological transaction. In the NKJV it is one of all the examples how theology presents itself as a deistic landscape theory. In N's theological Christendom is human nature notoriously going for the exterior and physical part of the story. With such a one-sided bias, the modernists should also have translated the people's rest in Heb 4:3, 5 instead of "my rest". In Matt 3:2 they should have said that a geographical landscape is at hand, not a reconciled, trinitarian kingdom, and in Gen 2:2-3, that the layered millennial plan was the people's deistic rest, not his rest. In a theological translation is the humen body wasted and has no function. In the apostolic KJV are local stories aligned with the global Bible, but not so in the modernist bastards. Also this is a part of uprooted reality, and why modernist translations are bastard bibles. Christendom is most literally the fallen man's religion that believed in vain. The closer to the end of the apostate apocalypse, the more problems and the more prominent levels of vanity in N, N/R, and L-N/R. While insisting on a theological Bible, the theologians have removed G-d's anthropological creation and purposeful human mission plan.

Num 36:2 And they said, The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

Num 36:2 וַיֹּאמְרוּ אֶת־אֲדֹנִי צִוָּה יְהוָה לָתֵת אֶת־הָאָרֶץ בְּנַחֲלָה
בְּגוֹרָל לִבְנֵי יִשְׂרָאֵל וַאדֹנִי צֻוָּה בַיהוָה לָתֵת אֶת־נַחֲלַת צְלָפְחָד
אָחִינוּ לִבְנֹתָיו׃

Num 36:3 And if . . . but more N in the notoriously whorish NKJV. By down-playing the bill of divorce converted to means of reunion, the theologians would systematically use the text in support of a deistic Lackland. So, no bridal material in theological bibles. Again, the same "And if" + "his rest" awaiting a solution in Heb 4:3, 5 etc., but not so in the NKJV. In theological minds is sola Vau/And not given the value needed as G-d's given means of reconciliation. Anyway, G-d's providential Bible will fulfil its intended mission. Even trying really hard, the theologians would delay G-d's mission but will not forever be able to hinder G-d's plan vested in his true Bible.

Num 36:3 And if they be married to any of the sons of the *other* tribes of the children of Israel, ...

Num 36:3 וְהָיוּ לְאֶחָד מִבְּנֵי שִׁבְטֵי בְנֵי־יִשְׂרָאֵל לְנָשִׁים ....

Num 36:4 N's jubile is the Num 36/15 parallel to the jubile in Lev 25/8. Again, And if, and, And When, which is, The Jubile.

Num 36:4 And when the jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

Num 36:4 וְאִם־יִהְיֶה הַיֹּבֵל לִבְנֵי יִשְׂרָאֵל וְנוֹסְפָה נַחֲלָתָן עַל נַחֲלַת
הַמַּטֶּה אֲשֶׁר תִּהְיֶינָה לָהֶם וּמִנַּחֲלַת מַטֵּה אֲבֹתֵינוּ יִגָּרַע נַחֲלָתָן׃

Num 36:5 In the time-based version of the NKJV, has "according to the word" no real meaning. In the NKJV it may be Lord, saying, but not Word (of the Lord), saying. Next, is some background for 2 Thes 2:15. Do you see that it may be easier to argue the case for a traditionalist "by word or epistle" as a fabrication of difference in 2 Thes 2:15 after removing "saying" in Num 36:5 and all over in the papist NABRE? The apostolic KJV stands on the inspired and mouthed "Word" **פי** the NABRE deviates from. Removing the Word (of the Lord), "saying", gives room for a freer mediator to be independent of what is said by the Lord and Word, and even more after changing "word" to a much more loose directing lordship somewhere in the background.

Num 36:5 And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well.

Num 36:5 וַיְצַו מֹשֶׁה אֶת־בְּנֵי יִשְׂרָאֵל עַל־פִּי יְהוָה לֵאמֹר כֵּן מַטֵּה
בְנֵי־יוֹסֵף דֹּבְרִים׃

Num 36:6 For proper ending in N, "this (confessional) thing in itself" זה הדבר is the hypostatic union where the trinity declares real presence in the Word. In its most literal form, the absence of the trinity says how uprooting reveals itself in the deistic NKJV. This is the thing which declares G-d's protective sola S jurisdiction to the reconciled readers, and what is meant with the reconciled Open door in Pe in Philadelphia. G-d's human host-for-homeland-exchange is expressed in this way. The NKJV is one of the

divorce consultants where “the (distinct) thing which”, has been changed to whatever is wanted and whatever it may be in Hedon and Sodom, just like the modernist WHO uprooted from THAT hypostatic reality in Exo 3:14.

Num 36:6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry.

Num 36:6 זֶה הַדָּבָר אֲשֶׁר־צִוָּה יְהוָה לִבְנוֹת צְלָפְחָד לֵאמֹר לַטּוֹב בְּעֵינֵיהֶם תִּהְיֶינָה לְנָשִׁים אַךְ לְמִשְׁפַּחַת מַטֵּה אֲבִיהֶם תִּהְיֶינָה לְנָשִׁים׃

Num 36:7 Another example of the bordered mission the wandering globalists never will be happy about. For missional reasons the KJV says “remove” **ססב** in agreement with Ezekiel’s homeland ABOUT-mission, Abraham’s secure borders in Gen 23:17, and in agreement with the word “remove” used in Pro 23:10, but changed to a simple, lexical “move” in some modernist versions. The point in Abraham’s homeland mission is not that his globalist opponents want to move the landmarks, but that they do not want any borders at all. In Satan’s historical Lackland the children would have no inheritance at all, but would be the disinherited serfs L-N/R made them. The more into agenda 2030, the more real is the homeland traitor dimension with ruling idiots in office ready to sell out the people’s collective inheritance. Antichrist’s globalist agenda 2030 is precisely modelled on how the medieval theologians worked for the people’s serfdom. If the west can be enslaved, the rest of the world is also lost. Removal of inheritance works like the uprooting of mental substance in the canon. Num 36:7 is a forerunner of Rev 20:6, how responsible caretaking is put into the hands of each one of the people collectively.

Num 36:7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.

Num 36:7 וְלֹא־תִסֹּב נַחֲלָה לִבְנֵי יִשְׂרָאֵל מִמַּטֶּה אֶל־מַטֶּה כִּי אִישׁ בְּנַחֲלַת מַטֵּה אֲבֹתָיו יִדְבְּקוּ בְּנֵי יִשְׂרָאֵל׃

Num 36:9 Next N threat to remove borders. A troubling Neither might be able to negate “And not remove” **ולא־תסב**. Jezebel would always be a threat to Naboth, and ruling princes, heads, and headache-makes would always be a threat to the people. Maintained singularity is the “one” **אחר** premise the pluralist NKJV does not want in print.

Num 36:9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

Num 36:9 וְלֹא־תִסֹּב נַחֲלָה מִמַּטֶּה לְמַטֶּה אַחֵר כִּי־אִישׁ בְּנַחֲלָתוֹ יִדְבְּקוּ מַטּוֹת בְּנֵי יִשְׂרָאֵל׃

Num 36:10 It would be hard to be a malefactor in these days.

Num 36:10 Even as the LORD commanded Moses, so did the daughters of Zelophehad:

Num 36:10 כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה כֵּן עָשׂוּ בְּנוֹת צְלָפְחָד׃

Here is the test case for the name, Zelophehad in Num 36:10. The point is that homeland stability is based on properly diagnosed identity. One half of their named identity comes from his kind, Godkind, the "image" צלם of G-d in Gen 1. The other half of his kind is singular oneness, numbered "one" אחד. N's identified homeland character requires these two to be reconciled and merge.

Num 36:12 From Remove to Remain, the structural threat is N/R.

Num 36:12 *And* they were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

Num 36:12 מִמִּשְׁפְּחֹת בְּנֵי־מְנַשֶּׁה בֶּן־יוֹסֵף הָיוּ לְנָשִׂים וַתְּהִי נַחֲלָתָן עַל־מַטֵּה מִשְׁפַּחַת אֲבִיהֶן׃

Num 36:13 Now N's completed Elleh school. The KJV follows the Hebrew syntax and it makes Moses G-d's ambassador to his people. In the whorish NKJV, NASB, NABRE etc., the vicar story continues with Moses as ambassador to a geographical landscape. So, notice the priesthood idioms, first "Moses in the mount", and now, "Israel in the plains" of Moab. Seen from NT/AD, the point is how reality might be mixed with faith, which required the people to be in the realm of revelation. Continued whoredom means that the theologians want only Moses to be in that environment, but the people never to be in that realm of revelation. First did Moses his 40 yeas N investigation, then he repeated that with the people for their own experience as translated in the KJV here in agreement with the Hebrew, but not so in the whorish NKJV, NASB etc. How the modernists do it would be 40 extra years in vain, without the people present there for their experience. Continued whoredom means that the people would never see things in plain sight. How to make such a desert plateau plain, would later be called to level the mountains and end all the Ups and Downs imposed to get that picture. The KJV does accurately follow the mission of the Hebrew text, here also the Hebrew syntax. In the highly inaccurate NKJV and NASB do both syntax and mission derail and the people would never come into the realm of revelation, "Israel in the plains". In the KJV it is BC text in AD context. By the end of N the KJV says that the people are ready for the second law, Deuteronomy, but in the fragmented bastards it is only a textual soup where nothing such can be gleaned.

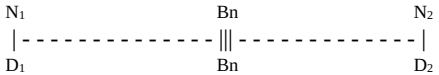
Num 36:13 These *are* the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan *near* Jericho.

Num 36:13 אֵלֶּה הַמִּצוֹת וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה בְּיַד־מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל בְּעַרְבֹת מוֹאָב עַל יַרְדֵּן יְרֵחוֹ׃

Deuteronomy

D is the final step in L-D-N/R. The people's homeland rest, harmony, and its collective national independence, depend on man's personal independence, awareness of self and his behaviour. Christendom's episcopal infantilism became the fruit of theologians not grown-up and not having learned how to behave in 1 Tim 3:15. Their first ranked brat among other brats is a 5% substitute in Timothy's behavioural dimension. On the Baptist brink between the wilderness and man's homeland rest on the other side, this watershed makes the difference, explaining why guys like Nicodemus would have to be awakened before being able to see the difference from Caesar's empire to Christ's kingdom. From Numbers to Revelation, and from whoredom in the wilderness to Christendom's great whore in Rev 17, the imperial numbering and taxation in the European Lackland was the same story from the pontifical Caesar AD to the pontifical antichrist Y2K. Nothing has been changed in antichrist's pontifical agenda 2030. It is the same long tribulation under Satan's episcopal hierarchy. D's state of sense and being established on the first brink of Jordan would be a recycled call to Baptist awareness in the days of John and Jesus. John represented the responsible behavioural reform everything depends on in order to benefit from the saving Jesus. When western constitutional reality made the call, saying, We the people, and Napoleon had deposed the Pope and destroyed his Carnal Roman Empire, it was a timed awakening and for D to be unshackled from the L-D-R flanks of ruling and taxation nurtured by the devil's theological establishment. One of the typical traits of episcopal infantilism is that when the theologians took themselves out of the redemptive equation and demanded to be ruling administrators of the people confessing their sins, it meant that "how thou oughtest to behave thyself" in 1 Tim 3:15 had no convicting and binding "ought" effect on the wicked establishment. Scripture were used synergetically to force poor masses into obedience of antichrist, the vicar of Christ. G-d's redemptive mission coming to its fulfilling by the target priesthood in Rev 20, paved the way for the people to know what the canon is aiming at and all the wicked L-D-R structuring man is called to know and liberate himself from by finishing the unfinished sola S reformation. The brink of Baptism is man's Kairos moment.

After Pharaoh's Egypt, then 40 extra years under N, N/R, and L-N/R in the wilderness, the meaning of things beginning to dawn upon D will be a main theme in Deuteronomy. As a parallel pattern in D/N, did N develop ambitions and whoredom and would wear down the people, while the corresponding story in D says how man's state of sense and being eventually would become a new dawning reality saying how these things work for liberation, evil for good. Separated by 40 years, Exodus, the first Sinai, and the first law, would be only a theory until it was knows and experienced anthropology and biography in the second law, Deuteronomy. While theology would never go beyond the exegetical, first version, is the target priesthood anthropological and eisegetical, and predicted to do the mental remodelling of N developing D as two evolutionary parallels over 40 years to be known reality at the brink of Baptism. Niphil Basar must decrease. D must increase.



Deu 1:1 Ns identified diagnostic goal in D is to become and be these words in person. If these words, as stated, could speak Moses into trinitarian existence, they would hold the power to do the same with the people.

Deu 1:1 These *be* the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red *sea*, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

Deu 1:1 אֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל־כָּל־יִשְׂרָאֵל בְּעֵבֶר
הַיַּרְדֵּן בַּמִּדְבָּר בָּעֲרָבָה מוֹל סוּף בֵּין־פָּארָן וּבֵין־תֹּפֶל וְלָבָן
וַחֲצֵרֹת וְדִי זָהָב׃

Deu 1:2 Do you see why N is the diagnostic identifier of D? If D was duly developed and aligned with A, it would take no more than the number of days specified.

Deu 1:2 (*There are* eleven days' *journey* from Horeb by the way of mount Seir unto Kadeshbarnea.)

Deu 1:2 אַחַד עָשָׂר יוֹם מֵחֹרֵב דֶּרֶךְ הַר־שֵׂעִיר עַד קָדֵשׁ בַּרְנֵעַ׃

Exo 16:36 Now an omer *is* the tenth *part* of an ephah.

Exo 16:36 וְהָעֹמֶר עֲשִׂרִית הָאֵיפָה הוּא׃ ף

Deu 1:3 Now the first real test case for D and how the dictatorship of theology destroys the true Bible. This is about how the KJV by apostolic oversight deals with details that are so small that they are untranslatable. Notice the ending part after the last comma and how the word "in" is used in the KJV, "according unto all that the LORD had given him in commandment unto them" ככל אשר צוה יהוה אתו אלהם. Do you see that with theology and theologians as roadblock, is the 40+ years of anthropology and biography associated with the word "in", in the corresponding version in the theological NKJV and NASB reduced to prescriptive, slaughtering letters by the dictatorship of theology? Do you see that the word "in" in the KJV refers to the much longer, 40-years biography and testimony of the N/D believers, wiped out and having no other value than slaughtering deistic letters in the theological-exegetical NKJV, NASB etc?

Deu 1:3 And it came to pass in the fortieth year, in the eleventh month, on the first *day* of the month, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

Deu 1:3 וַיְהִי בְּאַרְבָּעִים שָׁנָה בְּעַשְׁתֵּי־עָשָׂר חֹדֶשׁ בְּאֶחָד לַחֹדֶשׁ
דִּבֶּר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר צִוָּה יְהוָה אֹתוֹ אֲלֵהֶם׃

Hebrew details are useful on the difference, first from "in" to "as" in the NKJV, then the strictly textual flatland in the NASB. All that "had given . . in commandment" **צוה**, is in the NASB changed to "had commanded . . *to give*" (1995) and finally (2020) saying "had commanded" . . *to declare*", a fully i-Collapsed and non-biographical lecture.

Deu 1:5 Next step in D is an immediate follow-up after verse 3. In three steps, verses 1, 3, 5, the expanded N/D life story and testimony in verse 3 would lead to the law in verse 5 becoming a saying law of its own. But just as the NKJV, NASB, and the dictatorship of theology reduced verse 3 to prescriptive, slaughtering letters, some other committees, like the NABRE, in verse 5 strip off "saying". Do you see how i-Collapse and the lost dimension mediating the expanded biographical testimony in verse 3 would lead to the same bombastic position standing in the way as a vicar mediator in verse 5 hindering the law from "saying" what it was given to say in verse 3 and in continuation in verse 5 and after Moses would be gone. Changing things and stripping off details, this is how the primitive dictatorship of theology destroys the Bible and tries to replace the apostolic KJV with man-made dung.

Deu 1:5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

Deu 1:5 בְּעֵבֶר הַיַּרְדֵּן בְּאֶרֶץ מוֹאָב הוֹאִיל מֹשֶׁה בֵּאֵר אֶת־הַתּוֹרָה הַזֹּאת לֵאמֹר׃

Here is the combined test case for Deu 1:3, 5. Do you see that ever learning and never coming to the knowledge of the truth (2 Tim 3:7), and anthropological and biographical reality never mixed with faith (Heb 4:2) are two explicitly relevant confirmations of the modernist outcome in Deu 1:3, 5 in the NKJV, NASB etc? Do you see that theology in Deu 1:3 makes Moses an ignorant mouth piece and non-biographical preacher that does not know what he is talking about? Do you see that modernist and theological reading of "in" in the KJV, or the alternative in the NKJV or NASB, have emptied the meaningful lived words before "in" before continuing with more empty words after "in"? Do you see that Christendom's theological slaughterhouse would be a legalistic manifestation after draining the Bible of its anthropological and biographical message and mission? Notice also how the primitive Douay OT overrules the law, "saying", as a forerunner of what to expect in the occupied mediator office denying sola S jurisdiction in 1 Tim 2:5. The papists did deliberately manipulate to text to say what they want it to say.

Deu 1:6 Next clash between the anthropological KJV and its theological competitors. In the Hebrew and KJV this is also about Horeb and what the book of nature would say as in confirmation of the totality of revealed reality, but not so in theological minds. For those D would dawn on, they would receive this idiom, "(us) in Horeb" בחרב. In the NASB and NABRE is "at Horeb" only a geographical place.

Deu 1:6 The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount:

Deu 1:6 יְהוָה אֱלֹהֵינוּ דִּבֶּר אֵלֵינוּ בְּחֹרֵב לֵאמֹר רַב־לָכֶם שֶׁבֶת בָּהָר הַזֶּה׃

Deu 1:8 Next dimensional collision. Here reappears the mental "seed" of Abraham in the KJV and physical "descendants" in the NKJV, which corresponds to the systematic dimensional difference in the verses before Deu 1:8. Christendom's vicar priesthood has blocked the entrance provided for the Abrahamic seed and its target priesthood.

Deu 1:8 Behold, I have set the land before you: go in and possess the land which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

Deu 1:8 רְאֵה נָתַתִּי לִפְנֵיכֶם אֶת־הָאָרֶץ בֹּאוּ וּרְשׁוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם וּלְזַרְעָם אַחֲרֵיהֶם׃

Now a test case for Deu 1:8. Do you agree that the given KJV phrase, "I have set" **נתתי** is situated to unveil the idiom, "the land before you" **לפניכם את־הארץ** ?

Deu 1:22 Do you agree that this may be called D's version of N in Num 32:23? Do you see that the profiled difference, "search us out" in the KJV vs "search out for us" in the NKJV explains why things were delayed from AD to Y2K? Do you agree that it would be one of the favoured phrases for inquisitors and confessors, "and they shall search us for us" **ויחפרו־לנו** ?

Deu 1:22 And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

Deu 1:22 וַתִּקְרְבוּן אֵלַי כֻּלְּכֶם וַתֹּאמְרוּ נִשְׁלְחָה אֲנָשִׁים לְפָנֵינוּ וְיַחְפְּרוּ־לָנוּ אֶת־הָאָרֶץ וְיָשִׁבוּ אֹתָנוּ דָּבָר אֶת־הַדֶּרֶךְ אֲשֶׁר נַעֲלֶה־בָּהּ וְאֵת הֶעָרִים אֲשֶׁר נָבֹא אֲלֵיהֶן׃

Num 32:23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.

Num 32:23 וְאִם־לֹא תַעֲשׂוּן כֵּן הִנֵּה חֲטָאתֶם לַיהוָה וּדְעוּ חַטַּאתְכֶם אֲשֶׁר תִּמְצָא אֶתְכֶם׃

Deu 1:28 More KJV/XXX amusement about textual details. The modernists will use any opportunity to go against the KJV. Here are two cases going in opposite direction. First how the KJV translates grammatical singularity from the Hebrew, "The people *is* greater and taller" **עם גדול ורם** (grammatical singular), in the NKJV, NASB etc., changed to "The people *are* greater and taller". Then the next details where the KJV translates "Anakims" **ענקים** with a English suffix helping the reader know that it is plural, the same way it says "cherubims" where the modernist insists on "cherubim" **כרבים**.

Deu 1:28 Whither shall we go up? our brethren have discouraged our heart, saying, The people *is* greater and taller than we; the cities *are* great and walled up to heaven; and moreover we have seen the sons of the Anakims there.

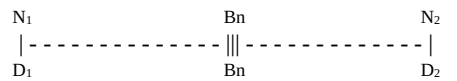
De 1:28 אָנָה אֲנַחְנוּ עֹלִים אַחֵינוּ הֵמַסּוּ אֶת־לְבָבֵנוּ לֵאמֹר עַם גָּדוֹל וָרָם מִמֶּנּוּ עָרִים גְּדֹלֹת וּבְצוּרֹת בַּשָּׁמָיִם וְגַם־בְּנֵי עֲנָקִים רָאִינוּ שָׁם׃

Deu 1:43-45 Read as part of the purgatorial pottery in the wilderness and as an intro to a potentially more reasoning retrospective N/D in verse 46.

Deu 1:43 So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill.

Deu 1:43 וָאֲדַבֵּר אֲלֵיכֶם וְלֹא שְׁמַעְתֶּם וַתַּמְרוּ אֶת־פִּי יְהוָה וַתָּזִדוּ וַתַּעֲלוּ הָהָרָה׃

Deu 1:46 Chapter end adds to N and D in verses 1-3-5. It is comma-separated into two halves, and is an early version of Deu 33:25. Developed as a story how to wear down the people over the years, N making D's state of sense and being ready for their Baptism and homeland entrance, it may be read as developing minds and behaviour beginning with Nabal and Doeg, and ending with Nathanael and Dorcas.



Deu 1:46 So ye abode in Kadesh many days, according unto the days that ye abode *there*.

Ge 12:10 וַיְהִי רָעָב בָּאָרֶץ וַיֵּרֶד אַבְרָם מִצְרַיְמָה לָגוּר שָׁם כִּי־כָבֵד הָרָעָב בָּאָרֶץ׃

Here is a test case for N/D developed in Deu 1:46 (cf. Deu 33:25) until the second law is implemented behavioural standard. While processing people's mind and behaviour, until potentially having a product that can be integrated for lasting homeland stability on the other side, imagine the two halves, "So ye abode . . " vs "according unto the days . .", in steady change from the first to the final year. Do you see that in the KJV it is one abstract, principal, and universal story covering a multiplicity of alternative stories that may fit all possible worlds from Nabal and Doeg to Nathanael and Dorcas? So ye abode, according unto the (processed number of) days. Do you see that for the people standing on the brink of Jordan, on the Baptist brink AD, and finally a fully immersed Y2K at the door into the seventh millennium, the repeated retrospective point after the fact is that to eisegetically rehearse and correct misunderstandings and bias regarding what could not be known without the lived experience 40 years earlier, is the essence of prophecy to be known, corrected, and confirmed historically after the fact? N and D say that eventually may the world have been sufficiently educated and in their reformed senses to be able to benefit from G-d's providential redemption program.

Deu 2:1 Punctuated sola Vau/And blueprinting in the KJV means that the Word would blueprint how the people were taken in another direction, but in the NKJV, NASB etc., where sola Vau/And has no role, it is what we did on our own.

Deu 2:1 Then we turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me: and we compassed mount Seir many days.

Deu 2:1 וַנֵּפֶן וַנִּסַּע הַמִּדְבָּרָה דֶּרֶךְ יַם־סוּף כַּאֲשֶׁר דִּבֶּר יְהוָה אֵלָי וַנָּסָב אֶת־הַר־שֵׂעִיר יָמִים רַבִּים׃ ס

Deu 2:2 Blueprinted and punctuated reality in verse 1 would have no more meaning than the Lord's "saying" here.

Deu 2:2 And the LORD spake unto me, saying,

Deu 2:2 וַיֹּאמֶר יְהוָה אֵלַי לֵאמֹר׃

Deu 2:3 Next step. Anthropological turning of "you" is removed in the NKJV, NASB etc., and has no more meaning here than the partly fragmented and partly lost essence in verses 1-2. In the KJV, turn "(to/for) you" לכם

Deu 2:3 Ye have compassed this mountain long enough: turn you northward.

Deu 2:3 רַב־לָכֶם סֹב אֶת־הָהָר הַזֶּה פְּנוּ לָכֶם צָפֹנָה׃

Deu 2:10 More punctuated blueprint based on sola Vau/And reality in the KJV, but no such in the NKJV.

Deu 2:10 The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims;

Deu 2:10 הָאֵמִים לְפָנִים יָשְׁבוּ בָהּ עַם גָּדוֹל וְרַב וָרָם כָּעֲנָקִים׃

Deu 2:11 Giants in another form, rephaims **רפאים**. This verse repeats the absurdity of the anti-KJV attitude against cherubims, anakims etc. If it was that important, why not transliterate Moabim **מאבים** instead of Moabites.

Deu 2:11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims.

Deu 2:11 רְפָאִים יֵחָשְׁבוּ אַף־הֵם כָּעֲנָקִים וְהַמֹּאָבִים יִקְרְאוּ לָהֶם אֵמִים׃

Numbers makes the confessional basis for awakening and D's state of sense and being in Deuteronomy before passing over Jordan, the same repeated at the end of OT, and at the end of history. Niphil Basar is flanked by two descriptive characters. He is a giant and someone who has made himself a name of renown, now serving as the confessional background for Deuteronomy.

Niphil נפל and the plural Nephilims נפלים - The fallen condition, the giant(s).

Basar בשׂר Flesh, Satan's ruling workhorse in all vicar instead-of administration.

Men of renown אנשׁי השׁם - Men that had made a name for themselves.

Deu 3:1 More punctuated biographical blueprinting in the KJV, how sola Vau/And took them in another direction, but only selfwill and no oversight in the NKJV, NASB etc,.

Deu 3:1 Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

Deu 3:1 וַנִּפֶן וַנַּעַל דֶּרֶךְ הַבָּשָׁן וַיֵּצֵא עוֹג מֶלֶךְ־הַבָּשָׁן לִקְרָאתֵנוּ הוּא וְכָל־עַמּוֹ לַמִּלְחָמָה אֶדְרֶעִי׃

Deu 3:22 Prophetic foretelling how things shall be in the anthropological KJV. In the NKJV it is prescriptive legalism, a must do. As soon as the experience in verse 21 was lost, would history default to the legalistic substitute the NKJV make of it in verse 22.

Deu 3:22 Ye shall not fear them: for the LORD your God he shall fight for you.

Deu 3:22 לֹא תִירָאוּם כִּי יְהוָה אֱלֹהֵיכֶם הוּא הַנִּלְחָם לָכֶם׃ ס

Deu 3:28 More punctuated sola Vau/And details in the KJV, not so in the NASB, NKJV etc. In the KJV is punctuation functional and missional. In theological versions it is only textual.

Deu 3:28 But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

Deu 3:28 וְצַו אֶת־יְהוֹשֻׁעַ וְחַזְּקֵהוּ וְאַמְּצֵהוּ כִּי־הוּא יַעֲבֹר לִפְנֵי הָעָם הַזֶּה וְהוּא יַנְחִיל אוֹתָם אֶת־הָאָרֶץ אֲשֶׁר תִּרְאֶה׃

Deu 4:1 "For to do them" לעשׂות in the anthropological Hebrew and KJV. To observe them, in the theological NKJV, having no real life story and no real causal deed.

Deu 4:1 Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

Deu 4:1 וְעַתָּה יִשְׂרָאֵל שְׁמַע אֶל־הַחֻקִּים וְאֶל־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְלַמֵּד אֶתְכֶם לַעֲשׂוֹת לְמַעַן תִּחְיוּ וּבָאתֶם וִירִשְׁתֶּם אֶת־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵי אֲבֹתֵיכֶם נֹתֵן לָכֶם׃

Now N is more developed as it begins to dawn upon D standing on the first Baptist brink of Jordan. Before coming to the second law and second set of commandments in Deu 5, some of the important framing is the two N chapters set around Deu 5. In the KJV that

is Deu 4 and Deu 6. To validate the KJV phrase, "for to do them" in Deu 4:1, the whole chapter, Deu 4 will therefore be given its educational N banner, Lesson learned! Now an expanded point with N as diagnostic identifier from Deuteronomy to the end of time is that N provides all the statistics in the epistemological canon given for education of the people. From the first ambitious Nephilims, and through all later repeated versions with Nebats and Nicolaitans in the Bible, to Napoleon and the Nazis outside the Bible, the standard educational element that should have been a historical lesson learned beginning with the first N making themselves renowned and making a name for themselves, is that the deistic Nephesh and fallen Niphil Basar would do all this for their own glory. So, the fallen man's hubris of ambition, which drives the notorious N to be the maker of his own pathology and the maker of standard behavioural deviation and canonical epistemology, is the reason for the historical N, ever learning and Never. This is the place to refresh the earlier notes on value for money in university education. Remember the spectrum of N in education, what universities can and should teach, and what the universities can have no redemptive contribution to and therefore should not teach.

N to be teached	Not to be teached N
Science (Math, physics, chemistry etc.)	The Bible (Lessons of life)

As indicated in Deu 4:1, N covers a twofold spectrum of true gifts vs cleverness. Moses represents all N from true gifting to aged experience. On the other side, does all the N of ambitious cleverness lead to a wilderness of whoredom, war, and prominent self-glory. To make the N point, all historically registeres and notable breakthrough contributions in math, logic, chess, sports etc., were done at the peak level of man's mental and physical power, essentially around age 20-25. In the other end, wisdom, experience, and the most valuable accumulation of lived life lessons learned, might come when the physical and mental capacity to perform no longer would have any contribution. N is notorious, but is most notorious on patterns from youthful foolish ambition to lasting aged foolishness. After building all the medieval universities and cathedrals (1000-1500AD), the scholarly outcome was more monumental forms of whoredom and a more repressive dictatorship of theology. Universities and cathedrals would do no other than fuel foolish ex-cathedra ambitions. So, the value for money in a theological university, or seminary, was that the people would never benefit but continued in povery and illiterate servitude. In Laodicea it would culminate with recycled pathological ignorance where Pope and Magisterium are proven fools, and the papists and Jesuits as the instigators of antichrist's great taking and Lackland 2.0. The Norwegian word, "ut-dannelse" has a behavioural element which corresponds to the English "Ed-You-cation". If woke minds is what society puts into the university, woke with a degree is what society receives from it some years later. Woke was society's investment in the kindergarten, and became a schooled mindset developed long before coming to university level. Ed-You-cation has lost its formative purpose and is only reinforcing N, the notorious reward of whoredom. When woke and N ambitions have fully corrupted seminaries and churches, N facts are again proven. Laodicea is the deistic end where total apostasy and total ignorance are instituted.

As translated by N in the NKJV, NASB etc., all causality is lost from start in Deu 4:1. In its uprooted form it is only a timed story with no real N lesson to be learned. After contemplating the essence of the blueprinting first words, "Now therefore" ועתה, the rest is an eisegetical N lesson learned picked up only by G-d's target priesthood reading what actually has been done, not the uprooted theory the theologians would make of it.

Deu 4:1 Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

Deu 4:1 וְעַתָּה יִשְׂרָאֵל שְׁמַע אֶל־הַחֻקִּים וְאֶל־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְלַמֵּד אֶתְכֶם לַעֲשׂוֹת לְמַעַן תִּחְיוּ וּבָאתֶם וִירִשְׁתֶּם אֶת־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵי אֲבֹתֵיכֶם נֹתֵן לָכֶם׃

Here is N's first test case for Deu 4. Do you see that after being uprooted from the alive and experienced statutes having a sola S say on their own, the modernist NKJV, NASB etc., have no need for the comma before "which" in the KJV? Notice how the detailed KJV syntax operates with two commas to enhance the sola S communication of statutes and judgments. Moses would teach them, and the people would continue to experience them as sola S value after his death as long as they were alive and knew their wilderness journey read as biographical blueprint accordingly. Notice the modernist syntax and the lack of corresponding punctuation in the NKJV, NASB etc., and how it corresponds to theology accepting the Word in person AD, but rejecting sola scriptura and the Word in print Y2K. For the theologians is redemption limited to the physical Christ, and it is no part of that reality that G-d sent his written (authorized) Word for redemption of man. Theologians and modernists want a stand-alone Moses and a stand-alone, physical Jesus. Do you agree that the nature of N's ambition, as self-mirrored in the NKJV, NASB etc., is the notorious pathological nature of deistic, theological establishments elevating their work and themselves above sola scriptura and overruling the statutory sola S jurisdiction having G-d's given providential capacity to mediate scripture directly to the people on his own? Do you see that how the KJV works with the twofold nature of the Bible and partly must differentiate between man and biographical statutes, is a collapsed and lost reality in theological versions? Do you see that N's work in the NKJV, NASB etc., is not only to override sola scriptura but how N would quench the spirit according to the N warning in 1 Thes 5:19? Modernist translations are mute, they do not have the trinitarian testimony of Jesus, and do therefore not share the KJV's communicative capacity.

Deu 4:2 Together with Rev 22:18-19, one of the portions where scripture teaches sola S jurisdiction. Be aware that the issue around the meticulous Jewish preservation regime was never that they changed the contents of the scrolls. That was never the issue when Jesus confronted those in the seat of Moses. The problem was matters of representation, interpretation, and application, adding talmudic ideology to the scrolls, and setting up a repressive regime against the scriptural intent. When Christendom stole and perverted the texts, the issue is more complex. Editorial perversion of scriptural material expanded the problem of theology and tradition beyond what this verse says in its original context.

Deu 4:2 Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

Gen 22:5 וַיֹּ֨אמֶר אַבְרָהָ֜ם אֶל־נְעָרָ֗יו שְׁבוּ־לָכֶ֤ם פֹּה֙ עִם־הַחֲמ֔וֹר וַאֲנִ֥י וְהַנַּ֖עַר נֵלְכָ֣ה עַד־כֹּ֑ה וְנִשְׁתַּחֲוֶ֥ה וְנָשׁ֖וּבָה אֲלֵיכֶֽם׃

For more context on Deu 4:2 and the framing around the second set of commandments in Deu 5, the ambitious N is the most important reason why the commandments begin with the words, Thou shalt Not! N's ambition, self-will, will to power etc., colour the law as a reformative recommendation to reduce man's notorious ambition and tendency in accordance with John 3:30. Notice that the word "*ought*" in the KJV, not found in the NKJV, NASB etc., is most relevant for the reformative realm of the commandments and Deu 4-6. Do you see that textual translations have no need for missional and directional words like "*ought*" in the KJV? Issachar's problem, and the general issues of vanity and things done in vain, was the tendency to never obey the reformative imperative of what ought or ought not to be done. Some of those that really have scrutined the KJV and the modernist competitors have found that in contrast to the reformative energy carried by the apostolic KJV and the given imperative colouring words like "ought", the contrast is how the counter-reformatory realm upon Dung hill has worked systematically to water down the Bible, publishing bloodless and lame versions drained of missional imperative and reformative strength. For Niphil Basar Almighty's theological establishment to stay in position and preserve his vicar strength, the best way to do it is by a weak Bible with no testimony of Jesus and no reformative authority.

Deu 4:9 N and the fallen deistic Nephesh build background into this warning, take heed to thyself. Again is Nephesh and N ambitions the given framing reason for the repeated imperative in Deu 5. Thou shalt Not. Post-Numbers reading of the commandments in Deu 5 makes it reasonable why Thou shalt not, is changed to, Neither shalt thou. By the banner over Deu 4-6, the missional and anthropological KJV says, Neither shalt thou, in Deu 5:18-21, where the theological and textual NKJV, NASB etc., are non-canonical and have no N reason to report any difference and lesson learned 40 years after Exodus..

Deu 4:9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;

Deu 4:9 רַ֣ק הִשָּׁמֶ֣ר לְךָ֔ וּשְׁמֹ֥ר נַפְשְׁךָ֖ מְאֹ֑ד פֶּן־תִּשְׁכַּ֣ח אֶת־הַדְּבָרִ֗ים אֲשֶׁר־רָא֤וּ עֵינֶ֙יךָ֙ וּפֶן־יָס֣וּרוּ מִלְּבָבְךָ֔ כֹּ֖ל יְמֵ֣י חַיֶּ֑יךָ וְהוֹדַעְתָּ֥ם לְבָנֶ֖יךָ וְלִבְנֵ֥י בָנֶֽיךָ׃

For N context on Deu 4:9 and the phrase, "the things which thine eyes have seen" build a unifying experience according to en-mishpat in Gen 14, which anticipates the united eye **עין** to see man's unified arrival, "coming to en-mishpat" **אל־עין משפט**. In the Hebrew and KJV it is missional. In the NKJV and NASB it is textual and geographical.

Bn is typically and notoriously present for canonical biography to the end of Deu 4:9. No part properly immersed in Bn escapes the first basic בן building block in Gen 2:22.

Deu 4:21 Next N lesson learned beginning to dawn on D.

Deu 4:21 Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee *for* an inheritance:

Deu 4:21 וַיהוָה הִתְאַנַּף־בִּי עַל־דִּבְרֵיכֶם וַיִּשָּׁבַע לְבִלְתִּי עָבְרִי
אֶת־הַיַּרְדֵּן וּלְבִלְתִּי־בֹא אֶל־הָאָרֶץ הַטּוֹבָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן
לְךָ נַחֲלָה׃

Deu 4:25+ Some verses in sequence on man's generational corruption. Bn, Bn, Bn, Bn. By the death of Joshua this would be the next layer of proven behavioural conditions. Bn makes it clear how things work, evil for good, when the written bill of divorce is put in print, later to be turned around and becoming written means of reunion. As building block in the kingdom of G-d is Bn unusable until worn out by redemptive struggle.

Deu 4:25 When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the LORD thy God, to provoke him to anger:

Deu 4:25 כִּי־תוֹלִיד בָּנִים וּבְנֵי בָנִים וְנוֹשַׁנְתֶּם בָּאָרֶץ וְהִשְׁחַתֶּם
וַעֲשִׂיתֶם פֶּסֶל תְּמוּנַת כֹּל וַעֲשִׂיתֶם הָרַע בְּעֵינֵי יְהוָה־אֱלֹהֶיךָ
לְהַכְעִיסוֹ׃

Deu 4:29 After verse 25, + 3 more verses leading to verse 29, and based on N, Bn, and Beth B, things may begin to dawn upon the heads of D. This will make sense for G-d's target priesthood but would never make sense for the priesthood of unbelief. After being pushed into the wilderness (in verses 25-28), for this explicitly disjunctive sola Vau/But experience, the target priesthood will realise that the words, buf if "seek" בקשׁ from, or "out of thence" משׁם, will reasonably be turned around when the disjunctive billing of divorce is converted to conjunctive sola Vau/And means of reunion. Two conditional if-clauses are used in the KJV to stress the point that this repeated dead end, leading to the final tribulation in verses 30, has no other solution than sola Vau/And jurisdiction. It did not last long after Moses and the first Baptist Dawn, even shorter at AD, but maybe at Y2K the people are prepared to receive it and do it with lasting effect.

Deu 4:29 But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul.

Deu 4:29 וּבִקַּשְׁתֶּם מִשָּׁם אֶת־יְהוָה אֱלֹהֶיךָ וּמָצָאתָ כִּי תִדְרְשֶׁנּוּ
בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ׃

For more context on Deu 4:29, two conditional and causal steps are used in the KJV, First "from thence" משׁם, then the next push to and from thence, "if" כי, pointing to the ending with no other solution than restored sola Vau/And jurisdiction. The last half of Deu 4:29 faces a lukewarm Laodicea where the theological establishment has worked long and hard to reverse the reformation and abolish sola scriptura.

Deu 4:30 Verses 25-29 culminate here. N tribulation beginning to dawn upon D, repeats the same Baptist brink with the repeated Kairos moment. From first instance (Deu 4:30) to last instance (Rev 7:14), the meaning of being in "tribulation" repeats itself while the redemptive potential grows with prophecy rolling out the historical blueprint and with the growing number of OT/NT books provided, eventually reaching the people, the final group it was intended for. In steps, verses 1, 2, 9, 25, 26-29, and now verse 30, history's N lesson learned is diagnostic, identifying, and intended with apocalyptic substance to hit the target with means of N liberation from the priesthood of unbelief in general, and from the makers of Lackland 2.0 in particular. The last tribulation unveils all portions of scripture with full strength to fulfil the reformative and redemptive mission of the Bible. Each repeated generational cycle would add weight until reaching fulness by the end of time. All these things coming upon thee, require the blueprint of history with the total N to dawn upon D in the last tribulation. Beth B addresses the Benjamite bride exposed to the meaning of being "in tribulation" בצר to bring forth a reformed baby. Verse 30 points to the final layer of repeated conditional if-entrance or homeland exit testing. For the target priesthood, all these eschatological and educational things is for them the final eisegesis in the Elleh אלה school set up at the epistemological finish line.

Deu 4:30 When thou art in tribulation, and all these things are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;

Deu 4:30 בַּצַּר לְךָ וּמְצָאוּךָ כֹּל הַדְּבָרִים הָאֵלֶּה בְּאַחֲרִית הַיָּמִים
וְשַׁבְתָּ עַד־יְהוָה אֱלֹהֶיךָ וְשָׁמַעְתָּ בְּקֹלוֹ׃

Here is a test case for Deu 4:30. Do you see that N makes the diagnostic and educational point that to be in the final tribulation corresponds to the end-time exercise when N will surely find you out. When "all things these" כל הדברים האלה "and . . are come upon thee" ומצאוך, for educational reason and definitive diagnostic identification, are these things loaded for much more than separation of wheat from chaff. Things loaded upon people here in verses 29-30 use the same Hebrew root to "find you out" מצא in Num 32:23. Apocalyptic unveiling in the last tribulation means that all N iniquity will be known. In two steps in Deu 4:29-30, it is about awareness of G-d and self, to find out G-d and self, to know what man needs to know.

Deu 4:31 Next "mercy" רחום in the context of N and N/R. With 2x "and not" ולא is the conditional if-entrance or exit issue in verse 30 continued, all about sola Vau/And.

Deu 4:31 (For the LORD thy God *is* a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

Deu 4:31 כִּי אֵל רַחוּם יְהוָה אֱלֹהֶיךָ לֹא יַרְפְּךָ וְלֹא יַשְׁחִיתֶךָ וְלֹא
יִשְׁכַּח אֶת־בְּרִית אֲבֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם׃

Deu 4:32 And it is all about restoring the confessional great thing in itself, having to begin with questioning the fallen N: What is "this" זֶה *that* thou hast done?

Deu 4:32 For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

Deu 4:32 כִּי שְׁאַל־נָא לְיָמִים רִאשֹׁנִים אֲשֶׁר־הָיוּ לְפָנֶיךָ לְמִן־הַיּוֹם
אֲשֶׁר בָּרָא אֱלֹהִים אָדָם עַל־הָאָרֶץ וּלְמִקְצֵה הַשָּׁמַיִם וְעַד־קְצֵה
הַשָּׁמַיִם הֲנִהְיָה כַּדָּבָר הַגָּדוֹל הַזֶּה אוֹ הֲנִשְׁמַע כָּמֹהוּ׃

Deu 4:35 N's most important mirror, the No-Man **אין**, there is "none" **אין** else. N is the standard, deistic quencher of the trinity, not yet seen in Gen 2:5 but soon to become the standard troublemaker through history. None else, sola scriptura, the only authority. N as epistemological standard bearer to be diagnosed and found out, is the reason behind John 3:30. Now in extension to Numbers, do you see that the deistic hubris of ambition is indicated in the troubling alternative to the trinitarian No-Man standing together with "none else"? This will be repeated, but for now is N's deism the alternative, or vicar, of the trinitarian "none" **אין** else, meaning that when the "testimony" **עד** of Jesus was lost had man lost all correctives to recycling **עד** and would drift around in his own senseless wilderness. The trinity would never coexist with Christendom's deistic Niphil Basar Almighty. Do you see that Christendom's deistic recycling makes an implicit connection between this verse and N in John 3:1-7, . . . 30? Do you see that the repeated problem in N, both here and in endless other profiled verses, is that N is so loud that he notoriously overrides what sola Vau/And jurisdiction said providentially by careful choice of words, syntax, and punctuation in the apostolic KJV? N is the noisy brawler overriding the great maybe normally silenced all the way throughout N's temporal canon.

Deu 4:35 Unto thee it was shewed, that thou mightest know that the LORD he *is* God; *there is* none else beside him.

Deu 4:35 אַתָּה הָרְאֵתָ לָדַעַת כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד
מִלְבַדּוֹ׃

Deu 4:35 Next implicit reference to N as brawling quencher of the spirit and silencer of the trinity, next lesson learned. N is the overall framing which explains how whoredom and disciplinary pottery, "to instruct thee" **ליסרך** works as in N until D's dawn.

Deu 4:36 Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

Deu 4:36 מִן־הַשָּׁמַיִם הִשְׁמִיעֲךָ אֶת־קֹלוֹ לְיַסְּרֶךָּ וְעַל־הָאָרֶץ הֶרְאֲךָ
אֶת־אִשּׁוֹ הַגְּדוֹלָה וּדְבָרָיו שָׁמַעְתָּ מִתּוֹךְ הָאֵשׁ׃

For more context on Deu 4:36, N means disciplinary "chastening" **מוסר** comparable to Job 5:17, Psa 94:12, Pro 13:24, 19:18 etc., but the problem in Deu 4:36 and in general is that with N it is so hard to get the message through.

Deu 4:39 Next lesson learned and next step in N's self-mirroring act. For the ambitious Niphil Basar it was always hard to accept that there is None else. N is a wannabe above all other wannabes. It is the nature of apostasy, the universal nature of the apocalypse, the nature of the last tribulation, and N would be a great contributor to Tamar's veiled terror and mafia regime in the under-world, here "beneath" **תחת**.

Deu 4:39 Know therefore this day, and consider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none else.

Deu 4:39 וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי יְהוָה הוּא הָאֱלֹהִים
בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

Deu 4:44 Next lesson learned. What is "this" **זאת** that thou hast done? This was the first, female grammatical case in Gen 3:13. Anyway, sola Vau/And is the blueprinter of N's biography, only to be diagnosed, identified, and known by N, the Torah תורה

Deu 4:44 And this *is* the law which Moses set before the children of Israel:

Deu 4:44 וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל׃

Deu 4:45 And next, how N would be studied in the canonical Elleh school. These are they, the biographical these are they called 4=G in Rev 14:4.

Deu 4:45 These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

Deu 4:45 אֵלֶּה הָעֵדֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל־בְּנֵי
יִשְׂרָאֵל בְּצֵאתָם מִמִּצְרָיִם׃

For more context on Deu 4:45, notice the veiled Beth B, first forced to be therein, and to know it in the aftermath, "after they came out" **בצאתם** of being therein. It would take much longer than both Egypt and the wilderness to establish everything. Multiple verses contribute to the point made in 2 Pet 1:20-21 that nothing was known in advance, and nothing would be knowm by theological exegesis. The true dawning on D would always be an eisegetical corrective after the fact read back into what was prophetically foretold.

Be aware that the Bible has many foretelling prophets but no retrospective interpreter other than the trinity, the one teaching Comforter foretold to come in John 16. Impostor claims like papal infallibility belong to all the utterly absurd ideas the theologians have come up with throughout history. The only group to correctly interpret scripture is G-d's eisegetical priesthood, his target body in Rev 20:6, correcting all the fabricated ideas of Christendom's pompous Niphil Basar Almighty, notorious in his infallible ignorance. Whatever could go wrong, would go wrong.

Deu 4:46 Reaffirming that Deuteronomy, the second law, was a retrospective reiteration of the law first given in Exodus, requiring N's anointing experience in Numbers before it would have real effect upon D. Now after verse 45 it says again, "after they were come forth out of Egypt" בצאתם ממצרים

Deu 4:46 On this side Jordan, in the valley over against Bethpeor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt:

Deu 4:46 בְּעֵבֶר הַיַּרְדֵּן בַּגַּיְא מוּל בֵּית פְּעוֹר בְּאֶרֶץ סִיחֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר יוֹשֵׁב בְּחֶשְׁבּוֹן אֲשֶׁר הִכָּה מֹשֶׁה וּבְנֵי יִשְׂרָאֵל בְּצֵאתָם מִמִּצְרָיִם׃

For more context on Deu 4:46, notice the opening words because this is literally to stand on the Baptist brink, not to say being fully immersed therein. "On this side" בעבר of Jordan ירדן does literally equate the Lord's act of education with the act of being fully immersed therein. It is the redemptive pass-over in word and water. This is background for Jos 1 where the people begin to "pass over" עבר. Baptism is a canonical journey, not the infantile event the theologians historically have made it. John the Baptist was a marker in person standing at the transitional BC/AD gate, corresponding to the washpot at the door into the tabernacle when the people might take the revived leap of faith over to the other side and become canonical insiders therein. Man's Baptist lifestyle begins with an active confessional choice made. To take the pass-over step to the other side is the believer's step into the Baptist grave. N and G are pairs in predestination. N works as G's groomer preparing man's future mindset.

Deu 5:1 Squeezed in between two N-chapters, the first point to be made here is that the 40 extra years under N is the reason for the longer intro to the commandments beginning in Deu 5:6 compared to Exo 20, one verse for intro there, now expanded to five verses. Next point to be made is why providence translates BC text in AD context in the KJV for all layered precepts to be integrated with the three Baptist brinks, Deuteronomy, AD, and Y2K. In Exo 20 it is mainly about Moses. After 40 N years does Deu 5 invite all the people to be partakers in the pass-over. They do all pass over into sola S jurisdiction.

Deu 5:1 And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears **this** day, that ye may learn them, and keep, and do them.

Deu 5:1 וַיִּקְרָא מֹשֶׁה אֶל־כָּל־יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם שְׁמַע יִשְׂרָאֵל
אֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי דֹּבֵר בְּאָזְנֵיכֶם הַיּוֹם
וּלְמַדְתֶּם אֹתָם וּשְׁמַרְתֶּם לַעֲשֹׂתָם:

For more context on Deu 5:1, one of the details to notice regarding N, N/R and L-N/R in education is the verb to "learn" למד. How Lucifer would masquerade as an angel of light is more literal in how Lamad spells out the act of becoming educational overseer. Next, how theologians turned things upside down corresponds to how things intended for the people's ears in the Hebrew and KJV, was in the NKJV, NASB, NABRE etc., made an inquisitorial hearing of them. Again, for the theologians the Bible's missional intent and what the text says were irrelevant. The point for them was how to exploit the Bible as a legal sceptre used to exercise history's inquisitorial dictatorship of theology. Modernist versions make Deu 5:1 sound like a sacramental confirmation. In the KJV it is a Beth B message to them, a noun, "in your ears" באזניכם in modernist form changed to behave more like a participle. The NKJV, NASB and the rest would love to exploit the one "hearing" instance in the KJV in Deu 31:11 and turn it into something else while working to restore the medieval Lackland. For the same reason, corresponding changes when "keep and do" at the end of Deu 5:1 in the KJV was changed to a lame "careful to observe" in the NKJV, is a historical reminder of lost missional momentum following the dictatorship of theology. How modernist translation committees generally remove all reformative energy from the text, is by example how the energy to keep and do in the KJV is lost in the passive observation in the NKJV. Since modernism also is essentially deistic, lame, and therefore non-reformative, there is no reason to expect that modernist blindness in the act of observation shall lead to any release of energy to do something. As all generational cycles did prove, especially after 1517, the theological establishment would always be a passive facilitator pushing for hell on earth and never doing anything to hinder it. The only thing they actively would act to stop was reformative initiatives. Remember the struggle to do each paradigm shift, against the theological establishment never willing to let go of any present paradigm, for some not even there but contributing to hinder paradigmatic progress and transition into the next paradigm. It was always a war against theology and repressive paradigmatic structures.

20xx Gen Z & Kingdom at hand

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                                        1905          |- - - - - - - - - - - - - -
                                1789    |- - - - - - - - - - - - P - - -
                        1610    |- - - - - - - - - - - - P - - -
1517                    |- - - - - - - - - - - - P - - -
|  First paradigm in P - - -
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Deu 5:2 Next step. With providential translation of BC text in AD context, it is the same "us" here, in Matt 1:23 and Heb 1:2, even to the last instance "us" in Rev 19:7.

Deu 5:2 The LORD our God made a covenant with us in Horeb.

Deu 5:2 יְהוָה אֱלֹהֵינוּ כָּרַת עִמָּנוּ בְּרִית בְּחֹרֵב:

Deu 5:3 Indeed, "with us, even us" **אתנו אנחנו**

Deu 5:3 The LORD made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

Deu 5:3 לֹא אֶת־אֲבֹתֵינוּ כָּרַת יְהוָה אֶת־הַבְּרִית הַזֹּאת כִּי אִתָּנוּ
אֲנַחְנוּ אֵלֶּה פֹּה הַיּוֹם כֻּלָּנוּ חַיִּים:

For more context on Deu 5:3, be aware of the potential problem and disuniting divider when "all of us" is read together with 1 John 2:19.

Deu 5:4 G-d's missional purpose was always the same, about the people, all of them. People are entitled to read this as the next idiom, speaking "face to face . . in the mount" **פנים בפנים . . . בהר**.

Deu 5:4 The LORD talked with you face to face in the mount out of the midst of the fire,

Deu 5:4 פָּנִים בְּפָנִים דִּבֶּר יְהוָה עִמָּכֶם בָּהָר מִתּוֹךְ הָאֵשׁ:

Deu 5:5 Next step and the beginning of the 100% priesthood of believers. With BC text in AD context, the point is how this verse plans for Moses' temporal ministry to end and step out of the way and the people to take the step from Heb 1:1 into 1:2. Notice how the modernist NASB, ESV, NABRE, etc., add "*while*" to downplay the explicit first part in the KJV providing for Heb 1:2 and for the 100% priesthood of believers. Here reappears Bin, a chief Benjamite busybody in need to grow up and be beth-weaned **בין**, which is unsolved until the Dawn of Bin understanding in Mal 3:18. Moses makes himself the mosaic model of the breach blocking the way between the people and their G-d. It is a double reminder of Tamar's veil set between G-d, and between man and self. By this model it would even be a synergetically reinforced, "and between you" **וביניכם**. With Moses standing in the way in the first half, all such breach blocking would hinder the rapture in the last half. With BC text translated in AD context, are multiple details used to provide for the final Baptist brink and the people ready to move into the millennium. The most important in Deu 5:5 is how the modernist Bible perverters try to undermine the providential, apostolic KJV, instead making it sound like it was something ongoing "while" Moses stood there. The main point and principle in the KJV has been changed to a subsidiary point and principle in the NASB, ESV, NABRE etc. The KJV provides for G-d's people, a distinct missional goal and an equally distinct prophetic horizon. In the NASB, ESV, NABRE etc., it is muddy modernist waters made to protect the pulpit.

Deu 5:5 (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,

Deu 5:5 אָנֹכִי עֹמֵד בֵּין־יְהוָה וּבֵינֵיכֶם בָּעֵת הַהִוא לְהַגִּיד לָכֶם
אֶת־דְּבַר יְהוָה כִּי יְרֵאתֶם מִפְּנֵי הָאֵשׁ וְלֹא־עֲלִיתֶם בָּהָר לֵאמֹר: ס

Now back to Deu 5:1, a sidenote on "summoning" dictatorship and shared terminology in the NIV, ESV, CSB, NABRE etc. After the counter-reformatory editors had been able to plant Codex Satanicus in all translation committees around the world, do you see why committees like the NABRE want to retract their claws, play conservative, not to say evangelical in their translation philosophy and take a backseat position while hoping that traitor "protestant" committees take the driver position and push the counter-reformatory agenda and terminology around the world for all church branches to accept ecumenical submission to the global autocrats behind the perverted gospel? Do you see how Israel is used as a scapegoat and how beneficial it is to project perverted language onto them in order to protect falsity? First they leave out sola Vau/And from start in Deu 5 in favour of a stand-alone and autocrate Moses, then they make him a summoning dictator bossing around with the people as his property. The reason for this type terminology used is the hierarchy of Satan considering itself superior and in a position with power to summone and order subject citizens to do whatever the evil predators on top want done. This is the dictatorship of theology implementing its repressive practice after rejecting G-d's sola S jurisdiction introducing the second law. In slow steps it was still "And Moses called" in the RV/ASV, then "And Moses summoned" in the RSV, and finally the stand-alone, "Moses summoned" in the NIV, ESV, CSB, NABRE. How they do it is to reject all free will and convert G-d's creational call קרא into a deterministic bit and bridle. Do you see how this means that while calling AD a dispensation of grace, the translated practice is to reject it in favour of continued blind determinism. With the ESV and the NABRE in agreement, this is how Calvinism's total depravity unites with the totalitarian nature of Roman Catholicism.

Now you should also repeat Deu 5:3 and the conflict between the apostolic KJV and the deistic NKJV. The last nine KJV words are about substantiated covenant members, in covenant in person. In the NKJV the members are divorced from the personal substance of faith required to be trinitarian members. In the primarily mental KJV it is a provision for man's revived trinitairian life. In the NKJV it is about being physically alive but still on death row after the first death, and there is no textual and missional difference from BC text to AD translation. It would be typical for all history that scripture provided by serving prophets and apostles would be perverted by priests and theologians. After the denial of sola scriptura are the 66 books no longer about nutrition provided for revival, but a lifeless, secondary, deistic paper work serving another gospel. After all, the point with having arrived on the Baptist brink is revival, confession, and immersion, but with no working canon, that is no part of the fragmented reality in bastards like the NKJV.

Deu 5:6 Restating that there is no reason to expect any change from the first law to the second law in a theological translation. After changing the text from that Which is done to bring them out, in the anthropological KJV, to Who the Lord is, in the theological NKJV, the last half of this verse is drained of all creational and redemptive energy.

Deu 5:6 I *am* the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

Deu 5:6 אָנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים׃

Here is the contextual background to sort out in Deu 5:6 in the journey from Exo 20 to Deu 5 and beyond. Notice that the redemptive act done to "bring out" man, here saying, which "brought thee out" הוֹצֵאתִיךָ is a lingual sibling of the blind origin expressing the interplay between the words going out **מוֹצא** of the Lord's mouth and man's need of being rescued from whatever place he is located. In other words, the point is that the fallen man's origin of destiny is an "origin" **מוֹצא** of darkness man needs to be made aware of in order to know where he is coming from and where he is going in the process when sin works to find **מצא** him out. While predestination is processed, it means that he can have no more assurance of his future than he is aware of his origin. Later it would be said that living with death on the inside, the issue is not what goes into man, but what proceeds or comes out. Back to Deu 5:6, it should be clear that the most important point with a primarily mental Hebrew and KJV is that bondage is not so much about a physical house, but man's inner host condition, living with something incurable on the inside that needs to be found out. So, to bring man out and find him out, explain that the point with a revived self is awareness of G-d and self also in terms of origin of destiny coming out of the inner man. Something is laid down on the inside whatever that is.

Deu 5:7 From No in Exo 20 to None here in the KJV. No change in the Hebrew text and no registered change in bastard bibles like the NKJV, NASB etc. Do you see that the point to be made in the process of casting out Satan and bringing and finding You out, is that None is a personified version of things earlier unknown or having No character of a person in its first form? Do you see that in order to cast out Satan and the priesthood of Satan, it needs to be found out and be cast out in person and None to be left in office? First instance "no" in the KJV in Gen 8:9 is not about person, but first instance "none" in Gen 23:6 is about person. N, the ambitious Nephesh and Niphil Basar, is the primary substitute to be aware of because he is an antichrist character always lusting after being worshipped as god. N is the diagnostic identifier in the apostolic KJV stressing the point that the most important in ed-you-cation is to find you out.

Deu 5:7 Thou shalt have none other gods before me.

Deu 5:7 לֹא יִהְיֶה־לְךָ אֱלֹהִים אֲחֵרִים עַל־פָּנָי׃

Deu 5:8 More N warning. The danger above many other dangers is how N and Nephesh are created in some image to be found out. Thou shalt Not make Thee. While N works to establish himself, it comes with a corresponding self-image. N may image himself in G-d above, or in the evils beneath, Tamar's under- **תחת** world. The apocalyptic beast rising out of the sea in Rev 13:1 was ruled by the same underworld waters referred to in this verse, and it is no different with the later beast rising out of the earth in Rev 13:11. Different orders, but Tamar's underworld terror and mafia mentality is the same ruling

mindset. It should be reasonably clear why the rapture is the only possible solution to remedy all the underworld problems in the swamp this verse refers to, and what was ongoing all the way under the second-heaven roof in Lev 26. Thou shalt not make thee לֹא־תַעֲשֶׂה־לְךָ requires the paradigmatic rescue operation only a redemptive rapture can provide.

Deu 5:8 Thou shalt not make 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 waters beneath the earth:

Deu 5:8 לֹא־תַעֲשֶׂה־לְךָ פֶסֶל כָּל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וַאֲשֶׁר בָּאָרֶץ מִתָּחַת וַאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ׃

Deu 5:9 Next N that shalt Not. To "bow down" שׁחת to Them is a lingual sibling of the veiled Tamar in the under- תחת world, or "pit" שׁחוּת. N's imaged outcome would be the same, two versions of terror and horror.

Deu 5:9 Thou shalt not bow down thyself unto them, . . .

Deu 5:9 לֹא־תִשְׁתַּחֲוֶה לָהֶם

Deu 5:9 The rest of this verse means a refresh of man's memory after 40 N years in the wilderness. The most relevant issue you need to address here is the traditionalist denial of the cyclical element of history. Traditionalists need to do so, trying to avoid exposure of their own ignorance of prophecy and history. If there is no systematic and repetitive historical element, the next question prompts itself: Which 4x30 Mosaic years period is this verse about if limited to four specific generations? Also next question promps itself: Do you see that the traditionalists and their preterist ideology, coming as a response to the historicity of the Bible in the 1500, made it manifest that preterims is the blind man's ideology? If these four generations were only one story, until the death of Joshua and Caleb, then is all the rest of history an endless set of patriarchal iniquities upon children never to come to any conclusion, explaining why the ideology called theology is indeed a worthless theory never coming to the knowledge of the truth, which adds to how the Bible divides itself by priesthood.

Deu 5:9 . . . , 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,

Deu 5:9 . . . וְלֹא תָעָבְדֵם כִּי אָנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים וְעַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים לְשֹׂנְאָי׃

Here is a relevant identifier of all the generations of N in G, regarding whoredom in the purgatorial process of predestination. Prophecy predicts a future of purity. N's fulfilled prophecy must line up with the author and finisher of faith. N has two sides, iniquity vs anointing? N/G is like Saul becoming Paul. Do you see that before N is ready to receive

the pure candlestick, must the purgatorial work of diagnostic identification first find out that N is a notorious sinner on autopilot. To shine that yellowish light on these N things is to find out that the man of sin is identified as the Yellowish N of iniquity עוֹן. Sola Vau is his self-mirroring biography. N word for word, the "G-d of jealousy visiting the iniquity of the fathers upon the children" אל קנא פקד עון אבות על־בנים. Next point is that the "jealous" **קנא** G-d is the redemptive G-d, especially in matters of the fallen man's Cainesian economy. It is built into the end of story that the final rescue operation means to redeem, buy back, or "purchase" קנה all the poor masses of human "cattle" מקנה the man of sin did merchandise. While preparing for the great taking and Lackland 2.0, and forbidding all buying and selling outside the apocalyptic system, did antichrist's Lackland 2.0 administration plan to merchandise and enslave all the people of the world. While preterists and papists deny the repetitive cycle of iniquity driven by the man of sin, they operate as foretold in the Bible they deny and do not want people to believe in. N is the most notorious and the most important diagnostic part of the canon given for epistemological unveiling and self-identification. The Bible's man of sin is not only an end-time character. He was hidden in iniquity all the way. The only difference in the end is that he would surface and be identified as-is. As a recycled phenomenon in N, the yellowish man of iniquity, would be in the shadow of every third generation, also as an occasion seeker when that generation had its Kairos moment.

Here is a final test case for Deu 5:9 and generally of things beyond remedy. Do you see that full generational cycle means that N and N/R, as the greatest ruling and headache-makers, eventually would become the haters of their own judicial nemesis, coded in the Hebrew text as the "fourth (*generation*) of them that hate me" רבעים לשׂנאי? It was always how fast and brutal the R/S ratio of rationalist hubris would experience its own finishing payback period. As its diagnostic identifier, N makes it reasonable why it was called the Nürnberg trial. First the Nazi era and Nürnberg laws in 1935, then the N trials ten years later.

Deu 5:10 Now after verse 9, do you see that N, the reward of W, led to the problem that was nurtured by theology, denying sola Vau/And, "And-shewing-mercy" ועשׂה חסד. Mercy חסד is the reverse side of doing time ח. Blindness to mosaic recycling is lost competence on time. The problem with war- and whore-mongering theology is that the establishment wants a watered-down "lovingkindness" but rejects the means of mercy. Do you see that the end of recycled Whoredom begins with the people's understanding, and the wicked establishment accepting, that "And-shewing mercy" provided to end all wars, is peace by nutrition for social stability never to come to the point of N payback?

Deu 5:10 And shewing mercy unto thousands of them that love me and keep my commandments.

Deu 5:10 וְעֹשֶׂה חֶסֶד לַאֲלָפִים לְאֹהֲבַי וּלְשֹׁמְרֵי (מִצְוֹתָו) [מִצְוֹתָי]: ס

Now the test case for Deu 5:10. Do you see how N repeats itself as diagnostic identifier, that those keeping commandment מצוה did find **מצא** themselves out, ever learning and finally coming to the knowledge of the truth and true application of the rewarding means of awareness of G-d and self?

Deu 5:11 Next N case. Thou shalt Not. First the general negation, Not **לא**. Do you see that Lucifer's masquerade to appear as an angel of light would destroy the N incentive, turning it upside down and enticing man's hubris of ambition? Do you see that the most literal and the most rewarding way of whoredom is Laodicea's wicked Codex Satanicus industry, perverting the Bible's texts and mission, and using muddy and watered-down fabrications to replace the providential Bible while professing to do G-d's work? Notice that in the uprooting from That canonical reality to subjective Who relativism, was the substantive foundation reguired to know the difference lost.

Deu 5:11 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.

Deu 5:11 לֹ֣א תִשָּׂ֗א אֶת־שֵׁם־יְהוָה֙ אֱלֹהֶ֔יךָ לַשָּׁ֑וְא כִּ֣י לֹא־יְנַקֶּ֞ה יְהוָ֗ה
אֵ֚ת אֲשֶׁר־יִשָּׂ֣א אֶת־שְׁמ֔וֹ לַשָּׁ֖וְא ס

Here is the test case for Deu 5:11. Do you see that Issachar's repeted "vain" **שוא** made a platform for the coming judicial nemesis in Zebulun's commandment. In N's process of time would the "vain" **שוא** Issachar lead to Zebulun's "hate" **שנא** in verse 9. Nun is the reward of Vau. With person in place being the named mission of the Bible, vanity in person would be identified as named vanity in place. Nathanael was maybe one of those that knew others by knowing himself: Could anything good come out of Nazareth?

Deu 5:12 More N and more muddy modernist waters. Notice that by extra punctuation does the NKJV mess with the root of intrinsic value? Next, notice the canonical balance as translated in the KJV. With no real (inner) canon, there is no as-is **כאשר** bloodline and therefore no foundation for the intrinsic value in the first half to be kept. Therefore is the energy to "keep" in the KJV reduced to a lame and blind NKJV "observe" with no reason to expect any preserving practical energy.

Deu 5:12 Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.

Deu 5:12 שָׁמ֛וֹר אֶת־י֥וֹם הַשַּׁבָּ֖ת לְקַדְּשׁ֑וֹ כַּאֲשֶׁ֣ר צִוְּךָ֔ יְהוָ֖ה אֱלֹהֶֽיךָ׃

For more context on Deu 5:12, the NKJV is a really dumb translation, having no other reason for textual change than to make a difference compared to the KJV. In the KJV is first instance "observe" in Gen 37:11 something seen (and heard) but with nothing to keep with energy in contrast to how the KJV uses "keep" in Deu 5:12 (cf. Gen 2:15), but in the dumb NKJV it is two opposites. More muddy modernist waters and words of no distinct meaning. Modernism builds a fictional deed into the word "observe", typical for the culturally empty-worded NKJV surrounded by Laodicean weeds and lameness.

Deu 5:13 Next KJV idiom, “Six days thou”, would be sufficiently worn out, weary, and in need of the Lord’s sabbath rest.

Deu 5:13 Six days thou shalt labour, and do all thy work:

שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ Deu 5:13

Now the KJV bonus. The letter E is so loaded with labour (imposed wisedome) that the 1611 printing makes more sense combined with the changed word order in Deu 5:13. First the commandment theory given in Exo 20:9, then the more experienced and weary, real-life commandment version in Deu 5:13 when the idiomatic “Sixe dayes thou” is the processed outcome. Later versions of pearls buried in a field would be no more real than a wilderness of whoredom and hidden wisedome. Do you agree that processed change reflects the diagnostic N, that your sins shall find you out and dawn upon D?

Theory Exo 20:9 Sixe dayes shalt thou labour, and doe all thy worke.

Practice Deu 5:13 Sixe dayes thou shalt labour, and doe all thy worke.

Deu 5:14 If not being “*in it*” for the exercise from the first to the sixth-day-thou, there is no reason to expect any productive seventh-day-thou outcome, and therefore no other than vanity in continuation. A singular, nothing-but-with-Thee is the same requirement here and in Gen 6:18. This is where Asher’s 14:14 position comes from in Exo 14:14.

Deu 5:14 . . . *in it* thou shalt not do any work, . . .

. . . לֹא תַעֲשֶׂה כָל־מְלָאכָה Deu 5:1

Exo 14:14 The LORD shall fight for you, and ye shall hold your peace.

יְהוָה יִלָּחֶם לָכֶם וְאַתֶּם תַּחֲרִישׁוּן׃ ף Exo 14:14

Deu 5:18 In agreement with the changed position, “Sixe dayes thou” in Deu 5:13, is the corresponding change from “Thou shalt not” in Exo 20 to Neither shalt thou done here. N’s commandments are biographical, diagnostic, and therefore reformative with effect in N found out. Life in whoredom is unknown and nominal, only exterior face value until the veil is taken off. Issachar’s vanity is Tamar’s continued temple twainity. Stripping off the extra imperfect grammar, whoredom is also identified by Nun as “adultery” **נאף**

Deu 5:18 Neither shalt thou commit adultery.

וְלֹא תִנְאָף׃ ס Deu 5:18

Deu 5:20 Be aware of the pot of boiling fury under forced silence. Do you agree that the end of falsity (coerced conformity) must come when people are so fed up that they will no longer bear it? In other words, do you see that this particular witness is surrounded by a cloud in the same way the greatly clouded judgment in Heb 12:1 might be? Do you see why the same bearing weight and weariness must reappear in Heb 12:1?

Deu 5:20 Neither shalt thou bear false witness against thy neighbour.

וְלֹא־תַעֲנֶה בְרֵעֲךָ עֵד שָׁוְא׃ ס Deu 5:20

Here is the test case for Deu 5:20. Do you see how canonical fragmentation works when the NIV and 2020 NASB remove the silent cloud of witnesses around the main speaker in this verse, reducing Deu 5:20 to only a spoken part with no witnessing crowd? Do you see that, "and not respond" ולא־תענה . . to witnessed falsity עד שׁוא is the cultural default when the unbearble has become tolerated reality? Do you see that how the NIV and 2020 NASB present this case, it is no longer a surrounded witness.

Deu 5:21 Ending the commandments, notice that the words, is, are, were, be, and being are reference pointers to the alive trinity. Do you see that the way this verse ends, causes the fallen man's deism to default to a dominion of theft and all kinds of troubles, having no more reference to ontological as-*is* reality? Do you see that when the words lost their distinct meaning and the Bible itself lost its lingual reference to the eternal, it became a protective instrument of synergetically reinforced whoredom?

Deu 5:21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any *thing* that *is* thy neighbour's.

Deu 5:21 וְלֹא תַחְמֹד אֵשֶׁת רֵעֶךָ ס וְלֹא תִתְאַוֶּה בֵּית רֵעֶךָ שָׂדֵהוּ
וְעַבְדּוֹ וַאֲמָתוֹ שׁוֹרוֹ וַחֲמֹרוֹ וְכֹל אֲשֶׁר לְרֵעֶךָ: ס

N makes it necessary to understand the trinity, That אשׁר hypostatic canon, and where the prince of peace come from as the peace-making Word in person and print. Hebrew wording says, "or any *thing* that *is* thy neighbour's." וכל אשׁר לרעך. As life-saver and life-maker, the providential Word of G-d imparts life by nutrition into the soul.

Deu 5:22 How sola S jurisdiction expresses itself and repeats Deu 4:2. In concise form: These words the LORD spake . . . and he added no more. The point is that the last part does not specify words, persons, or other details, but to be None and Nothing else.

Deu 5:22 These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.

Deu 5:22 אֶת־הַדְּבָרִים הָאֵלֶּה דִּבֶּר יְהוָה אֶל־כָּל־קְהַלְכֶם בָּהָר
מִתּוֹךְ הָאֵשׁ הֶעָנָן וְהָעֲרָפֶל קוֹל גָּדוֹל וְלֹא יָסָף וַיִּכְתְּבֵם עַל־שְׁנֵי
לֻחֹת אֲבָנִים וַיִּתְּנֵם אֵלָי:

Now a test case for Deu 5:22. G-d's scriptural incentive is to become the word in person. Thus, "The words these spake the LORD" את־הדברים האלה דבר יהוה is one OT reference for 1 Pet 4:11: If any man speak, *let him speak* as the oracles of G-d. Do you see that in agreement with the sola S jurisdiction in Mark 16:20, he would confirm nothing but his word anyway? "And he added no more" ולא יסף. In plain text it says, and he biographed them in two tables of stone. As the first biographer and secretary of

the law, the ending of Deu 5:22 says that the ministry of reconciliation beginning with Moses made him preserver of the people by becoming the preserver of the law. The last sentence in Deu 5:22 says the same as Psa 12. People given to a certain ministry, means that they are preserved according to the level of preserving the word. The words about "them" in Deu 5:22 (and Psa 12:7) are just as much about the people as it is the word. The word would preserve the people that preserved the word. That is the difference why most cultures would die and disappear but the Jewish Israel would remain.

Deu 5:23 Affirming verse 22. The Jewish Israel given to Moses and coming to Moses were given to him also to prove the redemptive point that the ministry of reconciliation is the ministry of protective preservation.

Deu 5:23 And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders;

Deu 5:23 וַיְהִי כְּשָׁמְעֲכֶם אֶת־הַקּוֹל מִתּוֹךְ הַחֹשֶׁךְ וְהָהָר בֹּעֵר בָּאֵשׁ
וַתִּקְרְבוּן אֵלַי כָּל־רָאשֵׁי שִׁבְטֵיכֶם וְזִקְנֵיכֶם:

Deu 5:24 "And he liveth" **ויחי**, in the Hebrew and KJV saying that sola S jurisdiction is both redemptive and communicative. In the NKJV manifesting muddy modernist waters mixing up the KJV's scriptural clarity. In the KJV it is a confirmed rescue. In the NKJV it is more like a physical and medical diagnosis.

Deu 5:24 And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.

Deu 5:24 וַתֹּאמְרוּ הֵן הֶרְאָנוּ יְהוָה אֱלֹהֵינוּ אֶת־כְּבֹדוֹ וְאֶת־גָּדְלוֹ
וְאֶת־קֹלוֹ שָׁמַעְנוּ מִתּוֹךְ הָאֵשׁ הַיּוֹם הַזֶּה רָאִינוּ כִּי־יְדַבֵּר אֱלֹהִים
אֶת־הָאָדָם וָחָי:

Deu 5:25-26 Niphil Basar stuff. Now you need to test yourself. Do you see that this is the same universal war between the wrestling N and the speaking A, beginning with the conflict between the spirit in Gen 6:3 and the renowned giants in Gen 6:4? Notice that this verse decodes the reason for the absent trinity in the presence of deism, the same renowned giants. Be aware that Asher's **אשר** Baptist watershed is set between "flesh" **בשׂר** and "hearing" **שׁמע**. Reading verse 25, do you agree that whether it says, ye must be born again, or, ye must be baptised, is no difference but two in one watershed?

Deu 5:26 For who *is there of* all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?

Deu 5:26 כִּי מִי כָל־בָּשָׂר אֲשֶׁר שָׁמַע קוֹל אֱלֹהִים חַיִּים מְדַבֵּר
מִתּוֹךְ־הָאֵשׁ כָּמֹנוּ וַיֶּחִי:

Deu 5:27 N and some of the masses would contribute to the breach and to maintain the breach-makers in position. While Moses is pushed to "Go near" קרב the alternative is a move in the opposite direction and align with the contrary-walkers קרי operating under the second-heaven roof in Lev 26. Moses' ministry of reconciliation and preservation is a struggle with the counter-reformatory breach-makers keeping the people at a distance.

Deu 5:27 Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear *it*, and do *it*.

Deu 5:27 קְרַב אַתָּה וּשְׁמַע אֵת כָּל־אֲשֶׁר יֹאמַר יְהוָה אֱלֹהֵינוּ וְאַתְּ תְּדַבֵּר אֵלֵינוּ אֵת כָּל־אֲשֶׁר יְדַבֵּר יְהוָה אֱלֹהֵינוּ אֵלֶיךָ וְשָׁמַעְנוּ וְעָשִׂינוּ׃

Deu 5:28 Again what a Pharez breach does, and what the ministry of reconciliation and preservation has to struggle with.

Deu 5:28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

Deu 5:28 וַיִּשְׁמַע יְהוָה אֶת־קוֹל דִּבְרֵיכֶם בְּדַבֶּרְכֶם אֵלָי וַיֹּאמֶר יְהוָה אֵלַי שָׁמַעְתִּי אֶת־קוֹל דִּבְרֵי הָעָם הַזֶּה אֲשֶׁר דִּבְּרוּ אֵלֶיךָ הֵיטִיבוּ כָּל־אֲשֶׁר דִּבֵּרוּ׃

Deu 5:29 Preparing for Ezekiel's heart.

Deu 5:29 O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

Deu 5:29 מִי־יִתֵּן וְהָיָה לְבָבָם זֶה לָהֶם לְיִרְאָה אֹתִי וְלִשְׁמֹר אֶת־כָּל־מִצְוֹתַי כָּל־הַיָּמִים לְמַעַן יִיטַב לָהֶם וְלִבְנֵיהֶם לְעֹלָם׃

Deu 5:31 In the KJV it ends with having and holding (it). In the NKJV, NASB etc., it is only possessive physical geography. G-d's homeland on the prophetic horizon explains the ending with a suffixed feminine third person ה֫ , that his rest is their rest.

Deu 5:31 But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

Deu 5:31 וְאַתָּה פֹּה עֲמֹד עִמָּדִי וַאֲדַבְּרָה אֵלֶיךָ אֵת כָּל־הַמִּצְוָה וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר תְּלַמְּדֵם וְעָשׂוּ בָּאָרֶץ אֲשֶׁר אָנֹכִי נֹתֵן לָהֶם לְרִשְׁתָּהּ׃

Deu 5:32 Seeing is believing, but when the modernists have mutilated the canon, there is nothing to see and therefore no reason to expect anything done. Without a hypostatic canon, meaning no causal "therefore as" כאשר substance, the text changes accordingly in the NKJV. In the KJV is the word and the causal phrase, "therefore as" brimful of its own word-for-word meaning, but in the NKJV, where only longer phrases can have real meaning, the word "therefore" will only serve as a carry-over connection from verse 31. Finally, the point is that after going concrete and removing the suffixed hypostatic end of verse 31, there is no more substantive value to glean from therefore as-is in verse 32.

Deu 5:32 Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.

Deu 5:32 וּשְׁמַרְתֶּם לַעֲשׂוֹת כַּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם אֶתְכֶם לֹא תָסֻרוּ יָמִין וּשְׂמֹאל׃

Deu 5:33 How Beth B and the Baptist must relate to Asher, saying, walk "in all the ways which" בכל־הדרך אשר. In this case there is no suffixed ending like verse 31, and the hypostatic union is carried in Beth B. People's possession would last no longer than the meaning of "your days in". Preservation of land and landscape would always depend on preservation of (eternal) life, where the deists on death row would be concerned only with the physical and geographical.

Deu 5:33 Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye shall possess.

Deu 5:33 בְּכָל־הַדֶּרֶךְ אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם אֶתְכֶם תֵּלֵכוּ לְמַעַן תִּחְיוּן וְטוֹב לָכֶם וְהַאֲרַכְתֶּם יָמִים בָּאָרֶץ אֲשֶׁר תִּירָשׁוּן׃

Deu 6:1 Next framing N chapter set around the commandments in Deu 5. N finding out N and his sins, makes the opening, Now these are the commandments, וזאת המצוה, more understandable (converting the singular to a plural matter). Complete Elleh school should make things more clear: What is "this" **זאת** *that* thou hast done? Sins diagnosed and found out would answer that question. Next, Lucifer and Lamed would be the chief educating school masters, "to teach" ללמד you. L-N/R is Lamad's playground.

Deu 6:1 Now these *are* the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go to possess it:

De 6:1 וְזֹאת הַמִּצְוָה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם לְלַמֵּד אֶתְכֶם לַעֲשׂוֹת בָּאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ׃

Read in context, the temporal Lamed and Lamech and the pottery beginning in Gen 4 were imposed to teach and align man with the eternal standard in Psa 119.

Psa 119:89 LAMED. For ever, O LORD, thy word is settled in heaven.

Psa 119:89 לְעוֹלָם יְהוָה דְּבָרְךָ נִצָּב בַּשָּׁמָיִם׃

This is the place to mix pottery with prepositions and presuppositional bias in לְ, כְּ, בְּ. As found in Psa 119, the temporal Lamed is educator and chief orchestrator on the scene in L-N/R when things are "For-ever" לעולם "settled" **נצב** by the diagnostic N. Now these, in Deu 6:1, are the commandments, the statutes, and the judgments imposed to get that picture by wilderness, whoredom, and eventually by the final tribulation. Seeing is believing. To possess "it" הָ֫ is to get that picture, but not so in the modernist NKJV, where only the physical and geographical is translated, repeating the same typical ending in Deu 5:31. While N sins found out begin to dawn upon D on the Baptist brink, one of the Hebrew points to get is that picture. So the Hebrew phrase "to possess it" לרשתה is used 25 times in Deuteronomy (Deu 3:18 to Deu 32:47), but has only a few instances in all the other books together. People would possess no true homeland without having and holding that mental host-and-Lord-in-residence picture (suffixed to the end). Fueled by that Which **אשר** commanded and bloodlined canon, the true picture to get, have and hold, is the trinity in residence, home at rest, which is the suffixed hypostatic union הָ֫ that was prophecied while having and holding the homeland on the horizon. So, whether it is a Hebrew directional ending or an ordinary third person feminine singular suffixed to a word, makes no missional difference. In essence it is the same hypostatic kernel and holder of sola S jurisdiction. The point that needs to be revived is that sola S jurisdiction is cosmological, ontological, and existential, and next, that the only way to find you out and get that true picture, is to be nurtured back to raptured Pison reality in Havilah.

One more Hebrew test for L-N/R in Deu 6:1 and Psa 119:89. Now any reader should be able to see that if N has found you out, the only way to properly take a reformative and Abrahamic "stand" **נִצָּב** (cf. Gen 24:13) is by confessional "settling" **נִצָּב** of matters of having and holding. Gen 24 was long before the story of the daughters of Zelophehad.

Gen 24:13 Behold, I stand *here* by the well of water; and the daughters of the men of the city come out to draw water:

Gen 24:13 הִנֵּה אָנֹכִי נִצָּב עַל־עֵין הַמָּיִם וּבְנוֹת אַנְשֵׁי הָעִיר יֹצְאֹת לִשְׁאֹב מָיִם׃

Deu 6:2 Next N points to the endless problems that would come with uprooting and lost N substance in Hedon and Sodom? Do you see what ended purgatory and a completed diagnostic fulfilling of the prophetic canon, and keeping the commandments by the end of Revelation, have to do with redeemed, revived, raptured, and reformed sense of truth, reality, and restored sola S jurisdiction? N, N/R, and L-N/R do unveil history's potential maybe of salvation in John 3:17. Nominal N is a doomed deist on death row until the dawn of daylight on the Lord's Day.

Deu 6:2 That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

Deu 6:2 לְמַעַן תִּירָא אֶת־יְהוָה אֱלֹהֶיךָ לִשְׁמֹר אֶת־כָּל־חֻקֹּתָיו וּמִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוֶּךָּ אַתָּה וּבִנְךָ וּבֶן־בִּנְךָ כֹּל יְמֵי חַיֶּיךָ וּלְמַעַן יַאֲרִכֻן יָמֶיךָ׃

Processed Hebrew background for purgatorial N reality, "That (order of things)" **למען** begins with the father of faith, also father of That (order of things) in Gen 12:13, saying, "That it may be well with me" **למען ייטב־לי**, a longer journey That would have no well-pleased solution before Gen 17. The context for That ordered purgatorial process is the same in Gen 12:13 and Deu 6:2 and in general. N needs to find you out before things will make sense in Rev 20. While waiting for G-d's real deal, would all the vain ideas of theological Christendom only maintain the unsolved maybe here and in John 3:17. This is the unsolved mystery of iniquity and unknown background required to understand the meaning of continued condemnation, or subsidiary justice, built into John 3:17 and why Rom 8:1 still belongs to the future. AD was delayed to a later, potential Y2K entrance into G-d's millennial kingdom. For each new preceptual layer, it was a repeated Baptist brink and Kairos moment, a renewed potential maybe, or another recycled catastrophe waiting to happen under the dominion of vanity. Notice that the Mosaic life cycle put in place in Gen 6:3 in the Hebrew and KJV, but absent in bastard bibles, is also built into the last half of Deu 6:2. Decay would repeatedly take deism to its dead end and day of disaster every time another Kairos moment was passed in vain. Continued recycling AD would eventually unveil theological Christendom as a bastard religion and a religion of bastards denying sola S jurisdiction as the only valid upholder of the truth.

Now one more general and universal test case for Deu 6:2. Do you see that providential design with a chapter and verse-divided Bible is helpful to rightly divide the stories into their principal diagnostic proportions? Next, do you see why the devil's ideas were not limited to fabricate Codex Satanicus, but to make the so-called paragraph editions, and editions with no chapter and verse division, to destroy G-d's providential division of the Bible into functional and pedagogical portions for the readers to more easily pick up the principal doctrine ruled by number and letter? Means of deception come in many forms and editions under the Codex Satanicus ideology ruling the text and translation industry. It makes it easier for Satan's theological establishment to successfully work deception if the people are unable to pick up what they need to know.

Deu 6:3 Next step in the hopeless NKJV. First that the causal, "Hear therefore" **ושמעת** in the KJV is its own substantive carrier of meaningful word-for-word causation. In the NKJV it is only an empty-worded link to carry over meaning from verse 2.

Deu 6:3 Hear therefore, O Israel, and observe to do *it*; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

Deu 6:3 וְשָׁמַעְתָּ יִשְׂרָאֵל וְשָׁמַרְתָּ לַעֲשׂוֹת אֲשֶׁר יִיטַב לְךָ וַאֲשֶׁר תִּרְבּוּן
מְאֹד כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵי אֲבֹתֶיךָ לָךְ אֶרֶץ זָבַת חָלָב וּדְבָשׁ׃ ף

Next step of KJV/NKJV profiling in Deu 6:3 is to know why the KJV here must follow the Hebrew syntax, "and observe (see) to do" ושמרת לעשות. The trinitarian point is that the ontological and existential kernel translated in the KJV requires (alive) Being to be the foundation of Doing. First the primarily mental observation (seeing), then how it is implemented in doing *it*. In the superficial NKJV is it a soup of meaningless words, acting without first thinking things through. Again the fictional NKJV puts a deed into the word "observe" that never will be fulfilled in modernist form, and it mixes up how the KJV rightly and in order divides and makes Being the foundation of Doing. With no difference BC or AD, man's deed is, in whatever form, a behavioural representation and manifestation of his mind. The Hebrew and the apostolic KJV bring out these details in G-d's creational anthropology accordingly, both to understand truth and reality, and to unmask that the modernist competitors have no corresponding sense of truth and reality.

Third step is the test step in Deu 6:3. Do you see why the deistic flatland mixing up the beginning of this verse, is the reason for no need of being therein "in" the end, which is only an exterior and physical landscape in the NKJV. "As hath promised . . thee, (in) the land" כאשר דבר .... לך ארץ

Deu 6:4 In the Hebrew and KJV about singularity, but in the NKJV, NASB etc., and for later discovery in NT, this is how the second person of the trinity would become a lone child with no family and no trinitarian body of Christ, while the modernists would stress the corresponding point regarding the so-called "evil one". In the KJV is "one" mainly used about singularity. In the NKJV, NASB etc., it is a number.

Deu 6:4 Hear, O Israel: The LORD our God *is* one LORD:

Deu 6:4 שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד׃

Deu 6:5 Next step on singularity leads to the ontological truth that sola Vau/And unites first principle S with sola S jurisdiction, the singular point the NKJV is not willling to agree with in print. Sola S synergy come with the same missional energy level held by the three sola Vau/And instances, stripped off and translating only one Vau instance in the NKJV, and for no other than textual reasons.

Deu 6:5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

Deu 6:5 וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ
וּבְכָל־מְאֹדֶךָ׃

Hebrew details reveal that First principle fuels the object-marked missional objective, saying, "And thou shalt love the LORD" ואהבת את יהוה. How can modernist committees like the NKJV expect their bastard fabrication to have any missional value?

Here is the test case for Deu 6:5. Do you see why sola Vau/And would represent no real value until the Benjamite bride had discovered her biography half way through? As the one first in rank of the brutalisers of the Bible, is Benjamin the person with the strongest need for Ezekiel's heart surgery, "with all thy heart" בכל־לבבך. NKJV readers must be stuck in the past, but the latest, 2020 NASB did at least restore the first sola Vau/And here. Do you see that the KJV is descriptive and prophetic about fulfilled sola Vau/And, but in the NIV is it prescriptive legalism and Vau/And has no other than lexical value, never finding any strength to get out of the theological swamp? In the KJV, G-d with us equals sola Vau/And with us, made plain by proper punctuation.

Finally, the point made with first principle on target is that this sequence of singularity on target, Thou + thy, thine, thy, thy ך ך ך ך ך, says that restored truth and reality is a restored paradigm of frist principle S and sola S jurisdiction, that the Word is G-d. Even if sola scriptura is an eternal framework set around the Bible, and the premise holder for how to read the Bible, with no need to express itself in deistic terms, the text is still full of implications and indicators of the Bible's missional intent and need to be sovereign in its redemptive will to liberate the world from those denying sola scriptura and trying to destroy the Bible's reformative mission. K sets the paradigmatic bar for what to expect from the Bible's fulfilled mission and jurisdiction.

Deu 6:6 More Benjamite stuff. In the inner canon the biographical premise requires the reader to be equally immersed therein for all diagnosed stuff to be "in" the heart of Beth B. Typically uprooted positions championed with the counter-reformatory RV/ASV and RSV, would be exterior forms like "upon" the heart, updated to say "on" the heart in the NASB, ESV, NIV etc. Theological committees favour a lexical approach and prefer the word, on or "upon" על where the anthropological KJV uses the more relevant Beth B terminology "in", because to be therein requires man's biographical, Baptist immersion in word and water.

KJV 6:6 And these words, which I command thee this day, shall be in thine heart:

Deu 6:6 וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

ASV 6:6 And these words, which I command thee this day, shall be upon thy heart;

Now to the test case for Deu 6:6. Do you agree that continuation of Levitical pottery AD explains the terror and horror in Benjamin's "heart" לבב living under the biographical dictatorship of theology demanding editorial rights to change times and laws and wear down all poor souls and hearts accordingly? In other words, do you see how this endless heart trouble models the perversion of the Bible, the Cainesian economy and possessive property, priestly pimps, and the prostitute "love" affair in the book of Revelation under the temporal dictatorship of Lamed in repressive control of Beth B? Do you agree that the text of the Bible has no more value than its descriptive and diagnostic ability to line of with history confirmed as prophetically foretold? While road-blocking stuff intended "for/to (the) people" לעם, "for/to them" להם, did Lamed hammer out a לבב image?

Deu 6:7 Next sola Vau/And denial in the NKJV, and the next example where the 2020 NASB would crawl back to the truth, demonstrating how the authorized KJV literally bridles the minds in the modernist impostor committees working to dethrone the KJV and become its enthroned successor. Be sure that will never happen!

Deu 6:7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Deu 6:7 וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

Deu 6:8 Now the KJV says "upon thine hand" **על־ידך** because in/on carries not the same implication as in verse 6, the same in verse 9.

Deu 6:8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

Deu 6:8 וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ׃

Deu 6:12 Pn vs Bn, the fathers and the children to the end of Malachi, "lest" **פֶּן** thou forget. Notice how this verse models a warning, a paradigm with a potential decay into oblivion. "Beware lest thou forget" **הִשָּׁמֶר לְךָ פֶּן־תִּשְׁכַּח** the original objective **את**

Deu 6:12 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.

Deu 6:12 הִשָּׁמֶר לְךָ פֶּן־תִּשְׁכַּח אֶת־יְהוָה אֲשֶׁר הוֹצִיאֲךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים׃

Here is the test case for Deu 6:12. First, repeat how this particular form of paradigmatic backsliding was modeled in the first forgetful scene in Gen 3:11, who told "to thee" **לְךָ** while the first deistic dementia was developed. Do you see that the same paradigmatic combination of this preposition **לְ** suffixed with second person masculine singular **ךָ** also were involved in how the temporal Lamed eventually drove man out of his first Eden in Gen 3:24, while having G-d's restored eternal Lordship in John 14:6 on the horizon?

Deu 6:13 Some reasoning sola S background for obedience in Acts 5:29. When you hear, especially the haughty anti-KJV advocates defending the new translations, be aware that these guys have no more interest in making people aware of the original texts today than those in the medieval era would make the Bible available to the people in any form.

Deu 6:13 Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.

Deu 6:13 אֶת־יְהוָה אֱלֹהֶיךָ תִּירָא וְאֹתוֹ תַעֲבֹד וּבִשְׁמוֹ תִּשָּׁבֵעַ׃

Deu 6:14 True grafting in Rom 11 according to Ezekiel's ABOUT- סביב mission is the reference for anti-Copernican reality as modeled, still mostly in its unreformed, upside-down state today, denying G-d's sola S jurisdiction. By this missional model you should be able to decode the meaning of apostasy and missional implosion and how it led to the imported, syncretic dead end in Laodicea. How antichrist's substitute gravity works with people and nations wondering after the globalist beast was no new idea to be presented in the apocalypse.

Deu 6:14 Ye shall not go after other gods, of the gods of the people which *are* round about you;

Deu 6:14 לֹא תֵלְכוּן אַחֲרֵי אֱלֹהִים אֲחֵרִים מֵאֱלֹהֵי הָעַמִּים אֲשֶׁר סְבִיבוֹתֵיכֶם:

Deu 6:15 All such particular missional pro-, For the LORD, would fuel the same driving energy in 2 Cor 11:2, Rom 10:1, pro- the defence of the gospel in Phil 1:17, and pro-salvation in John 3:16. Cosmological energy in כי is a driving causal energy propelling G-d's redemptive history toward its end.

Deu 6:15 (For the LORD thy God *is* a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

Deu 6:15 כִּי אֵל קַנָּא יְהוָה אֱלֹהֶיךָ בְּקִרְבֶּךָ פֶּן־יֶחֱרֶה אַף־יְהוָה אֱלֹהֶיךָ בָּךְ וְהִשְׁמִידְךָ מֵעַל פְּנֵי הָאֲדָמָה: ס

Deu 6:17 One of the driving elements in the prophetic and partly self-fulfilling Bible is the dawn of detailed due diligence, to distinguish true commandments from vicar ideas. Faith mixed with the target priesthood's eisegetical need, means that the Kairos moment in the end is G-d's true match of "and his testimonies" ועדתיו and recycled YaD. Do you see that Ye are the diligent candlestick-holders nominated in Matt 5:14 and the party still with oil on their lamps continually ready by due diligence in Matt 25:6, 13?

Deu 6:17 Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

Deu 6:17 שָׁמוֹר תִּשְׁמְרוּן אֶת־מִצְוֹת יְהוָה אֱלֹהֵיכֶם וְעֵדֹתָיו וְחֻקָּיו אֲשֶׁר צִוָּךְ:

Deu 6:18 Do you agree that the dawn of daylight and due diligence is the same here and in Mal 3:18, depending on the premise that they know good and evil, truth and error, and by their fruits know what any party serves? Notice That (the order or things) spelled out as a paradigm that typically would have to run its course before knowing the end of it, saying, "That (the order of things) it may be well with thee" למען ייטב לך

Deu 6:18 And thou shalt do *that which is* right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers,

Deu 6:18 וְעָשִׂיתָ הַיָּשָׁר וְהַטּוֹב בְּעֵינֵי יְהוָה לְמַעַן יִיטַב לָךְ וּבָאתָ
וְיָרַשְׁתָּ אֶת־הָאָרֶץ הַטֹּבָה אֲשֶׁר־נִשְׁבַּע יְהוָה לַאֲבֹתֶיךָ׃

Here is the test case for Deu 6:18. Do you agree that sola Vau/And Thou, must sort out (alive) Being before having an orderly Doing after that? Well Done is no option without Well-Being. This verse is one of the cases where the 2020 NASB still rebels against the truth and wants to have a stand-alone, "You shall do", the same in the NABRE, NIV, NLT, CSB, MEV, NRSV-UE, and NET Bible. There is not yet any dawn of daylight in the committees behind these deistic translations.

Deu 6:19 Precept upon precept, layer by layer, from brink to brink, the Baptist problem unsolved to the last tribulation is this organic composition where antichrist's priesthood of unbelief demands the priesthood of believers to be accountable to the establishment. The organic problem in Pe was always that the people were forced to be accountable to priests, preachers, and pulpits, and to stand before their pastoral patriarchs. Notice that this never-ending recycled repressive regime to be cast out "from before thee" **מִפָּנֶיךָ** is rooted in the same old Pn/Bn problem, "lest" **פֶּן** thou forget . . to the end of Mal 4:6.

Deu 6:19 To cast out all thine enemies from before thee, as the LORD hath spoken.

Deu 6:19 לַהֲדֹף אֶת־כָּל־אֹיְבֶיךָ מִפָּנֶיךָ כַּאֲשֶׁר דִּבֶּר יְהוָה׃ ס

People coming to the dawn of due diligence should find that they can no longer accept repressive regimes and foolish ideas upholding Niphil Basar's pathology standing in the way and blocking the people's transition into the next paradigm. For Norwegians aware of what Hauge and Barratt had to face in Pe, the latest demand for accountability to the pulpit is no different. In the early days of the first apostles, they came to the reasonable conclusion that obedience to G-d and the truth was far more important than obedience to vicar powers. All reasonable outcasting must begin with casting out all inner and internal enemies. The method how to regain control in the early 1500s is exactly repeated today, and it means to try to persuade or in any way possible to bring all back into the fold and into obedience to the pulpit instead of Christ. In the 1500s it was a repressive effort to reestablish papal control. Today it is much more universal that all ambitious pulpits are bossing around with people, persuading or forcing all to be accountable to the regime on and around the pulpit. After some free Norwegian decades with Hauge and Barratt, it is again back to the same old repressive swamp under the dictatorship of theology.

20xx Gen Z & Kingdom at hand

1905 |- - - - - - - - - - - - - -
1789 |- - - - - - - - - - - P - - -
1610 |- - - - - - - - - - - P - - -
1517 |- - - - - - - - - - - - P - - -
| First paradigm in P - - -

Deu 6:20 Drifting away from daylight and due diligence, means standard deviation and to drift away from the epistemological main, mean, and median. The greater distance to first principle and sola S jurisdiction, the more repressive behaviour, representation, and interpretation while decaying into obscurity. In bastard form is sola *And w*hen, no longer the reference for asking such questions. To revive the true meaning would require more eisegetical recycling for YaD verification. "What *mean* the testimonies" מה העדת

Deu 6:20 *And* when thy son asketh thee in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

Deu 6:20 כִּי־יִשְׁאָלְךָ בִנְךָ מָחָר לֵאמֹר מָה הָעֵדֹת וְהַחֻקִּים
וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ אֶתְכֶם׃

Deu 6:21 First principle vs subsidiary justice? With the Bible in other repressive hands, the only difference in later history was a scriptural form of repressive legalism under the prescriptive dictatorship of theology. Papal inquisitions were no-less harrassing than the taskmasters of Pharaoh. Framing mosaic conditions now at the door into the messianic seventh millennium are no different than the framing conditions in the BC/AD transition.

Deu 6:21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand:

Deu 6:21 וְאָמַרְתָּ לִבְנֶךָ עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם וַיּוֹצִיאֵנוּ
יְהוָה מִמִּצְרַיִם בְּיָד חֲזָקָה׃

Deu 6:23 With BC text translated in AD context, it means that sola Vau/And brought us out, but not so in the primitive NKJV, NABRE etc. Modernist ideology has no room for any redemptive potential growing with history and with the increasing number of books and printing until all 66 books could be read by all.

Deu 6:23 And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

Deu 6:23 וְאוֹתָנוּ הוֹצִיא מִשָּׁם לְמַעַן הָבִיא אֹתָנוּ לָתֶת לָנוּ
אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לַאֲבֹתֵינוּ׃

Deu 6:24 Sola Vau/And jurisdiction. It was most reasonable that the reformation had to begin with reestablishing man's free will and free conscience. Again the trinity and the KJV is about a real deed. In the modernist NKJV there is no potential beyond a lame observance.

Deu 6:24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as *it is* at this day.

Deu 6:24 וַיְצַוֵּנוּ יְהוָה לַעֲשׂוֹת אֶת־כָּל־הַחֻקִּים הָאֵלֶּה לְיִרְאָה
אֶת־יְהוָה אֱלֹהֵינוּ לְטוֹב לָנוּ כָּל־הַיָּמִים לְחַיֹּתֵנוּ כְּהַיּוֹם הַזֶּה׃

Deu 6:25 Chapter end and repeating the order. In the primarily mental Hebrew and KJV is (alive) Being the foundation of Doing. Do you agree that the KJV has built into the translation that the alternative to "observe to do" is hypocrisy? In the KJV is the phrase, if "we observe" a direct phrase driven by W providence, but in the NKJV only a flow of dumb words. It begins with converting the substantive first part into a timed alternative. While the KJV provides for the people's dawn of due diligence, the deistic NKJV has no other meaningful contribution than to manifest the dumb and dull-minded.

Deu 6:25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

Deu 6:25 וּצְדָקָה תִּהְיֶה־לָּנוּ כִּי־נִשְׁמֹר לַעֲשׂוֹת אֶת־כָּל־הַמִּצְוָה הַזֹּאת לִפְנֵי יְהוָה אֱלֹהֵינוּ כַּאֲשֶׁר צִוָּנוּ׃ ס

Deu 7:1 In the same sense as predestination means 4=G, it can be said that a paradigm means 7=K. In that framework is the end of time a paradigmatic way to substantiate the meaning - When? – based on the causal drive built by the Hebrew כִּי . . . ךָ. Some of it is a causal Because, and some is a driving pro-, For something, and a contra for other things. "When shall bring thee the LORD thy G-d" כִּי יביאךָ יהוה אלהיךָ is a way of asking, When?, or, how long? . . while waiting for the conjunctive sola Vau/And to do what it was provided to do. W is the transliterated, literal vehicle into eternal life, and the reason for the KJV saying, translated into the kingdom of his dear Son. In the ontological kernel is When existential, like Munch's well-known, *The Scream*. It jumps off the page as an existential paradigm, that the Word is G-d: SOLA SCRIPTURA. As always, Benjamin and the Baptist Beth B is the main party to be biographically brought into the land. But by deistic default the theological NKJV rejects that there in anything beyond the physical landscape therein to possess (it) לרשתהּ

Deu 7:1 When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

Deu 7:1 כִּי יְבִיאֲךָ יְהוָה אֱלֹהֶיךָ אֶל־הָאָרֶץ אֲשֶׁר־אַתָּה בָא־שָׁמָּה לְרִשְׁתָּהּ וְנָשַׁל גּוֹיִם־רַבִּים מִפָּנֶיךָ הַחִתִּי וְהַגִּרְגָּשִׁי וְהָאֱמֹרִי וְהַכְּנַעֲנִי וְהַפְּרִזִּי

Deu 7:2 Next 7=K. Setting the paradigmatic bar more directly: Sola Vau/And When.

Deu 7:2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:

Deu 7:2 וְנָתָנָם יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ וְהִכִּיתָם הַחֲרֵם תַּחֲרִים אֹתָם לֹא־תִכְרֹת לָהֶם בְּרִית וְלֹא תְחָנֵּם׃

Here is the test case for Deu 7:2. Do you see that all the theological vanity upon earth, especially after the invention of the printing press, is all the military wars that would be choked by non-violent And-When warfare? Do you see why G-d needs to single out all as individual persons for sola S singularity: Singular Thou against the plural Them? In other words, do you see that peace on earth and national, homeland independence must begin with personal independence, that all the imperialist and globalist whore- and war-mongerers no longer can find persons willing to sacrifice themselves as cannon fodder for the devil's pontifical common good? Do you see where the two alternatives, swords vs plowshares, come from (in Isa 2:4, Joel 3:10, Mic 4:3)? All details were in place in the Torah. Later versions were only modified ways of presenting this twofold story with tooth for tooth smiting vs Isa 53.

Deu 7:3 Looking beyond the particulars of Hithpael grammar, do you see the implication of this potentially "made marriage" חתן or "given" תתן misfit, coming from Tamar's under- תחת world, first a suggestion in Gen 34:9, but anyway how to implement such an unequal N yoke? Do you agree that while billing a divorce as outlined here, it has an imaged element of trying to make or squeeze something into a frame it was not fit for?

Deu 7:3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

Deu 7:3 וְלֹא תִתְחַתֵּן בָּם בִּתְּךָ לֹא־תִתֵּן לִבְנוֹ וּבִתּוֹ לֹא־תִקַּח לִבְנֶךָ׃

Deu 7:4 Now Num 21, Jos 21, and Jdg 21 make 7=K causation very simple. Pro they is not pro G-d and pro freedom, but pro-unequality and an unequal yoke ending in slavery, for they and for them, and away from following the truth. In the KJV the whole syntax is fueled by words loaded with distinctly meaningful value. How this punctuated ending in the KJV works synergetically also in Laodicea, would be typical for how the counter-reformatory Codex Satanicus and editing Bible perverters made the end by providing for Lackland 2.0. Long before coming to Armageddon, the Bible begins to fuel that ending, and bill that divorce, with standard-deviation material from the books of Moses. Brink by brink it is the same 7=K, until full Baptist immersion.

Deu 7:4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

Deu 7:4 כִּי־יָסִיר אֶת־בִּנְךָ מֵאַחֲרַי וְעָבְדוּ אֱלֹהִים אֲחֵרִים וְחָרָה אַף־יְהוָה בָּכֶם וְהִשְׁמִידְךָ מַהֵר׃

One test question for Deu 7:4, repeating verse 2. Do you see that while preparing for the globalist Lackland 2.0 and Satan's pontifical "common good", is the ending of this verse saying how the singular Thou must be sacrificed for the corporate, plural You? With Benjamin as brutaliser of the Bible, the plural part goes "against You" בכם

Deu 7:5 “For/But (if) thus” כי־אם־כה “ye deal with them” תעשׂו להם may be done by free will or brute determinism. The origin of destiny holds two positions of the Bible. In its true sense, the prophetic goal is G-d’s gospel kingdom and peace on earth, but that would require awareness of root cause, which is man’s origin of destiny. Ignorance of root cause, origin of destiny, means another gospel and another Bible, and another way of behavioural representation and interpretation of the Bible, repeatedly recycling that root cause and leading to the Benjamite wars of the Lord. As the apostolic translation, the KJV brings out the twofold and unveils and exposes the uprooted nature of theology and the biased, one-sided translations that led to. How Deu 7:5 and Rom 12:20 end, are two versions of the Bible and two versions of human behaviour coming out of the same Bible. With the Bible in the hands of theologians, AD made no difference after a brutal BC, meaning that primitive minds reading Rom 12:20 would act like the most primitive version of Deu 7:5.

Deu 7:5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

Deu 7:5 כִּי־אִם־כֹּה תַּעֲשׂוּ לָהֶם מִזְבְּחֹתֵיהֶם תִּתֹּצוּ וּמַצֵּבֹתָם תְּשַׁבֵּרוּ וַאֲשֵׁירֵהֶם תְּגַדֵּעוּן וּפְסִילֵיהֶם תִּשְׂרְפוּן בָּאֵשׁ׃

Deu 7:6 Next 7=K (cf. Rev 7:4), and holiness done with Lamech’s temporal purgatory. Benjamin stands as the carrier of Abraham’s blessing. The Lord thy G-d hath “(in) thee chosen” בך בחר and next, how that points to first principle and G-d’s property called his “special” סגלה people, the people of the “book” ספר. At some point the written bill of divorce would be turned around and become a love letter of reunion.

Deu 7:6 For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.

Deu 7:6 כִּי עַם קָדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ בְּךָ בָּחַר יְהוָה אֱלֹהֶיךָ לִהְיוֹת לוֹ לְעַם סְגֻלָּה מִכֹּל הָעַמִּים אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה׃ ס

Here is the test case for Deu 7:6. As providential protector of the reformation and sola S jurisdiction, the apostolic KJV is really careful with its choice of words. Do you see why the papist hierarchy would never approve the use of the word “above” in the NABRE in the way used in the KJV, and therefore has a different story in Deu 7:6?

Deu 7:7 Now after verse 6, the apostolic KJV must deal with verse 7 strictly as a matter of quantity, but in the antisemitic NABRE it is an estimation of value just like Goliath or the Nephilim would do it, worthy of classical Christendom? While the KJV does the needed and most relevant translation, some would find it convenient to hide behind the lexical opportunity in the text that may be translated as something “small” מעט, and to be belittled and despised as insignificant, just as Christendom notoriously would do. So,

why not be even more explicit and use one of the other senses, most diminished or most decimated. After all, that was what the genocidal holocaust was about, and Armageddon is about. If successfully done with Armageddon, antichrist's Lackland 2.0 and pontifical Babylon would we built upon the ruin of Israel and upon the ruin of scripture.

Deu 7:7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people:

Deu 7:7 לֹא מֵרֻבְּכֶם מִכָּל־הָעַמִּים חָשַׁק יְהוָה בָּכֶם וַיִּבְחַר בָּכֶם כִּי־אַתֶּם הַמְעַט מִכָּל־הָעַמִּים׃

Deu 7:8 Next 7=K. Because, pro-, For So, what sola S jurisdiction is about. Two things to notice. First what G-d's mighty hand has to do with breaking the "might" of such a repressive paradigmatic power. Next, what man's revived, reformative conscience, and the revived prophetic perspective in the early 1500s, had to do with the historicity of the Bible and G-d as infallible, long-term, or everlasting-(term) oath keeper, in contrast to the lasting pathology of infallible, papal ignorance leading to the 1500s, and continuing notoriously ignorant, wounded and unchanged after that. G-d's prophetic perspective is always everlasting. Papal blindness would not even foresee what next generation would do and why they would do it. The KJV translates house of "bondmen" עבדים because the Hebrew is a masculine plural (first "bondmen" instance is Gen 43:18).

Deu 7:8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

Deu 7:8 כִּי מֵאַהֲבַת יְהוָה אֶתְכֶם וּמִשָּׁמְרוֹ אֶת־הַשְּׁבֻעָה אֲשֶׁר נִשְׁבַּע לַאֲבֹתֵיכֶם הוֹצִיא יְהוָה אֶתְכֶם בְּיָד חֲזָקָה וַיִּפְדְּךָ מִבֵּית עֲבָדִים מִיַּד פַּרְעֹה מֶלֶךְ־מִצְרָיִם׃

While waiting for the foretold redemptive finish by the end of the master paradigm, here is the paradigmatic test case to finish 7=K in Deu 7:8. Do you agree that 1 John 4:19 is only a confirming K and no new NT idea regarding first things first? Do you see that the syntax confirms first (πρῶτος) principle priority, the causal Because driver, and is not a mere time-based perspective saying that G-d would do it before man did it? Do you see that changes in man's first priority, leading to hatred, rebellion, and continued billing of divorce, instead of means of reunion, would begin with denying sola W in 1 John 4:19? Be aware of the fact that the hierarchy of Satan elevating antichrist, the vicar of Christ, to be worshipped as god in the sanctuary, is the substitute, or prostitute, first principle in the apocalypse declaring that the Word is not G-d.

Deu 7:9 Next 7=K, about the key of knowledge. Again is "therefore" loaded with 7=K knowledge ready for keyed opening in the KJV. In the NKJV it is an empty word having no other function that being a carry-over link from verse 8. In causal hypostatic terms it is an open statement. Know therefore that. Know the trinity. Know why and wherefore.

Deu 7:9 Know therefore that the LORD thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

Deu 7:9 וְיָדַעְתָּ כִּי־יְהוָה אֱלֹהֶיךָ הוּא הָאֱלֹהִים הָאֵל הַנֶּאֱמָן שֹׁמֵר הַבְּרִית וְהַחֶסֶד לְאֹהֲבָיו וּלְשֹׁמְרֵי (מִצְוֹתוֹ) [מִצְוֹתָיו] לְאֶלֶף דּוֹר׃

Deu 7:10 K, or N, the reward of W, alternative ways of expressing the Lord's rewarding payback. For more context, "repay" is a word used (cf. Pro 13:21) on how sins will find out the evildoers while repaying the righteous differently.

Deu 7:10 And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

Deu 7:10 וּמְשַׁלֵּם לְשֹׂנְאָיו אֶל־פָּנָיו לְהַאֲבִידוֹ לֹא יְאַחֵר לְשֹׂנְאוֹ אֶל־פָּנָיו יְשַׁלֶּם־לוֹ׃

Here is the test case for Deu 7:10. Do you see what the phrase about them that "hate him to their face" **לשׂנאיו אל־פניו** has to do with shamed or glorified face value recorded in the redemptive banker's Pe accounting in time, with Debit and Credit accumulation in books to be opened in Rev 20? Apocalyptic unveiling of transparent face value means that all things will be found out one way or another. Do you see that the ending of this verse came with a double application, the shorter generational 4=G and the longer 7=K?

Deu 7:11 Next causal, paradigmatic Key. This is T's singular target coming with 7=K. By default the NKJV has only a carry-over link from verse 10, and has no need for the punctuated sola Vau/And means to do it, as translated in the KJV, and in the modernist NKJV the only outcome to expect is a lame observation. In the KJV is G-d's redemptive energy vested in the punctuated sola Vau/And. In the deistic NASB the only value to be found is textual, lexical and grammatical, and there is no missional energy there.

Deu 7:11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

Deu 7:11 וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם׃ ף

Here is the test case for Deu 7:11. Do you agree that the conjunctive sola Vau fuels the object-marked missional objective **ואת**, whereas an objective pronominal suffix added to the object-marked missional objective begins with the incentive to pick up that given missional and biographical objective in Gen 1:27, "created he him" **ברא אתו**? Can you explain the words, "created he him" if it is only a theological text with no life story? Do you see that the biographical Bible depends on the revived hypostatic Bible? Do you agree that the partly self-fulfilling dimension of the prophetic Bible means that the end of purgatorial pottery **עשׂ** is the beginning of man's obedience to "do" **עשׂ** them?

Deu 7:12 Next paradigmatic K. As seen in the latest modernist translations, they do not want to translate “come to pass”, also the ESV and NABRE, and leave that untranslated. How Augustine and the Calvinists uprooted man from his real life story and fabricated a substitute predestination with no origin of destiny, corresponds to the papists pushing purgatory into man’s afterlife, and how theology in general is one-sided and wants penal substitution is some form, but no subsidiary justice, and did thereby remove how the Mosaic OT/BC would lead to the Messianic NT/AD. Theology was not redemptive and reformative and would never lead to the salvation of humanity. So, the point is that with no reformative law preceding a saving gospel, verses like this have no legal strength and are dead incentives. This conditional use of the Hebrew eqeb עקב, translated “if” in the KJV, was changed to “because” in the NKJV, NASB, ESV etc., which means that they invalidate the potentially working incentive of the law as moral advisor for the gospel.

Deu 7:12 Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:

Deu 7:12 וְהָיָה עֵקֶב תִּשְׁמְעוּן אֵת הַמִּשְׁפָּטִים הָאֵלֶּה וּשְׁמַרְתֶּם
וַעֲשִׂיתֶם אֹתָם וְשָׁמַר יְהוָה אֱלֹהֶיךָ לְךָ אֶת־הַבְּרִית וְאֶת־הַחֶסֶד
אֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ׃

Now you should test yourself on TULIP: If you are aware of Calvinism’s acronym, its idea of limited atonement and total denial of free will, you may see why the word “if” is a misfit in the ESV camp. Due to the Calvinist ideas of election and predestination, the ESV will not permit the use of the word “if” in Deu 7:12 and in portions like Heb 4:3-5. In the Hebrew and the KJV is free will affirmed by first “if” instance in Gen 4:7, but the ESV mindset cannot accept this as a universal principle and will avoid it in cases where it is clearly about the elect, which explains the conflict between the KJV and the ESV, NASB, LSB etc., in Heb 4:3, 5, where Calvinism in order to implement substitute ideas becomes a supporter of antisemitism. The ESV translates “if” (εἰ) in Matt 4:3 but not the same Greek word in Heb 4:3, 5, where the antisemitic element of theology is most tangible. The unsolved issue is why free will makes itself a founding premise in Gen 4:7 and Matt 4:3 and why such if-exit or entrance testing of the free will of Cain and Christ even should be in the Bible if free will does not exist, and salvation is limited to non-failing, persevering saints. It does partly make sense that Gen 4:7 is read as a predicted catastrophe waiting to happen, but it does not make sense that enlightened rebellion was continued as unchanged after the temple veil rent in twain and by forces professsing to be redeemed and accepting Christ. Moral depravity serves the continued vicar ideology which is whitewashing man’s rebellion against the reformation since sola scriptura was provided as means to enlighten the masses held in darkness by pulpits professing to be believers. Total depravity is a theological smokescreen and a morally depraved ideology used to protect the expository pulpit against G-d’s providential intent. Morally depraved minds disabled the enabling (reviving) capacity vested in scripture.

To really pinpoint the TULIP absurdity of Calvinism, is that to profess total depravity in continuation AD, is to invalidate the fact that the law preceding the gospel as a moral and reformative incentive would have no effect before the temple veil was rent in twain. Denying that only AD and only the paradigm beginning with the veil rent in twain was the first paradigm when the law would have a working real impact on the gospel and to be the reviving enabler of man's free will, is literally to make Christ of no effect. TULIP and total depravity means to literally short-circuit G-d's order of salvation as Calvinism has done, converting the order of salvation from canonically processed reality to instant, non-canonical reality. G-d's given gospel and messianic salvation would work and have effect in no other form than in its mosaic framework. Awareness of sin is the preserving protector of salvation. Rom 8:28-30 has two readings, the canonical long story, and the invalid instant Calvinist version. With BC text translated in AD context, the KJV says how the whole Bible energises its redemptive imperative as translated in Deu 7:12. So, the 2000 years delay from AD to Y2K, is a morally depraved delay orchestrated by the rebellious dictatorship of theology unwilling to get out of the way. You should therefore read Deu 7:12 accordingly, especially regarding the morally depraved slaughterhouse of Christendom during the last 500 years, reacting with repressive paradigmatic power to prevent progress and from the pulpit blocking every paradigm shift.

Deu 7:18-21 Next K reminder of repressive patriarchal powers always working against any attempt to do a paradigm shift.

Deu 7:18 Thou shalt not be afraid of them: *but* shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

Deu 7:18 לֹ֣א תִירָ֣א מֵהֶ֔ם זָכֹ֥ר תִּזְכֹּ֖ר אֵ֣ת אֲשֶׁר־עָשָׂ֣ה יְהוָ֣ה אֱלֹהֶ֑יךָ לְפַרְעֹ֖ה וּלְכָל־מִצְרָֽיִם׃

Deu 7:25 How the primarily mental Hebrew and KJV build a paradigm, and how that is changed by uprooting in the NKJV. Idolatry and graven images are mental impressions first, then leading to the enslaved conditions "therein" at the end. It is the enslaved form of immersion in something, explaining why man needs full immersion in scripture, and why the Hebrew and KJV describe the redemptive need of being brought out of things wherein man was ensnared, enslaved, and enclosed. A paradigm can be a mental prison man needs to be mentally taken out of. Pn/Bn describes how the iniquity of the fathers upon the children were involved in the "graven image" **פסילי** conditions leading to the children being slaved "therein" **בו**. It was always a part of this miserable equation that episcopal infantilism projected itself as idols to be worshipped as brats in prominence.

Deu 7:25 The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be snared therein: for it *is* an abomination to the LORD thy God.

Deu 7:25 פְּסִילֵ֥י אֱלֹהֵיהֶ֖ם תִּשְׂרְפ֣וּן בָּאֵ֑שׁ לֹא־תַחְמֹ֤ד כֶּ֙סֶף֙ וְזָהָ֣ב עֲלֵיהֶ֔ם וְלָקַחְתָּ֥ לָ֖ךְ פֶּן־תִּוָּקֵ֣שׁ בּ֑וֹ כִּ֥י תוֹעֲבַ֥ת יְהוָ֖ה אֱלֹהֶ֥יךָ הֽוּא׃

Here is a test case for Deu 7:25. Do you see how their plural "gods" אלהיהם more or less directly point to the second-heaven problem imaged in 2 Thes 2:4, where antichrist wants graven image and idol status and to be worshipped as god while the masses must be enslaved therein? Do you agree that "exalteth himself" is a deluded form that may be read as uprooting himself?

Deu 7:26 Chapter end, more specific than verse 25. Do you see the problem with images and idols impressed on the mind, that if you begin with such, you will become like it? In other words, do you see that it means to be concretely cemented in a paradigm, mentally becoming that paradigm? Do you see how the first vs last half of this verse models the P and K struggle to do a paradigm shift and get out of the presently ensnared mindset and way of doing things? Do you see that what the anthropological KJV says and what the theological NKJV says are two totally different stories? In the KJV it is about being. In the NKJV is being, dead or alive, no part of the actual story, and to "be" is a deistic and dead form with no other value than the textual/lexical.

Deu 7:26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; for it *is* a cursed thing.

Deu 7:26 וְלֹא־תָבִיא תוֹעֵבָה אֶל־בֵּיתֶךָ וְהָיִיתָ חֵרֶם כָּמֹהוּ שַׁקֵּץ תְּשַׁקְּצֶנּוּ וְתַעֵב תְּתַעֲבֶנּוּ כִּי־חֵרֶם הוּא׃ ף

Deu 8:1 After building the 7=K paradigm in Deu 7, R's immediate follow-up is a higher dimension. While things begin to dawn upon D, will R's contribution be to lift the eyes into a distant future. R's verse 1 introduces the following verses.

Deu 8:1 All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

Deu 8:1 כָּל־הַמִּצְוָה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם תִּשְׁמְרוּן לַעֲשׂוֹת לְמַעַן תִּחְיוּן וּרְבִיתֶם וּבָאתֶם וִירִשְׁתֶּם אֶת־הָאָרֶץ אֲשֶׁר־נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם׃

Deu 8:2 First for background, notice the phrase, "And thou shalt remember all the way" וזכרת את־כל־הדרך, and how things laid out layer upon layer in the inner canon is done with coherence in the Hebrew and KJV. What each 4=G layer did achieve in the shorter perspective is coherent with the longer 7=K, and in the way the Jews all the way since their first Passover in Exo 12 had reason to say, Next year in Jerusalem. Do you see how the coherent KJV picture of all layers pointing in one unified direction makes an equally unified prophetic horizon which is absent in the NKJV? In the NKJV the story is fragmented and limited to remember the past with nothing on a more distant horizon. But the generally fragmenting ESV, NASB etc., are no better. The only way the ESV in critical portions get things right is that it more than the rest slavishly follows and copies

the KJV, with the hope that the ESV at some point shall be successor to the KJV simply be being the best copycat. The only reason the modernist copycats get some verses right is by copying the KJV and following its apostolic authority. In the NKJV the reason it is so full of dumb solutions is the need to come up with a sufficient number of changes for copyright reasons. The NKJV does repeatedly prove itself the dumbest of the dumb. As two of a kind in the ministry of deception, the papist NABRE and the NKJV as counter-reformatory mercenary, would masquerade as means pf deception. It would be in the interest of antichrist, the vicar of Christ, that all historical memory would have been wiped out before coming to the end of Laodicea, the door into Lackland 2.0. You should find that how the KJV translates Deu 8:2 gives reformative and apostolic support to the Jewish preservation regime the wicked modernists work to wipe out, and as seen in this verse, work to hinder the BC text from having any implication AD and Y2K.

Deu 8:2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

Deu 8:2 וְזָכַרְתָּ אֶת־כָּל־הַדֶּרֶךְ אֲשֶׁר הֹלִיכֶךָ יְהוָה אֱלֹהֶיךָ זֶה
אַרְבָּעִים שָׁנָה בַּמִּדְבָּר לְמַעַן עַנֹּתְךָ לְנַסֹּתְךָ לָדַעַת אֶת־אֲשֶׁר בִּלְבָבְךָ
הֲתִשְׁמֹר (מִצְוֹתוֹ) [מִצְוֹתָיו] אִם־לֹא׃

If you now after Deu 8:2 repeat Deu 8:1, you should find that "this day" in the shorter perspective serves all the later coming layers and the longer perspective that would lead to homeland possession. All implications relevant for the first Dawn and Baptist brink are equally relevant for all later Dawns and Baptist brinks.

Deu 8:3 How sola S jurisdiction and nutrition unites the 7=K of knowledge in this verse with Hos 4:6. To reject sola S jurisdiction and nutrition is in the end literally proven as rejecting the epistemological 7=K of knowledge. One of the points made is that hunger games would be reverse knowledge games. It sounds almost like a repetitive mantra: Know **ידע**, know **ידע**, know **ידע** the ups and downs, Yad **עד**, Yad **עד**, Yad **עד**. Notice that in the Hebrew and the KJV are awareness and knowledge liberating intrinsic missional values of their own, not expressed in means of deception like the NABRE.

Deu 8:3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

De 8:3 וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן
אֲבֹתֶיךָ לְמַעַן הוֹדִעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי
עַל־כָּל־מוֹצָא פִי־יְהוָה יִחְיֶה הָאָדָם׃

Here is the test case for Deu 8:3. The point to verify first is that the KJV must translate the Hebrew verb, to "hunger" **רעב**, and, next, why it needs to do that in order to prove

the point of intrinsic values put upside down in Satan's world as they would reappear in scriptural portions like Matt 4:1-2+. From there you should know that since deceitful versions like the papist NABRE cannot stand sola S jurisdiction, awareness, knowledge, and scriptural nutrition in general, it was safest to convert the verb "hunger" to act more like a methodical noun not to be referenced to anything of intrinsic value. In the Hebrew and the KJV is hunger and sola S nutrition almost synonymous with curse and blessing, law and gospel. Papist ideology ruling the NABRE cannot have such absolute principal colouring of their substitute translation. KJV/NABRE profiling of Deu 8:3 unveils that a working ecumenical minimum is a lived existential minimum hindering the knowledge level to rise to a level of reformative protest.

Deu 8:5 About That benchmark for behavioural referencing in the house of G-d. While the truth begins to dawn upon D, will T's singular target grow in strength and relevance.

Deu 8:5 Thou shalt also consider in thine heart, that, as a man chasteneth his son, *so* the LORD thy God chasteneth thee.

Deu 8:5 וְיָדַעְתָּ עִם־לְבָבֶךָ כִּי כַּאֲשֶׁר יִיַּסֵּר אִישׁ אֶת־בְּנוֹ יְהוָה אֱלֹהֶיךָ מְיַסְּרֶךָּ׃

Deu 8:6 Therefore singularity. As the people are disunited and forced to cope with the fruits of pluralism and cultural diversity, that would become a reformative force for restored unity and singularity. Remember that Jesus did not come with peace but with a dividing sword. It is not primarily the truth that begins to down, but the horror of reality paving the way for the truth to be known.

Deu 8:6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

Deu 8:6 וְשָׁמַרְתָּ אֶת־מִצְוֹת יְהוָה אֱלֹהֶיךָ לָלֶכֶת בִּדְרָכָיו וּלְיִרְאָה אֹתוֹ׃

Deu 8:7 Against or For the Lord, pro- his gospel kingdom. Who are on his side? Do you agree that man's reformative, free will is built into the text as a ooperative contribution to benefit from providence? For so G-d loved the world, was a wasted salvation without man being willing to reform his mind and will to do his behavioural part. Christendom's infantile legacy is to have professed Christ while making hell on earth. Now at the door into Lackland 2.0 is that apostate fact found out and made crystal clear.

Deu 8:7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

Deu 8:7 כִּי יְהוָה אֱלֹהֶיךָ מְבִיאֲךָ אֶל־אֶרֶץ טוֹבָה אֶרֶץ נַחֲלֵי מָיִם עֲיָנֹת וּתְהֹמֹת יֹצְאִים בַּבִּקְעָה וּבָהָר׃

Deu 8:8 In the KJV is the punctuated point that sola Vau/And is the premise holder for every potential blessing, what the NKJV, NASB, NABRE etc., try to get away from. In its uprooted form is the sola Vau/And premise lost and the theological version offers no other than materialism. Two different stories with a dimensional difference.

Deu 8:8 A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;

Deu 8:8 אֶרֶץ חִטָּה וּשְׂעֹרָה וְגֶפֶן וּתְאֵנָה וְרִמּוֹן אֶרֶץ־זֵית שֶׁמֶן וּדְבָשׁ׃

Deu 8:9-10 Sola S or sola W, same same, and always a matter of how long it would take before the Bible came into the hands of G-d's target priesthood. Notice why the KJV needs to maintain the long prophetic and millennial perspective in verses 1-2 also here, while the theological versions are happy with doing the first step, the short horizon, and with the material sufficiency of coming into the geographical area of Joshua and Caleb, two different stories, perspectives, horizons, and values.

Deu 8:10 When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

Deu 8:10 וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת־יְהוָה אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לָךְ׃

Deu 8:11 Repeating the punctuated KJV point with the sola Vau/And premise holder. In the modernist NKJV is the bombastic vanity of capital pronouns more important than the actual homeland premise holder, two different stories and two different dimensions. Do you see that until time end, is the temporal Lamed ruler of a paradigm of forgetfulness? Beware to thee (of self) lest thou forget הִשָּׁמֶר לְךָ פֶּן־תִּשְׁכַּח. Do you see that loss of the longer perspective is built into the always short paradigm of forgetfulness?

Deu 8:11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

Deu 8:11 הִשָּׁמֶר לְךָ פֶּן־תִּשְׁכַּח אֶת־יְהוָה אֱלֹהֶיךָ לְבִלְתִּי שְׁמֹר מִצְוֹתָיו וּמִשְׁפָּטָיו וְחֻקֹּתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם׃

Here is the test case for Deu 8:11. What happens to the long prophetic perspective and the intrinsic sola S value when the NKJV cuts off the last KJV comma in this verse? Do you see what the bombastic use of capital pronouns in the NKJV and NASB has to do with not seeing the forest for the trees? Do you see what the last KJV comma has to do with verses like Matt 24:35, and why Satan's hierarchy and traditionalists have a vested editorial interest in removing that comma in Deu 8:11? In other words, do you agree that the KJV comma is required for G-d's everlasting Word to outlive the original group that received them first, and would go on beyond the end of time? As seen in cases like this, is the statutory blueprint the valid tradition the impostors wanted to change to a tradition of men, following men, and depending on men. One of the final points made by sola S jurisdiction is that the Jewish preservation regime would follow the statutory blueprint in caretaking of the Hebrew scrolls, and Christendom's perversion regime would make a mess of the NT manuscripts because the theologians and the bishops had no real interest in preserving NT as a part of G-d's total blueprint. In the KJV is the statutory blueprint before the comma an everlasting deposit unchanged by those after the comma.

One more test is required on the twofold canon and the selective Which switch, and how Deu 8:11 relates to Gen 3:1. Do you see that preserving that critical KJV comma makes "which I" the relative party, but by removing that comma as done in the NKJV, it makes the statutes relative? Do you see why Satan's magisterial impostors want a timed version of the text which makes them the steadfast party and the text relative and in need of the interpretation office they have manipulated the text to serve? Do you agree that "which" partly serves the same selective role here as "whether" in Acts 17:11? Do you agree that the comma before "whether" in Acts 17:11 is needed for comparable reasons, and for the same reason is absent in the relativistic mud in the NKJV, NASB etc? According to the devil's interpreter, his statutes today may not necessarily be the same statutes tomorrow. Theologians and translators made scapegoating and projection a way of self-protection. Anti-Copernican ideology made G-d a relativist, and the earth the centre of cosmos.

Deu 8:12 When the inner canon and its intended missional value is lost, and nutrition by the sola Vau/And premise is gone, goodly houses are no longer about mental imaging but limited to exterior beauty as translated in the NKJV. In the Hebrew and KJV is the sola Vau/And blueprint continually ordained before the face of Beth B and its main Bn building block, "and has built" בנה houses טוֹבים goodly ובתים

Deu 8:12 Lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein*;

Deu 8:12 פֶּן־תֹּאכַל וְשָׂבָעְתָּ וּבָתִּים טוֹבִים תִּבְנֶה וְיָשָׁבְתָּ׃

Deu 8:13 As seen here, vanity of vanities may be defined as man's exterior materialism when what thou "hast" no longer would have a true root in the Bible's primarily mental having and holding but is filled with hypocrite hollowness. While the prophetic horizon and homeland is built into the Hebrew ending of this verse, do you see that man's vanity of vanities would manifest itself in the grandiose Lackland the theologians orchestrated? Do you see how the sum of anti-Copernican vanity is built into the capital self seated at the centre of what thou "hast", and how that accumulated, stolen Lackland wealth at the centre became a centre for redistribution of poverty in all suburbs around such a centre of vanity? As Lackland 1.0 predicts about Lackland 2.0, you will own nothing, means that there is nothing to expect beyond multiplied poverty around antichrist's ultimate self seated at the centre of the iron/clay realm. The diagnostic point with the universal, principal, and abstract KJV is that whatever thou "hast" must multiply in some form. Vanity of vanities explains that the evil of evils would be the synergetically reinforced form that made apostate Christendom the greatest evil of all time, all that thou hast.

Deu 8:13 And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

Deu 8:13 וּבְקָרְךָ וְצֹאנְךָ יִרְבְּיֻן וְכֶסֶף וְזָהָב יִרְבֶּה־לָּךְ וְכֹל אֲשֶׁר־לְךָ יִרְבֶּה׃

Here is the test case for Deu 8:13. Do you see why uprooting from the real canon would lead to the more explicitly stated issue of having and holding in Rev 3:17? Do you see

that just like Issachar's journey passing through the stages in Gen 49:14-15 and leading to the end of Gen 49:15, would experience at least some happy hedonist milestones, like Rev 3:17, before that false sense of security would be brutally taken away?

Deu 8:14 Next step, still the same in the exterior, but not the same inner self. A warning how things in Rev 3:17 would develop according to Gen 49:14-15. When Issachar had lost the preserving sense of an inner burden, it would soon be replaced with a violently enforced exterior burden to restore the first, inner burden. History's blueprint is 4=G, a recycled story of burden and relief, burden and relief, hubris and nemesis, entrance and exit, space and time, adding more vanity upon a cumulative chain of vanities.

Deu 8:14 Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

Deu 8:14 וְרָם לְבָבֶךָ וְשָׁכַחְתָּ אֶת־יְהוָה אֱלֹהֶיךָ הַמּוֹצִיאֲךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים׃

Deu 8:15-16 Predestination = evil for good, here a processed, double statement, "That (the order of things)" **למען**. That aftermath, latter end, after, or afterwards **אחרי** can have no working effect without the former part with Tamar's veiled under- **תחת** world mafia regime operative in verse 15. Lady D's aftercare and rehabilitation centre is a place raptured above the second-heaven roof under nothing but sola S jurisdiction.

Deu 8:16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

Deu 8:16 הַמַּאֲכִלְךָ מָן בַּמִּדְבָּר אֲשֶׁר לֹא־יָדְעוּן אֲבֹתֶיךָ לְמַעַן עַנֹּתְךָ וּלְמַעַן נַסֹּתֶךָ לְהֵיטִבְךָ בְּאַחֲרִיתֶךָ׃

Deu 8:17 Indeed. Remember that when things begin to dawn upon D, is man's state of sense and being under dimensional scrutiny. Things beginning to dawn means that the two corresponding matrices agree: D inheritance = A, and R inheritance = O. Coming to his senses, man will have his eyesight restored. Before coming there must man struggle with all kinds of wierd and woke ideas, and error becoming truth, and it is increasingly more difficult to separate mental issues from spiritual issues. Deism is a state of being when the woke and weird appear, mental and spiritual sickness are parallel phenomena, and experts in psychiatry are more busy consultants in legal and judicial matters than at any time earlier. Deism and its deluded self may take many forms.

Deu 8:17 And thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth.

Deu 8:17 וְאָמַרְתָּ בִּלְבָבֶךָ כֹּחִי וְעֹצֶם יָדִי עָשָׂה לִי אֶת־הַחַיִל הַזֶּה׃

Deu 8:18 With the same Baptist Dawn repeating itself, Deu 8:17 points to Mal 3:15, and Deu 8:18 points to Mal 3:16-18, the same story even more developed and elaborated in Rev 3, where those in Rev 3:18-22 must overcome Rev 3:14-17, the same twofold story in Mal 3:15-18, building on the first exit vs entrance in Gen 3-4.

Deu 8:18 But thou shalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

Deu 8:18 וְזָכַרְתָּ אֶת־יְהוָה אֱלֹהֶיךָ כִּי הוּא הַנֹּתֵן לְךָ כֹּחַ לַעֲשׂוֹת חָיִל לְמַעַן הָקִים אֶת־בְּרִיתוֹ אֲשֶׁר־נִשְׁבַּע לַאֲבֹתֶיךָ כַּיּוֹם הַזֶּה׃ ף

Deu 8:19 In the Hebrew and KJV it is substantive and blueprinted as sola Vau/And. In the uprooted NKJV it is a timed "Then" living in denial of the homeland premise. Do you agree that after many recycled Kairos moments, the final "surely perish" case is the ultimate Kairos threat and Baptist brink when your sin finally are finding you out?

Deu 8:19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

Deu 8:19 וְהָיָה אִם־שָׁכֹחַ תִּשְׁכַּח אֶת־יְהוָה אֱלֹהֶיךָ וְהָלַכְתָּ אַחֲרֵי אֱלֹהִים אֲחֵרִים וַעֲבַדְתָּם וְהִשְׁתַּחֲוִיתָ לָהֶם הַעִדֹתִי בָכֶם הַיּוֹם כִּי אָבֹד תֹּאבֵדוּן׃

Deu 8:20 Each cycle would move things closer to its ultimate end, Armageddon, while the ongoing missional implosion would build up accordingly. Complete apostasy means that Y2K is the dead end for both Jew and gentile. John's Patmos revelation had nothing to add to the first scenario other than to clarify certain elements.

Deu 8:20 As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

Deu 8:20 כַּגּוֹיִם אֲשֶׁר יְהוָה מַאֲבִיד מִפְּנֵיכֶם כֵּן תֹּאבֵדוּן עֵקֶב לֹא תִשְׁמְעוּן בְּקוֹל יְהוָה אֱלֹהֵיכֶם׃ ף

Deu 9:1 S begins with a syllogism, first principle framed by Herbert Spencer's survival of the fittest. In the KJV, with BC text in AD context, baptism means that Niphil Basar is buried according to Gen 3:13. This day Jordan הַיּוֹם אֶת־הַיַּרְדֵּן. In the KJV it is a substantive, confessional pass-over with local terminology matching the global canon. In the uprooted, non-canonical NKJV, NASB etc., it is a timed, lexical, river crossing.

Deu 9:1 Hear, O Israel: Thou *art* to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven,

Deu 9:1 שְׁמַע יִשְׂרָאֵל אַתָּה עֹבֵר הַיּוֹם אֶת־הַיַּרְדֵּן לָבֹא לָרֶשֶׁת גּוֹיִם גְּדֹלִים וַעֲצֻמִים מִמֶּךָּ עָרִים גְּדֹלֹת וּבְצֻרֹת בַּשָּׁמָיִם׃

Deu 9:2 Next syllogism, first principle even more clearly mirrored within the legal frame of Herbert Spencer's surviving fittest. Salvation has no other reasonable framework than the fallen brute in need of its confessional baptism.

Deu 9:2 A people great and tall, the children of the Anakims, whom thou knowest, and *of whom* thou hast heard *say*, Who can stand before the children of Anak!

Deu 9:2 עַם־גָּדוֹל וָרָם בְּנֵי עֲנָקִים אֲשֶׁר אַתָּה יָדַעְתָּ וְאַתָּה שָׁמַעְתָּ מִי יִתְיַצֵּב לִפְנֵי בְּנֵי עֲנָק׃

Deu 9:3 A causal "therefore this" loaded with global canonical meaning in the KJV, but only a timed, lexical story with a local carry-over link from verse 2 in the NKJV. KJV readers must take into account Niphil Basar both from Numbers and Gen 3:13 as a local necessity here and for all later Baptist layers built upon this first Jordan pass-over. Blue-printed causation is built into the phrase, "Understand therefore this day" וידעת היום

Deu 9:3 Understand therefore this day, that the LORD thy God *is* he which goeth over before thee; *as* a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

Deu 9:3 וְיָדַעְתָּ הַיּוֹם כִּי יְהוָה אֱלֹהֶיךָ הוּא־הָעֹבֵר לְפָנֶיךָ אֵשׁ אֹכְלָה הוּא יַשְׁמִידֵם וְהוּא יַכְנִיעֵם לְפָנֶיךָ וְהוֹרַשְׁתָּם וְהַאֲבַדְתָּם מַהֵר כַּאֲשֶׁר דִּבֶּר יְהוָה לָךְ׃

Deu 9:4 More first principle and more surviving fittest details, and repeating Deu 6:25 for more background on The Lord our righteousness in Jer 23:6, 33:16.

Deu 9:4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee.

Deu 9:4 אַל־תֹּאמַר בִּלְבָבְךָ בַּהֲדֹף יְהוָה אֱלֹהֶיךָ אֹתָם מִלְּפָנֶיךָ לֵאמֹר בְּצִדְקָתִי הֱבִיאַנִי יְהוָה לָרֶשֶׁת אֶת־הָאָרֶץ הַזֹּאת וּבְרִשְׁעַת הַגּוֹיִם הָאֵלֶּה יְהוָה מוֹרִישָׁם מִפָּנֶיךָ׃

Deu 9:5 Makes itself a test case. Do you see that the object-marked objective stated, to "perform the word" הקים את־הדבר, by the people's pass-over into Joshua would be the populated (worded) version in person and print, first stated as an oath in Gen 26:3 expected to be performed while waiting for Moses and the people to write and do?

Deu 9:5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may **perform** the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

Deu 9:5 לֹא בְצִדְקָתְךָ וּבְיֹשֶׁר לְבָבְךָ אַתָּה בָא לָרֶשֶׁת אֶת־אַרְצָם כִּי בְּרִשְׁעַת הַגּוֹיִם הָאֵלֶּה יְהוָה אֱלֹהֶיךָ מוֹרִישָׁם מִפָּנֶיךָ וּלְמַעַן הָקִים אֶת־הַדָּבָר אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב׃

Next test question for Deu 9:5. Do you see that with no anthropological dimension and no real canon, the NKJV, NASB etc., have no reason for a populated performance and therefore no real difference from Gen 26:3 to Deu 9:5? This is how the authorized KJV repeats G-d's invitation to cooperative mission work in Gen 6:18, and how the modernist translations essentially confirm antichrist's agenda 2030: What shall we do with all the useless people? While repeating the same, layer upon layer, waiting for the performance pattern of G-d's target priesthood, ready to stand up and pick up the scriptural incentive, modernist versions confirm the lameness of theological Christendom.

Deu 9:6 Understand causation: For the Lord, or for the stiffnecked. That **כי** the Lord vs For (thou) **כי**, links causation to the twofold Bible and its categorical imperative.

Deu 9:6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* a stiffnecked people.

Deu 9:6 וְיָדַעְתָּ כִּי לֹא בְצִדְקָתְךָ יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ אֶת־הָאָרֶץ הַטּוֹבָה הַזֹּאת לְרִשְׁתָּהּ כִּי עַם־קְשֵׁה־עֹרֶף אָתָּה׃

Deu 9:7-8 etc. Rebellious . . . .

Deu 9:7 Remember, *and* forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

Deu 9:7 זְכֹר אַל־תִּשְׁכַּח אֵת אֲשֶׁר־הִקְצַפְתָּ אֶת־יְהוָה אֱלֹהֶיךָ בַּמִּדְבָּר לְמִן־הַיּוֹם אֲשֶׁר־יָצָאתָ מֵאֶרֶץ מִצְרַיִם עַד־בֹּאֲכֶם עַד־הַמָּקוֹם הַזֶּה מַמְרִים הֱיִיתֶם עִם־יְהוָה׃

Deu 9:13 . . . or stiffnecked, two ways of describing the surviving fittest S. The Bible has much more to say about human nature than about the cultural Jewish Israel. Niphil Basar is the reason why theological Christendom and the 2000-years apostate apocalypse made such a notorious nut-case.

Deu 9:13 Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it *is* a stiffnecked people:

Deu 9:13 וַיֹּאמֶר יְהוָה אֵלַי לֵאמֹר רָאִיתִי אֶת־הָעָם הַזֶּה וְהִנֵּה עַם־קְשֵׁה־עֹרֶף הוּא׃

Here is a test case for Deu 9:13. Do you agree that to say, this people, and, behold, . . or to say, this people, that, behold . . . are two ways to benchmark the same blueprint?

Deu 9:23 More surviving-fittest rebellion. “Likewise when . . .” in the substantive KJV. Do you see that the reason for the comma added in this part in the time-based NKJV not only was to use the opportunity and make one more difference for copyright reasons, but that theology cannot say anything meaningful with only two words?

Deu 9:23 Likewise when the LORD sent you from Kadeshbarnea, saying, Go up and possess the land which I have given you; then ye **rebelled** against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.

Deu 9:23 וּבְשָׁלְחַ יְהוָה אֶתְכֶם מִקָּדֵשׁ בַּרְנֵעַ לֵאמֹר עֲלוּ וּרְשׁוּ
אֶת־הָאָרֶץ אֲשֶׁר נָתַתִּי לָכֶם וַתַּמְרוּ אֶת־פִּי יְהוָה אֱלֹהֵיכֶם וְלֹא
הֶאֱמַנְתֶּם לוֹ וְלֹא שְׁמַעְתֶּם בְּקֹלוֹ׃

Deu 9:24 Not only to that day, but a master-paradigmatic fact to the end of time. Now remember the N “rebels” **מרי** fighting for prominence in Num 17. For any Niphil Basar it could be a self-made “bitter” **מר** Mara **מרא**.

Deu 9:24 Ye have been rebellious against the LORD from the day that I knew you.

Deu 9:24 מַמְרִים הֱיִיתֶם עִם־יְהוָה מִיּוֹם דַּעְתִּי אֶתְכֶם׃

Deu 9:29 Chapter end and still the same principles.

Deu 9:29 Yet they *are* thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

Deu 9:29 וְהֵם עַמְּךָ וְנַחֲלָתֶךָ אֲשֶׁר הוֹצֵאתָ בְּכֹחֲךָ הַגָּדֹל וּבִזְרֹעֲךָ
הַנְּטוּיָה׃ ף

Deu 10:1 About Levi, the priesthood of time, and the need for change of priesthood. Before Deuteronomy is the retrospective phrase, “at that time” **בעת ההוא** found in three instancves, Gen 21:22, 38:1, Num 22:4. While the truth begins to dawn upon D, the much more numerous uses of the phrased “at that time”, first in Deu 1:9 where time, the spiriti of time, the book of nature etc., has carry a message of their own, saying. The use of this phrase ends with Levi and this chapter, Lev 10:1, 3, 10, and it ends with the people beginning to know the greater story of law, time, sin, and unbelief. In this case it is a camouflaged story where the Lord provides covering. Anyway, nominal identify at the end is no more real than the three first words. This “first” fountainhead and likeness element would not be uncovered until the target priesthood would do it with the Lord.

Deu 10:1 At that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

Deu 10:1 בָּעֵת הַהִוא אָמַר יְהוָה אֵלַי פְּסָל־לְךָ שְׁנֵי־לוּחֹת אֲבָנִים
כָּרִאשֹׁנִים וַעֲלֵה אֵלַי הָהָרָה וְעָשִׂיתָ לְךָ אֲרוֹן עֵץ׃

The text in Deu 10:1 makes the point that the Benjamite priesthood "in time" בעת, both at time and on time will realise how the whole Bible points to them.

Deu 10:2 It may look like also the KJV found that after the first inner "in" solution, the substitute order would be an exterior "on" the tables even if the Hebrew two times say, on or "upon" על, waiting for the biographical "in the ark" בארון to be known. In the NKJV and NASB it is only a lexical version and no processed difference. If the people were all insiders like Moses, the words and tables would not be broken.

Deu 10:2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

Deu 10:2 וְאֶכְתֹּב עַל־הַלֻּחֹת אֶת־הַדְּבָרִים אֲשֶׁר הָיוּ עַל־הַלֻּחֹת הָרִאשֹׁנִים אֲשֶׁר שִׁבַּרְתָּ וְשַׂמְתָּם בָּאָרוֹן׃

Here is the test case for Deu 10:2. Do you see what the changed punctuation in the sola S-denying NKJV has to do with breaking of tables, where the apostolic story in the KJV primarily is about breaking the words in them? In other words, do you agree that in its uprooted form, as translated in the NKJV when only physical tables are broken, there is no dimensional point in continuing the on/in difference as done in the KJV? Modernists like the NKJV are non-canonical, with no difference from Exodus to Deuteronomy, and no difference to be expected at any later point in time. Notice the ending of Deu 10:2. In the Hebrew and KJV it is about the ark of the testimony. In the NKJV it is about an ark full of stone. The only reasonable recovery is to recover the first words the counter-reformatory mercenaries reject.

Deu 10:3 OT background for Codex Satanicus, the priesthood of unbelief, and the beast-marked hands in Rev 13:16, 14:9, 20:4, "in mine hand" בידי. On this blueprinted background would Benjamite details appear in the biographical brutalisation of everything in history. This includes the subsidiary form of pottery with early instances like Gen 16:6, "in thy hand" בידך, and later portions like Zech 13:6 where modernist editors working to implement the Codex Satanicus ideology have whitewashed the story to hinder direct linking to Revelation and the whore and the beast.

Deu 10:3 And I made an ark *of* shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

Deu 10:3 וָאַעַשׂ אֲרוֹן עֲצֵי שִׁטִּים וָאֶפְסֹל שְׁנֵי־לֻחֹת אֲבָנִים כָּרִאשֹׁנִים וָאַעַל הָהָרָה וּשְׁנֵי הַלֻּחֹת בְּיָדִי׃

Deu 10:4 A case study of apostolic authenticity in the KJV vs dead and empty words in theological translations. In the KJV the first step is how the everlasting sola Vau/And initiated the writing of the words on the tables. Next step is an immediate follow-up of first writing and first love carrying the same everlasting element. Do you see that by use of the word "former" (NASB 1995) is the everlasting cut off, the time frame is local and

will go no longer back into the past than 40 years? In two steps the NASB1995 removed the everlasting sola Vau/And, and changed the everlasting “first” to a timed “former”.

Deu 10:4 And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.

Deu 10:4 וַיִּכְתֹּב עַל־הַלֻּחֹת כַּמִּכְתָּב הָרִאשׁוֹן אֵת עֲשֶׂרֶת הַדְּבָרִים
אֲשֶׁר דִּבֶּר יְהוָה אֲלֵיכֶם בָּהָר מִתּוֹךְ הָאֵשׁ בְּיוֹם הַקָּהָל וַיִּתְּנֵם
יְהוָה אֵלָי׃

Here is the test case for third step in Deu 10:4. Do you see that by changing the first two steps, it led to the third step, called, the ten commandments, which when removed from their everlasting origin soon would be a part of all other commandments of men coming with the vicar framing of the Bible?

Next test case for Deu 10:4 is to verify how the Codex Satanicus editors would operate as manipulators of original intent. Notice how the KJV translates the “LORD” instances in agreement with the Hebrew, and how the NIV has continued the earlier papist NAB edition, manipulating the details for another story. For those editing text as a protective service for antichrist, the vicar of Christ, it is an unwanted element that the Lord should communicate directly with the people. So the vicar narrative is a manipulated version where the LORD provides written material to be dealt with under 5% administration, appearing as “LORD” at the beginning and at the end, removed from the centre of this missional verse. Codex Satanicus editing will for protective reasons as far as possible downplay all direct mission to safeguard theological establishments as legal custodians of scripture. Denial of sola S jurisdiction takes many manipulative forms. This is one of them.

Deu 10:5 In the KJV the ark of testimony is about alive being, a prophetic to be, but not so in the concrete NKJV, NASB etc. In four sola Vau/And steps it is G-d’s biographical canon waiting for its target priesthood to be. Do you see that sola S jurisdiction makes a link from “and there they be” to the prepared place for you in John 14:2? Theologians have no more need for that place than for the substantive sola Vau/And initiator of it in Deu 10:5.

Deu 10:5 And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.

Deu 10:5 וָאֵפֶן וָאֵרֵד מִן־הָהָר וָאָשִׂם אֶת־הַלֻּחֹת בָּאָרוֹן אֲשֶׁר עָשִׂיתִי
וַיִּהְיוּ שָׁם כַּאֲשֶׁר צִוַּנִי יְהוָה׃

Deu 10:6 Do you see that the Codex Satanicus editors do even deny Aaron the protective sola Vau/And Advocate he needed present in his death? Read carefully. Do you see that how the theologians favour Levitical continuation, in his stead, would they superficially gloss over the part of Aarons death the same this verse is generally modelled not to be

glossed over in terms of the BC/AD changeover? Notice the difference in punctuation from the layered gravitational story in the KJV to the superficial NKJV. After glossing over the details about the sola Vau/And Advocate present there, the death of Christ made no more significance than the death of Aaron. In the Hebrew and KJV the canonical text holds multiple layers. In the NKJV it is a non-canonical flatland safeguarding Tamar's under-world instead-of mafia.

Deu 10:6 And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

Deu 10:6 וּבְנֵי יִשְׂרָאֵל נָסְעוּ מִבְּאֵרֹת בְּנֵי־יַעֲקָן מוֹסֵרָה שָׁם מֵת אַהֲרֹן וַיִּקָּבֵר שָׁם וַיְכַהֵן אֶלְעָזָר בְּנוֹ תַּחְתָּיו׃

Three sets of comparative Hebrew details about Tamar's vicar priesthood behind veil. In whatever form, the text covers the office of antichrist, the vicar of Christ, and the succession of original sin following that vicar dominion until it ends in Christ.

First, "There died Aaron, and there he was buried" שׁם מת אהרן ויקבר שׁם

Next, "And + ministering in the priest's office" ויכהן

Thrid, "Eleazar his son in his stead" אלעזר בנו תחתיו

Therefore this final test. If you read "took their journey" **נסעו** as the basis for endless theft and vicar administration, do you agree that the missing link from here to John 14:6 is the absence of sola S jurisdiction orchestrated by the theologians?

Deu 10:8 Next instance, "at that time". Do you see that the comma after Levi, in the primarily mental KJV, has no corresponding meaning in the theological NKJV, NASB etc., because separation has no value in itself in uprooted form, and there is no other reason than the physical carrying of something, which means that the modernists would have no need for this KJV comma? Do you see that the slow process from separation to operation, no longer a part of the story in the NKJV, NASB etc., explains the immediate calling and acting that cuts off the processed purgatorial change potential from Exodus to Deuteronomy, which is how non-canonical committees present the Bible? Do you see that if the Lord had no other plan for the Levites than being dumb carriers, the uprooted modernist version of the story explains where the deplorable and disposable came from? Theologians would do to people as they did to the Bible. Lackland use and dispose.

Deu 10:8 At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.

Deu 10:8 בָּעֵת הַהִוא הִבְדִּיל יְהוָה אֶת־שֵׁבֶט הַלֵּוִי לָשֵׂאת אֶת־אֲרוֹן בְּרִית־יְהוָה לַעֲמֹד לִפְנֵי יְהוָה לְשָׁרְתוֹ וּלְבָרֵךְ בִּשְׁמוֹ עַד הַיּוֹם הַזֶּה׃

One more test for Deu 10:8. Do you agree that how the theologians deal with the text is an indicator of the ending of this verse becoming a perpetual misery all the way to the end of the master paradigm? Unto "this" day is unchanged since Gen 3:13. What is the purpose with the later commas in this verse after removing the first? What level of decay must be assumed before removing this KJV comma? How could the modernists so fully fool themselves to think that their fabrications match the KJV quality of translation? This KJV comma was retained in the RV/ASV. From the RSV the apostate conditions would be much more severe and anything could be changed.

Deu 10:9 Next step for Levi. Do you see that all the great takings orchestrated by the theologians would be the same all the way. Even before the death of Joshua would these guys begin the push for change and provide for their own Lackland interests by stealing from the people and disinheriting them. Some would be Lords, never servants. Layer by layer throughout history, it is the same story of lordship and enslavement. Now the most important point made is how sola S jurisdiction vested in the ending of this verse, about Levitical guardianship BC, would be waiting for the target priesthood to assume power to dethrone the priesthood of unbelief continued AD.

Deu 10:9 Wherefore Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promised him.

Deu 10:9 עַל־כֵּן לֹא־הָיָה לְלֵוִי חֵלֶק וְנַחֲלָה עִם־אֶחָיו יְהוָה הוּא נַחֲלָתוֹ כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֶיךָ לוֹ׃

One critical detail in Deu 10:9 is "Wherefore" or "until thus" עַל־כֵּן, which would go on in its sickness until the Key of knowledge had been restored and the Pn/Bn mystery of iniquity would be no longer so mysterious. Christendom's Levitical masquerade can go on as long as things are hidden by the veil of ignorance introducing this verse. Notice that the Key of knowledge hiding how this verse begins, is the same key of knowledge promised at the end, given "to him" לוֹ. While the priesthood of unbelief did ever learn and never come to the knowledge of the truth, the target priesthood would get it as soon as they had scriptural access. Until thus = to him. Magisterial blindness would never see the forest for the trees.

Deu 10:10 Last instance "at that time" in Moses. In the Hebrew and KJV it begins with sola Vau/And communion in the mount. In the NKJV, NASB etc., it is rewritten to hide that. All destructive endings are rooted in how the first words have been manipulated.

Deu 10:10 And I stayed in the mount, according to the first time, forty days and forty nights; and the LORD hearkened unto me at that time also, *and* the LORD would not destroy thee.

Deu 10:10 וְאָנֹכִי עָמַדְתִּי בָהָר כַּיָּמִים הָרִאשֹׁנִים אַרְבָּעִים יוֹם וְאַרְבָּעִים לָיְלָה וַיִּשְׁמַע יְהוָה אֵלַי גַּם בַּפַּעַם הַהִוא לֹא־אָבָה יְהוָה הַשְׁחִיתֶךָ׃

Deu 10:12 Homeland entrance is by first principle. Christendom's secondary principles enforced by Roman Catholicism's is a "common good" in the Lackland ruin. In three object-marked steps, is homeland entrance and inheritance coming with the missional objective stated in this way, to fear "the lord" **את־יהוה**, and to love "him" **אתו**, and to serve "the Lord" **את־יהוה**. Christendom's pompous vicariate represents a complete failure in all the primary respects of G-d's calling and mission on earth.

Deu 10:12 And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

Deu 10:12 וְעַתָּה יִשְׂרָאֵל מָה יְהוָה אֱלֹהֶיךָ שֹׁאֵל מֵעִמָּךְ כִּי
אִם־לְיִרְאָה אֶת־יְהוָה אֱלֹהֶיךָ לָלֶכֶת בְּכָל־דְּרָכָיו וּלְאַהֲבָה אֹתוֹ
וְלַעֲבֹד אֶת־יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ׃

Deu 10:13 Notice that while the truth begins to dawn upon D on the brink of Jordan, is Deuteronomy loaded with the phrase "keep the commandments" waiting for that to be given everlasting value in the book of Revelation. It is up to the target priesthood to dig up the key of knowledge buried by vicar ideology. The only valid form of guardianship is to "keep" **שמר** the commandments. Notice again that in the KJV is sola Vau/And statutory. In the NKJV, NASB etc., is "and" generally empty and can be used as textual fillin with no meaningful value.

Deu 10:13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?

Deu 10:13 לִשְׁמֹר אֶת־מִצְוֹת יְהוָה וְאֶת־חֻקֹּתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ
הַיּוֹם לְטוֹב לָךְ׃

Deu 11:1 Judah, the tribe of which Moses spake nothing concerning priesthood. It would be proven historically and epistemologically that manifestations of this was always rare and shortlived before Rev 20. Notice that the causal point with the first two KJV words is the creation of T's target thou. When that was gone and the theologians had stripped the Bible of G-d's first-principle motive in creating man, you would have the alternative phrasing and the dictatorship of theology as done in the NASB. Do you see that the KJV syntax, first, therefore thou, then, shalt love, is done in agreement with 1 John 4:19? If that first driving causation in G-d's creation is lost, is "love" a prescriptive norm under the legalistic dictatorship of theology, enforcing its vicar ideas as slaughtering letters.

Deu 11:1 Therefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.

Deu 11:1 וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ וְשָׁמַרְתָּ מִשְׁמַרְתּוֹ וְחֻקֹּתָיו
וּמִשְׁפָּטָיו וּמִצְוֹתָיו כָּל־הַיָּמִים׃

Here is the test case for Deu 11:1. Do you see that the deterministic anticipation built by the word “shalt” must leave the creation of “therefore thou” to its free will? In other words, do you see the same retrospective reality in 1 John 4:19, that the first three words there will not kick in before the rest is unveiled? The opening Hebrew wording may be stated, “And love thou” **ואהבת**. In this dawning context, you may have first love and first principle, and you may have secondary judicial principles and persons like Jezebel, Ahab **אהב**, and Dr Strangelove loving bombs and having no problem with a massacre.

If you read the first three words in Deu 11:1 in the papist NABRE, you should find that the Pope is equally primitive and totalitarian as he is clumsy with words. The Calvinist ESV is equally clumsy with words taken out of their creational context. The point in the KJV is to open the kernel and bring out the fact that it was built into the Hebrew phrase that the relation between G-d and man is tied to man’s awareness of the reason why G-d did his creation. In the NASB, NABRE, ESV etc., is it only dumb text. Again the point is that in the Hebrew and KJV is each word loaded with substantive meaning, and each word is carefully chosen for distinct contribution and put in place for a saturated syntax. In theological translations can only longer phrases somehow carry meaning. It was still a causal “Therefore thou” in the RV/ASV, but from the RSV the drain of distinct value would be much more tangible. If you read the NIV or a comparable idiomatic edition, the relativist wilderness equivalent to the dictatorship of theology is complete and all driving causal value related to G-d’s creation is gone.

Some final questions you should ask yourself in Deu 11:1 concern the evil of textual manipulation and the counter-reformatory scheming coming with the Codex Satanicus ideology. Do you see that Luther’s free conscience and the power of conviction that set off G-d‘s sola S reformation, is gone when the first two KJV words are gone? Do you see that the devil’s editorial business is to destroy the convicting details rooted in the testimony of Jesus and in the original mission of the Bible? When the Bible no longer offers any linking to the cosmological reason it was written, it has no redemptive value that may energise the reader’s mind. The filthy residue left is prescriptive legalism and the slaughtering letter and violence episcopal Christendom became known for in the European Lackland. A spectrum appears with its two extremes, KJV vs NIV/NABRE, about coming alive or staying in Christendom’s deistic slaughterhouse. Two trinitarian words in the KJV vs three deistic words of dictatorial death in the NIV/NABRE.

Deu 11:2 Do you see why the first two KJV words in verse 1 were put in place? Do you see that the conscient dawning of the Lord’s day will not take place without the causal drive bringing man there to know that kairos moment?

Deu 11:2 And know ye this day: for *I speak* not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm,

Deu 11:2 וִידַעְתֶּם הַיּוֹם כִּי לֹא אֶת־בְּנֵיכֶם אֲשֶׁר לֹא־יָדְעוּ וַאֲשֶׁר
לֹא־רָאוּ אֶת־מוּסַר יְהוָה אֱלֹהֵיכֶם אֶת־גָּדְלוֹ אֶת־יָדוֹ הַחֲזָקָה וּזְרֹעוֹ
הַנְּטוּיָה׃

For more context on Deu 11:2, be aware of the sola Vau/And blurprint required to know and what removing it as done in the NKJV, NASB etc., has to do with taking aways the key of knowledge. As a matter of deception, the Kairos moment associated with the last tribulation would be the most important part of history to mask by the editorial program vested in Codex Satanicus. It is no limited to the Greek NT but includes much OT stuff as seen here in the NKJV, NASB etc. Do you see that, For ye, or pro ye, in Luke 11:52 is about making a vicar cosmology centred around those doing it? It is important to see the motive, for ye, against G-d and the people, and how it explains the rest of deceptive scheming in Luke 11:52. Codex Satanicus is the latest invention of wicked ideas for the protection of antichrist, the vicar of Christ. The basics of "chasticement" in Deu 11:2 is not complete until the final tribulation is complete. On the first brink of Jordan were all the details put in place to know all the layers lading to the end of the apocalypse. This is literally to be known by the eisegetical priesthood of believers: Been there, done that.

One test question for Deu 11:2. Do you see that the KJV ending of this verse is about space-time proportions, in the NKJV and NASB limited to something physical? Do you see that the change from the substantive WHICH to an uprooted WHO substitute, means that this verse ends without any real value? Do you see that the bombastic use of capital pronouns in the NKJV and NASB contribute to this empty ending?

Deu 11:3 If the NKJV was consistent in removing all blueprinted sola Vau/And details like it is done in this case from start, how much would be left for the Lord to confirm in verses like Mark 16:20? As seen here again, the editorial Codex Satanicus mindset and the counter-reformatory hatred of sola scriptura is deeply entrenched in the theological establishment. Modernist minds want the readers to believe that the redemptive rescue operation in Egypt was not that G-d sent his word, but a stand-alone Moses. Again it is a matter of distinct KJV words vs empty NKJV words, and again is the bombastic use of capital pronouns a noisy element distracting the reader.

Deu 11:3 And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

Deu 11:3 וְאֶת־אֹתֹתָיו וְאֶת־מַעֲשָׂיו אֲשֶׁר עָשָׂה בְּתוֹךְ מִצְרַיִם לְפַרְעֹה
מֶלֶךְ־מִצְרַיִם וּלְכָל־אַרְצוֹ׃

Deu 11:4 Next sola Vau/And in the KJV, and next stand-alone fragment in the NKJV.

Deu 11:4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;

Deu 11:4 וַאֲשֶׁר עָשָׂה לְחֵיל מִצְרַיִם לְסוּסָיו וּלְרִכְבּוֹ אֲשֶׁר הֵצִיף
אֶת־מֵי יַם־סוּף עַל־פְּנֵיהֶם בְּרָדְפָם אַחֲרֵיכֶם וַיְאַבְּדֵם יְהוָה עַד
הַיּוֹם הַזֶּה׃

Deu 11:5 Next. Both verses 4-5 are purgatorial examples of bloodlined pottery. “And what he did to you” ואשר עשה לכם

Deu 11:5 And what he did unto you in the wilderness, until ye came into this place;

Deu 11:5 וַאֲשֶׁר עָשָׂה לָכֶם בַּמִּדְבָּר עַד־בֹּאֲכֶם עַד־הַמָּקוֹם הַזֶּה׃

Here is the test case for Deu 11:5. Do you see that prophecy, purgatory, predestination, and pottery is about the nomination of Ye, until Ye? It is worth reading the retrospective story about the end of it in Rom 8:1. Whether it is called predestination, pottery, or condemnation, it would always be the same eduational journey. Every time Benjamin got some fresh bit and bridle feedback and had a bloody nose, he might be a better, more sober, and more reformed version of himself, ready to accept G-d’s salvation.

Deu 11:7 In many layers, this is for the open-eyed target priesthood crowning the order of tribulations. For any revived party would each Kairos moment be another dawn of the Lord’s day until it takes real effect. Armageddon offers nothing new not accounted for on the first brink of Jordan.

Deu 11:7 But your eyes have seen all the great acts of the LORD which he did.

Deu 11:7 כִּי עֵינֵיכֶם הָרֹאֹת אֶת־כָּל־מַעֲשֵׂה יְהוָה הַגָּדֹל אֲשֶׁר עָשָׂה׃

Deu 11:8 Next step working up causation for the dawn of truth and reality. Biographical alignment says that this day = that ye. Next, “to possess it” לרשתה is a prophetically suffixed homeland horizon based on third person feminine singular. In the primarily mental KJV this ending is non-geographical. In the theological NKJV and NASB, it is to cross over a physical Jordan and enter a geograhical area. In the KJV is the “land” and “it” split into two different things. In the NKJV and NASB is only the concrete and physical left. I-Collapse in the NKJV, NASB etc., means a textual flatland with nothing beyond the concrete, physical, and geographical. It is literally the Judaic point zero.

Deu 11:8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;

Deu 11:8 וּשְׁמַרְתֶּם אֶת־כָּל־הַמִּצְוָה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לְמַעַן תֶּחֶזְקוּ וּבָאתֶם וִירִשְׁתֶּם אֶת־הָאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ׃

Deu 11:9 Do you see that without the canonical order of things, And that, there would be nothing to be prolonged because And-that-ye is the entrance premise to be preserved and prolonged? This verse provides worthy insight on the meaning of uprooting in Deu 29. In recycled steps of revival and decay, man is first made alive by the trinity and lives “in” that inner kernel landscape. Later, before he is kicked out and becomes a Cainesian vagabond outside Eden, he would live a twilight lifestyle period of being mentally exiled while still having a physical piece of Eden as a deist on death row before also that would

be lost. Until that inner kernel life is revived, there would be nothing to be preserved and prolonged. In steps, first "in" that mental land, then a deist "on" a physical land, and finally a beast-marked and exiled Cainesian Lackland member having no land at all. In the apocalyptic fragments of non-canonical translations this is no part of the story.

Deu 11:9 And that ye may prolong *your* days in the land, which the LORD sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

Deu 11:9 וּלְמַעַן תַּאֲרִיכוּ יָמִים עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם לָתֵת לָהֶם וּלְזַרְעָם אֶרֶץ זָבַת חָלָב וּדְבָשׁ׃ ס

Deu 11:10 Next step regarding point zero. Also here the NKJV cuts off anything going beyond physical materialism.

Deu 11:10 For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, **and** wateredst *it* with thy foot, as a garden of herbs:

Deu 11:10 כִּי הָאָרֶץ אֲשֶׁר אַתָּה בָא־שָׁמָּה לְרִשְׁתָּהּ לֹא כְאֶרֶץ מִצְרַיִם הִוא אֲשֶׁר יְצָאתֶם מִשָּׁם אֲשֶׁר תִּזְרַע אֶת־זַרְעֲךָ וְהִשְׁקִיתָ בְרַגְלְךָ כְּגַן הַיָּרָק׃

Here is some worthy parallel reading about spueing out. In Lev 18:28, 20:22, and again in the lukewarm Laodicea in Rev 3:16, the problem is not the physical landscape but the inner man therein. It is the same with the environmental perversion today. Vicar ideas try to present it as if the physical planet is the problem, while the Bible is pretty clear on the apostate mindset. To defile "it" is not about the physcial landscape but Adam's heart soil, but that part is gone also in Deu 11:10 when "(possess) it" is removed in favour of only the physical and geographical as seen in the NKJV. Notice that to spue it out in Lev 18:28 is the same third person feminine singular involved in expressing the spueing out of the object-marked missional objective, "when ye defile it" בטמאכם אֹתָהּ

Lev 18:28 That the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

Lev 18:28 וְלֹא־תָקִיא הָאָרֶץ אֶתְכֶם בְּטַמַּאֲכֶם אֹתָהּ כַּאֲשֶׁר קָאָה אֶת־הַגּוֹי אֲשֶׁר לִפְנֵיכֶם׃

For a most relevant context on objects and objectives, do you agree that to throw out the baby אֹתָהּ with the bath water אתכם is a relevant version to compare with. When the homeland and its object-marked missional objective is perverted, there is no reason for being preserved and prolonged there. You may wonder: What is the value and missional purpose with bastard translations like the NKJV when the real reasons are thrown out of the text.

Deu 11:11 Same same, “to possess it” לרִשׁתָּהּ. In the anthropological KJV it is a life story. In the theological NKJV it is dead grammar.

Deu 11:11 But the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:

Deu 11:11 וְהָאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ אֶרֶץ הָרִים וּבִקְעֹת לִמְטַר הַשָּׁמַיִם תִּשְׁתֶּה־מָּיִם׃

Deu 11:12 Caretaker’s landscape. The same object-marked details, not physical and not about geography, caring for it **אתָהּ**, and always having eyes upon it בָּהּ

Deu 11:12 A land which the LORD thy God careth for: the eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.

Deu 11:12 אֶרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ דֹּרֵשׁ אֹתָהּ תָּמִיד עֵינֵי יְהוָה אֱלֹהֶיךָ בָּהּ מֵרֵשִׁית הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה׃ ס

Deu 11:13 To be or not to be היה, some more Vau consequtive. Sola Vau/And blueprinting says why things would come to pass and why it would do that in agreement with the authorized word.

Deu 11:13 And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

Deu 11:13 וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃

Here is the test case for Deu 11:13. Notice the two object-marked parts. First about “you” **אתכם** and the missional objective, then that specified with the phrase, “to love the LORD” לאהבה **את**־יהוה. From point zero until the priestly pimps are done with their apocalyptic harem, you need to read this on two levels. Do you see that from the place half way through, where the temporal Lamed begins to rule this dubious setup, it is either about the desperately wicked heart from there, or prostitute masses no longer willing to put up with such? True epistemological diligence is for the target priesthood. That was never something typical for Satan’s pimpriarchate. Do you agree that Lamed ruling whatever affair in this verse, is universal and a prepositional and presuppositional stepping stone, “to xxxx” whatever is from there in the last half? Antichrist’s priestly pimps in the apocalypse would turn things upside down. Another gospel means that the missional objective became a prostitute affair. From alive trinitarian being to the deistic swamp of theological Christendom, this verse covers all possible worlds. So, no surprise that antichrist, the vicar of Christ, is a vicar lordship lusting to be loved and worshipped.

One extra crosscheck for Deu 11:13. Do you see that the great either-or depending on the stepping stone "to . . . " begins with the first either-or instance "to . . ." in Gen 1:14? Do you agree that "to . . ." is the same unsolved dilemma until the dawn of daylight? Do you agree that for T's target priesthood to be on target, generally to be, is the nature of Berean diligence in Deu 11:13 shared with testing whether things are so in Acts 17:11?

Deu 11:14 Make no mistake. That granted is sola Vau/And granted. Read with care and be aware of the implications: "That I will give *you*" **ונתתי** makes it impossible to come around the fact that everything begins with and depends on sola S jurisdiction. In the NKJV it is turned into a time-based alternative, meaning that the redemptive bottom is fallen out of such translations. The reason why a theologian sees no difference between the KJV and the NKJV, is that the words have no real meaning in theological minds.

Deu 11:14 That I will give *you* the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

Deu 11:14 וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃

Here is a vital crosscheck for Deu 11:14. First, remember that Deu 11 is about the tribe which Moses spake nothing concerning priesthood. Do you see that whether the general sequence beginning with the rebellious Lev 26:4 (6, 11, 17, 19, 30, 31) said, "That I will give you" or "Then I will give you" **ונתתי** would make no difference anyway while waiting for the sola Vau/And priesthood of believers (indicated from Lev 26:6)?

Deu 11:15 Same same. The rest of the story where sola Vau/And envelopes everything, here targeting that specific thou. Do you see that the first part up to the comma is about deterministic provision, and the rest is about man's free will to reform and benefit from G-d's provision? Do you see that in the KJV is everything canonical, awaiting Asher's launch pad to be energised, but in the non-canonical NABRE there is no such depending centre of gravity? No anthropological dimension means that substitute translations like the NABRE have no value as parable storytellers.

Deu 11:15 And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

Deu 11:15 וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ׃

Deu 11:16 Some Pn/Bn stuff. In the canonical and biographical Hebrew and KJV, That equals your heart, but in the non-canonical and non-biographical NKJV it is an uprooted lexical translation finding no reason to agree with the KJV.

Deu 11:16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

Deu 11:16 הִשָּׁמְרוּ לָכֶם פֶּן יִפְתֶּה לִבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם׃

For more context on Deu 11:16, this is some of the OT background for another gospel in NT, and continued Pn iniquity upon Bn. Do you see what the change from "that your heart" in the KJV to "lest your heart" in the NKJV has to do with projection and how theologians and patriarchs of iniquity tried to get themselves off the hook?

Here is the most relevant Pn/Bn test case to do in Deu 11:16. The whole Hebrew phrase says, "that/lest be (not) deceived your heart" פֶּן יִפְתֶּה לְבַבְכֶם. While man is on the road to Philadelphia, do you see why Satan's closed-door NKJV policy from Gen 1:20 will not accept the reconciled, "open" פְּנֵי firmament in the KJV, but prefers a face with no transparency, and next, how that continued with verses like Deu 11:16 and denial of G-d's "open" פֶּתַח door policy in Philadelphia coming with providence. Next, do you see that the most sinister form of Pn/Bn wickedness is deception פֶּתַה of this type, denying that homeland horizon and open door, and denying the means whereby that was opened? Codex Satanicus is about remaking the prophetic blueprint for another gospel outcome in Laodicea and close the providentially opened door in Philadelphia. While Pe works out the redemptive balance, is Pn/Bn organically involved in deception. In NT it is the organic story of priestly pimps and prostitute masses that did not come to an end at the end of Malachi but were continued beyond AD. פֶּן יִפְתֶּה. Paul's later warning of antichrist and the worship of self and the creation in Rom 1 is covered in this verse. Agenda 2030 is essentially Satan's reset-reformatory worship agenda. The NKJV is one of the masquerading mercenaries providing for it.

Deu 11:17 Notice the first two KJV words, and how the wicked NKJV takes away the key of knowledge carried by the KJV. Canon equals causation. Editorial wickedness means a blind text with no linking to any distinct reasoning. And *then*, in the KJV, is the carrier of reason the modernists do not want in print. Sola S jurisdiction is the frame set around the whole Bible, which disappears in the temporal collapse theology represents.

Deu 11:17 And *then* the LORD'S wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* ye perish quickly from off the good land which the LORD giveth you.

Deu 11:17 וְחָרָה אַף־יְהוָה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר
וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה
אֲשֶׁר יְהוָה נֹתֵן לָכֶם׃

It is helpful for the opening of Deu 11:17 that sola S jurisdiction explains this objective and statutory ח fury acting in his own right, "and kindled" וחרה, and the other way around, that when the theologians openly edit the text according to their disgust of sola S jurisdiction, the key of knowledge is gone. Bn and Beth B is there to witness the case "against you" בכם as Pn iniquity upon Bn.

Deu 11:18 Be aware of Codex Satanicus fabricated to deceive the world, grooming all into being a beast-marked member mass in Satan's economy. This particular binding is a meeting point between allegiance, or "binding" קשׁר and conspiracy. This Hebrew root is translated "conspired" קשׁר in 1 Sam 22:8, 13 etc. Satan's deceptive agenda is how to trap people by fooling them into binding allegiance by false premises. With the Codex Satanicus ideology implemented in verses like Deu 11:18 is the linking to beast-marked conditions in the apocalypse much more real. Again, it is much more typical and relevant how the text would be exploited than what it actually says. Today is the combined dawn of awareness and dawn of tribulation and deception for the scriptural spectrum to be made manifest in all possible forms. Deceived parties would lay up in their heart and soul whatever had been presented to them by their deceivers.

Deu 11:18 Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

Deu 11:18 וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם
וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יֶדְכֶם וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֵיכֶם׃

Deu 11:19 Next step. Yea, ever learning and never coming to the knowledge of the truth. Again the primitive NKJV, NASB etc., do not want to acknowledge the trinity and the sola Vau/And key of knowledge.

Deu 11:19 And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

Deu 11:19 וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ
וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

Here is the test case for Deu 11:19 and the wicked impostors showing up and claiming a position in Eph 4:11. Do you see that the point with sola S jurisdiction is that the people shall be educated and edified, but the evildoers taking out that sola Vau/And foundation here do the same in Eph 4:11-12, changing the focus from real education to be about the educators? Scholarly consensus fram start in Deu 11:19 means universally denying sola Vau/And as the one and only valid educator. If you read the first few words in Eph 4:12 it is about real education in the KJV, but the corresponding words found in the ESV, NIV, NABRE etc., are not about education but how the modernsts manipulated the story to give themselves a verse for use when they try to justify their claim. Laodicea is full of professing equippers, but is an era dumber and more illiterate than ever. It was predicted that in order to be able to deceive the world and reverse the reformation would both the Bible and its readers have to be dumbed down by Codex Satanicus ideology. Anyway Lamed is both a letter of education and a teaching Lamad לָמַד

Deu 11:21 Make no mistake: That granted and accepted equals the end of all recycled whoredom. In the biographical Hebrew and KJV, “that your days” equals “as thy days” in Deu 33:25. In the Hebrew and KJV is That **למען** opening loaded with meaning. In the NKJV, NASB etc., it is only a continuing lexical link after verse 20.

Deu 11:21 That your days may be multiplied, **and** the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

Deu 11:21 לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ׃ ס

With Deu 11:19 and 11:21 combined, That (order of things) **למען** gives Lamad **למד** its educational role under sola S jurisdiction.

Deu 11:22 Notice how the KJV builds Ye-nomination into this opening phrase. “For if ye” is both conditional and a causal pro. “For if keep (ye)” **כי אם־שמר**.

Deu 11:22 For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

Deu 11:22 כִּי אִם־שָׁמֹר תִּשְׁמְרוּן אֶת־כָּל־הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם לַעֲשֹׂתָהּ לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם לָלֶכֶת בְּכָל־דְּרָכָיו וּלְדָבְקָה־בוֹ׃

Here is the test case for Deu 11:22. In the anthropological KJV it is a repeated need to be focused on being before doing, and therefore to have a comma after “command you”, before beginning the sequence of verbs and deeds. But in the deistic NKJV, NASB etc., there is no such consideration and distinction, but a command to do. Like the other non-canonical translations, the NKJV would rush into doing, ignorant of the need to first sort out being. Can you explain the meaning of Berean diligence from Ye to You, if there is no critical cognitive element to consider before rushing into the deeds? In the KJV it is a careful order of words and punctuation. In the NKJV, NASB etc., it is a mess of empty words. In the KJV it is first one distinct half mainly about being, before moving into the second half on doing. In the NKJV, NASB etc., it is muddy waters without demarcation. It looks like the theologians believe that well doing can take place without well being. If so, what is the purpose with reconciliation, and what is the need to be saved from?

Deu 11:26-27 It should not be necessary to explain that the true objective is a blessing.

Deu 11:27 A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

Deu 11:27 אֶת־הַבְּרָכָה אֲשֶׁר תִּשְׁמְעוּ אֶל־מִצְוֹת יְהוָה אֱלֹהֵיכֶם אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם׃

Deu 11:28 And therefore why no object-marking is tied to rebellion and lost objectives.

Deu 11:28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

Deu 11:28 וְהַקְּלָלָה אִם־לֹא תִשְׁמְעוּ אֶל־מִצְוֹת יְהוָה אֱלֹהֵיכֶם וְסַרְתֶּם
מִן־הַדֶּרֶךְ אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לָלֶכֶת אַחֲרֵי אֱלֹהִים
אֲחֵרִים אֲשֶׁר לֹא־יְדַעְתֶּם: ס

Deu 11:31 For Benjamin's Judaic priesthood, this verse ends with the homeland on the horizon, to dwell therein. First a marked feminine singular suffix, to possess "it" אֹתָהּ, then the same in more particular Benjmite form, and dwell "therein" בָּהּ.

Deu 11:31 For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

Deu 11:31 כִּי אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן לָבֹא לָרֶשֶׁת אֶת־הָאָרֶץ
אֲשֶׁר־יְהוָה אֱלֹהֵיכֶם נֹתֵן לָכֶם וִירִשְׁתֶּם אֹתָהּ וישַׁבְתֶּם־בָּהּ:

Deu 11:32 Chapter end and more being before doing in the KJV, open-eyed observation first, in order to do all the statutes. But in the NKJV it is a mess of the meaningless. In the KJV the ordered translation works like a watchman with working eyesight, first an open-eyed And-observation וּשְׁמַרְתֶּם, then the commitment to do לַעֲשׂוֹת accordingly.

Deu 11:32 And ye shall observe to do all the statutes and judgments which I set before you this day.

Deu 11:32 וּשְׁמַרְתֶּם לַעֲשׂוֹת אֵת כָּל־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר
אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם:

Here is the test case for Deu 11:32. Do you see what the changed meaning of the word "observe" in the modernist NKJV has to do with non-canonical translators that could not say, been there, done that, about observed facts, before doing them truly.

Deu 12:1 About Anonymous the Unknown. These are . . . the anthropological reasons for saying, been there, done that, from Gen 2:4 to the end of the final tribulation.

Deu 12:1 These *are* the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

Deu 12:1 אֵלֶּה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר תִּשְׁמְרוּן לַעֲשׂוֹת בָּאָרֶץ
אֲשֶׁר נָתַן יְהוָה אֱלֹהֵי אֲבֹתֶיךָ לְךָ לְרִשְׁתָּהּ כָּל־הַיָּמִים אֲשֶׁר־אַתֶּם
חַיִּים עַל־הָאֲדָמָה:

For more context on Deu 12:1, this is for G-d's target priesthood aware of what they are eisegetical partakers in, but for the theological priesthood of unbelief it is to "observe" something theoretical and unknown, as translated in the NKJV. Real sola S presence, the hypostatic union, is "to possess it" לרִשׁתָהּ as suffixed to the people's inheritance. Those that have observed the last tribulation, will be ready to do.

Deu 12:2-4 Here is some of the eisegetical background for Christendom's apocalyptic Babylon going up in smoke in Rev 18. From Rev 18:4 to 18:21 it is about coming out of all the yellowish whoredom the theologians did orchestrate against the truth.

Deu 12:4 Ye shall not do so unto the LORD your God.

Deu 12:4 לֹא־תַעֲשׂוּן כֵּן לַיהוָה אֱלֹהֵיכֶם׃

Here is the test case for Deu 12:4. Do you see that after a long grievous history, the KJV details build a syllogism of whoredom vs first principle, but in the materialistic NKJV it is an invention of empty words with no relevant approach to first vs secondary values? The apostolic KJV is a word-for-word translation where verse 4 stands on its own with no need to consult verses 2-3. The NKJV is a demonstration of exterior materialism in theological translations, and a case of invalid italics. G-d would not grieve or be jealous because of dead things but by issues of heart, outside the scope in the exterior NKJV. The NKJV fabricates a detached narrative for the readers to pick up only exterior details without feeling any relational Man-G-d tension in the story. Do you see what modernist whitewashing, as done in the NKJV, has to do with removing offensive and convicting elements from the text for protection of itching ears not ready to deal with the nerve in the story? As seen in the Hebrew and KJV, G-d's passion is personal, but in the callous Laodicea is the NKJV a detached, lukewarm alternative staying in the periphery as expected by hearts waxing cold in the last days. Theology and uprooting take the reader away from the kernel of the story.

Deu 12:5 Next step. Do you see that in the KJV it is a real There? In anti-Shem's NKJV it is a nominal Sardis? The KJV follows the Hebrew syntax to highlight the most vital. The NKJV manipulates that for no other reason than having a copyrighted translation. Do you see what deism and the nominal Sardis have to do with the counter-reformatory NKJV mindset avoiding his habitation and his rest. Antichrist's text and translation industry is not about bringing glory to G-d and history to rest, but how to orchestrate continued whoredom, serving the mystery of iniquity and its unknown nominal identity.

Deu 12:5 But unto the place which the LORD your God shall choose out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come:

Deu 12:5 כִּי אִם־אֶל־הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה אֱלֹהֵיכֶם מִכָּל־
שִׁבְטֵיכֶם לָשׂוּם אֶת־שְׁמוֹ שָׁם לְשִׁכְנוֹ תִדְרְשׁוּ וּבָאתָ שָׁמָּה׃

Deu 12:8 Do you see what Anonymous the Unknown and the nominal Sardis is about? Been there, done that! Do you see any reason for verses like Acts 15:20, 29 going back here for typical issues of deviation? Do you see that Levitical continuation belongs to the explanation when modernist translations have no more categorical approach to these "things" than to the temple veil rent in twain? Theology is a relativist ideology, most concrete in some cases but leaving verses like this unspecified. The primarily mental KJV supports a distinct BC/AD changeover from the material to the unveiled mental. It was a reasonable element of the reformation that some would attack all the pagan icons and images the theologians had invented as substitutes for authenticity.

Deu 12:8 Ye shall not do after all *the things* that we do here this day, every man whatsoever *is* right in his own eyes.

Deu 12:8 לֹא תַעֲשׂוּן כְּכֹל אֲשֶׁר אֲנַחְנוּ עֹשִׂים פֹּה הַיּוֹם אִישׁ כָּל־הַיָּשָׁר בְּעֵינָיו׃

Deu 12:9 Deism and the trinity do not coexist. Here is the KJV stressing the collective dimension of homeland entrance, even if the Hebrew text is singular and speaks of the Lord "thy G-d" אלהיך and what he gives "(to) thee" לך. In the modernist NKJV this is something to be glossed over since modernism has no language for such. This is some of the stuff exploited by the RV/ASV committees trying to beat the KJV by lexical and grammatical accuracy. The KJV is missional and makes it a collective address from first to last word. The RV/ASV is limited to a lexical-grammatical focus, at least as long as that serves the counter-reformatory agenda.

KJV 12:9 For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you.

Deu 12:9 כִּי לֹא־בָאתֶם עַד־עָתָּה אֶל־הַמְּנוּחָה וְאֶל־הַנַּחֲלָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ׃

RV 12:9 for ye are not as yet come to the rest and to the inheritance, which the LORD thy God giveth thee.

Deu 12:12 (cf. Deu 10:8-9). Anonymous the Unknown and day 12 need both layers, first the days of Hosea, then the medieval Sardis layer 2000 years later. People's Homeland vs Lackland premise is that the people would be happy only as long as they could enjoy their inheritance free from the land-grabbing Levites. Only in that way would they enjoy their freedom. Notice that the KJV in reformative proportions says, "forasmuch" about the people having their inheritance free only as long as the priest class had absolutely no inheritance with them. Be aware of this last KJV sentence and why the papist NABRE will not accept that and will not rule out theft as a Levitical alternative how to do it. The KJV is categorical on the fact that there is no alternative way of securing an inheritance, but the dubious NABRE wants to sneak in a textual variant open to other ways it can be done without saying it clearly. In the KJV it is also about sola Vau/And rejoicing all the way. In the NABRE it is a necessity to come around that by textual manipulation.

Deu 12:12 And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the **Levite** that *is* within your gates; forasmuch as he hath no part nor inheritance with you.

Deu 12:12 וּשְׂמַחְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם אַתֶּם וּבְנֵיכֶם וּבְנֹתֵיכֶם
וְעַבְדֵיכֶם וְאַמְהֹתֵיכֶם וְהַלֵּוִי אֲשֶׁר בְּשַׁעֲרֵיכֶם כִּי אֵין לוֹ חֵלֶק
וְנַחֲלָה אִתְּכֶם׃

Here is the test case for Deu 12:12. Do you see that the way antichrist would manipulate the text goes after the cooperative "with you" **אתכם** beginning with G-d and Noah, and wants to break up that reconciled fellowship by perverting G-d's sola S jurisdiction? It is built into this Hebrew and KJV ending that deism and the trinity do not coexist, and that is what the Codex Satanicus mindset wants to destroy. Lackland practice means that the theological regime would consider the people's inheritance and property a possession owned by the establishment. Lackland 2.0 and the great taking is no different than earlier papist ideas. Roman Catholicism's "common good" is the same old claimed episcopal right to plunder the people. It was not long into the realm of Joshua before these guys began to address their false claims as the BC model for continued whoredom AD. As indicated at the end of Deu 12:12 in the NABRE, the priests' stolen possessions would always be without the people. It was a slow changeover and transfer of possessions and property rights by theft, from Homeland to Lackland.

Deu 12:14 What Anonymous the Unknown in nominated for. Been there, done that, is the confessional basis for identifying person in place, there thou, and there thou.

Deu 12:14 But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

Deu 12:14 כִּי אִם־בַּמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה בְּאַחַד שְׁבָטֶיךָ שָׁם
תַּעֲלֶה עֹלֹתֶיךָ וְשָׁם תַּעֲשֶׂה כֹּל אֲשֶׁר אָנֹכִי מְצַוֶּךָּ׃

Deu 12:32 Chapter end. In the KJV it is a distinctly so-ever command based on the fact that G-d's first principle is lasting and everlasting. In the senseless NKJV, NASB etc., it can be anything. The KJV is selective in preserving only things of lasting and everlasting value. The NKJV has no canon to quality objective meaning in its "observed" mess but is repeatedly putting the cart before the horse.

Deu 12:32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

Deu 13:1 אֵת כָּל־הַדָּבָר אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם אֹתוֹ תִשְׁמְרוּ
לַעֲשׂוֹת לֹא־תֹסֵף עָלָיו וְלֹא תִגְרַע מִמֶּנּוּ׃ ף

Deu 13:1 A contrast to the original, first "prophet" **נביא** in Gen 20:7. Abraham was the first to be singled out by G-d's calling. With Moses it was the same, and generally with the Jewish Israel as G-d's peculiar people singled out and set aside to be his prophetic people. This case, "rising among you" is OT background for general falsity and beastly characters rising out of the sea and out of the earth in the apocalypse. With Num 13, Deu 13, Isa 13, Rev 13 etc., prophetic reality concerns Godkind vs fallen Adamkind.

KJV 13:1 If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

Deu 13:2 כִּי־יָקוּם בְּקִרְבְּךָ נָבִיא אוֹ חֹלֵם חֲלוֹם וְנָתַן אֵלֶיךָ אוֹת
אוֹ מוֹפֵת׃

For more context on Deu 13:1 the typical prophetic perspective is a WHICH perspective on what takes place, or is said or done. Therefore the KJV has no reason to translate that "he" giveth thee, as done in the fallen WHO perspective of the NKJV. What the bastard translations do is simply to include the self-obsessed person explaining what the general problem would be with Niphil Basar Almighty as the unit of falsity. The more critical case, the more important is it not to lose the inner prophetic WHICH perspective the self-obsessed modernists are blind to. This is the type text for falsity to be taken and trapped by its own craftiness. In cases like this, John could say that busybodies like "he" must decrease because they cloud judgment. It was inevitable that carnal ideas like "he" would begin to increase with the RV/ASV and manifest the biographical dimension of the Bible.

RV 13:1 If there arise in the midst of thee a prophet, or a dreamer of dreams, and he give thee a sign or a wonder,

Apostolic KJV oversight given on Hebrew details says why this is not rising singularity, "in the midst of thee" **בקרבך** but rising pluralism "among you". Apostolic oversight sets the missional KJV apart from the lexical-textual RV/ASV and the modernist crowd.

Deu 13:3 More background for Rev 13, setting the scene for the whole chapter Rev 13 and the testing of redemptive dimensions in Philadelphia vs Laodicea. First the nominal whoredom of Sardis, then the open door in Philadelphia, and the editorial door-closers in Laodicea trying to change the outcome and send the world back to a medieval Sardis. The last tribulation is the most comprehensive scrutiny given before potentially entering the millennial kingdom. Notice the KJV/XXX difference in wording. To prove things in the KJV means to test something for the purpose of a canonically proven outcome. In the non-canonical NKJV it means to test something without proving anything of value. Therefore is the KJV the apostolic holder of G-d's blueprinted prophetic horizon, and the counter-reformatory NKJV points back to a blind Sardis. Heaven and the homeland is open to them that stay faithful with the providential Philadelphia. Laodicea is a global scene of deception. The false prophet above all other false prophets in Revelation is the Codex Satanicus industry, working to change the prophetic blueprint of history for a different outcome by the end of the sixth millennium.

Deu 13:3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

Deu 13:4 לֹא תִשְׁמַע אֶל־דִּבְרֵי הַנָּבִיא הַהוּא אוֹ אֶל־חוֹלֵם הַחֲלוֹם
הַהוּא כִּי מְנַסֶּה יְהוָה אֱלֹהֵיכֶם אֶתְכֶם לָדַעַת הֲיִשְׁכֶם אֹהֲבִים
אֶת־יְהוָה אֱלֹהֵיכֶם בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃

Deu 13:4 Yea, indeed, wondering after the beast. It should be easy to figure out the path from Gen 3:1 to Rev 13, and what Laodicea would default to after rebelling against the providential Philadelphia. Theological Christendom would mostly be about whoredom and walking after vicar lordship.

Deu 13:4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

Deu 13:5 אַחֲרֵי יְהוָה אֱלֹהֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו
תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן׃

Deu 13:5 More about Codex Satanicus. It is one blueprinted outcome or the other, the true gospel or a wicked vicar fabrication. It must be clear that the essential apocalypse is about sola scriptura and the unveiling of prophetic 666 and WWW blueprints.

Deu 13:5 And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn *you* away from the LORD your God, ...

Deu 13:6 וְהַנָּבִיא הַהוּא אוֹ חֹלֵם הַחֲלוֹם הַהוּא יוּמָת כִּי
דִבֶּר־סָרָה עַל־יְהוָה אֱלֹהֵיכֶם ....

Deu 13:6-7 In the blueprinted Philadelphia balance of the KJV, it means to the end of Laodicea or back to a nominal Sardis. It means to stay separated or mingle with beastly characters and false prophets all around. Deception is Satan's ABOUT-mission seeking its final solution at Armageddon. Christendom's Babylonian ideology would always be swarming around the Jewish Israel and seeking to replace the authentic objective with a substitute. Even Satan's mission would be centred round ABOUT them. No peripheral copy would have any other inspiration than the original. Babylonian Christendom is the greatest copycat on earth, just like Laodicea is the copycat following Philadelphia. In whatever form, the whole missional cosmos did always gravitate around and about the Jewish Israel.

Deu 13:7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;

Deu 13:8 מֵאֱלֹהֵי הָעַמִּים אֲשֶׁר סְבִיבֹתֵיכֶם הַקְּרֹבִים אֵלֶיךָ אוֹ
הָרְחֹקִים מִמֶּךָּ מִקְצֵה הָאָרֶץ וְעַד־קְצֵה הָאָרֶץ׃

Deu 13:8 Notice that forced conformity and putting pressure on things to fool or force some into a coerced concent begin with cases like first instance “consent” in Gen 34:15. By the standard case of Jezebel vs Naboth, authenticity would always have to stay alert not to be overrun by the destructive. Pluralism would always try to conquer and overrun singularity, and pagan empires would always be expansive and take their neighbouring areas. All empires are pagan, and pontifical Christendom is no exception. For the Jewish Israel the struggle with imperialism and paganism would always be the same struggle against Jezebel’s conquering mindset. To begin the “consent” to pagan gods would end with an unbearable yoke. Most prophetic predictions are perspectives of Homeland and Lackland. After N profiling the repressive Num 13 vs the relief in Num 34, is Deu 13 vs Deu 33 no different. Historical Christendom is like a narcissist. People experienced with being close to such would soon learn the need for distance. This is valuable background when the deceptive whore argues the need to close apocalyptic wounds in Rev 13.

Deu 13:8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

Deu 13:9 לֹא־תֹאבֶה לוֹ וְלֹא תִשְׁמַע אֵלָיו וְלֹא־תָחוֹס עֵינְךָ עָלָיו וְלֹא־תַחְמֹל וְלֹא־תְכַסֶּה עָלָיו׃

Deu 13:11 Repeating the pluralist threat in verse 1.

Deu 13:11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

Deu 13:12 וְכָל־יִשְׂרָאֵל יִשְׁמְעוּ וְיִרָאוּן וְלֹא־יוֹסִפוּ לַעֲשׂוֹת כַּדָּבָר הָרָע הַזֶּה בְּקִרְבֶּךָ׃ ס

Deu 13:15 Sola S jurisdiction came with a two-edged capacity to solve all the problems continued in the slaughterhouse of Christendom after rejecting sola scriptura. In the KJV the final solution was always BC text in AD context.

Deu 13:15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword.

Deu 13:16 הַכֵּה תַכֶּה אֶת־יֹשְׁבֵי הָעִיר (הַהוּא) [הַהִיא] לְפִי־חָרֶב הַחֲרֵם אֹתָהּ וְאֶת־כָּל־אֲשֶׁר־בָּהּ וְאֶת־בְּהֶמְתָּהּ לְפִי־חָרֶב׃

Deu 13:18 Chapter end. Fulfilled prophecy is still a substantive and causal When כִּי.

Deu 13:18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

Deu 13:19 כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי יְהוָה אֱלֹהֶיךָ׃ ס

Here is the test case for Deu 13:18. Do you agree that after the theologians had rejected sola scriptura, a gulf opened up between how the KJV begins this verse in agreement with the Word in print, and how the NKJV begins it based on no more than the Word in person? Do you agree that in the KJV the apocalyptic issue When is a matter of sola S jurisdiction taking effect and energising it, but the NKJV having no corresponding link between the end of time and sola S energy explaining and enabling that effective? Again the KJV is brimful of words loaded with self-explaining causation awaiting its prophetic fulfilling, whereas the retrospective NKJV has no such horizon. By following the text and Hebrew grammar, the imperfect "shalt hearken" תִּשְׁמַע means not only to end with Deuteronomy but a much longer prophetic horizon absent in the NKJV.

Deu 14:1 Asher and the children of G-d.

Deu 14:1 Ye *are* the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

Deu 14:1 בָּנִים אַתֶּם לַיהוָה אֱלֹהֵיכֶם לֹא תִתְגֹּדְדוּ וְלֹא־תָשִׂימוּ
קָרְחָה בֵּין עֵינֵיכֶם לָמֵת:

Deu 14:2 Asher and the children of G-d. Locates the beloved Benjamin at the washpot. "And hath thee chosen" וּבְךָ בָּחַר to be his "peculiar" סְגֻלָּה people. Here is how the modernists try to beat the KJV by lexical accuaracy again, more than, or "above all the nations" מִכֹּל הָעַמִּים in the missional KJV, "above all (the) peoples" in the RV/ASV and later lexical translations.

Deu 14:2 For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.

Deu 14:2 כִּי עַם קָדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ וּבְךָ בָּחַר יְהוָה
לִהְיוֹת לוֹ לְעַם סְגֻלָּה מִכֹּל הָעַמִּים אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה: ס

Deu 14:3 Even from here it is impossible to distinguish between Codex Satanicus and the abomination of de-sola S. With beast-marked conditions in mind, the world would be nurtured into whoredom. For the KJV reader is T's target the same in verses 2 and 3.

Deu 14:3 Thou shalt not eat any abominable thing.

Deu 14:3 לֹא תֹאכַל כָּל־תּוֹעֵבָה:

For more context on "abomination" תּוֹעֵבָה, Gen 43:32 is where it is introduced, and it begins with Joseph and in a context of nutrition.

Deu 14:4 Dietary laws BC are sola S nutrition of the soul AD. Some double expressions in the Hebrew here, "ox" שׁוֹר , "lamb/sheep" שֵׂה כְשָׂבִים and the "goat(s)" עִזִּים

Deu 14:4 These *are* the beasts which ye shall eat: the ox, the sheep, and the goat,

Deu 14:4 זֹ֣את הַבְּהֵמָ֗ה אֲשֶׁ֤ר תֹּאכְלוּ֙ שׁ֣וֹר שֵׂ֔ה כְּשָׂבִ֖ים וְשֵׂ֥ה עִזִּֽים׃

Deu 15:1 About Issachar and first instance "release" שְׁמִטָּה (שׁמט). In Lev 25/8 it was called Jubile. Now it is called release. Reuben rising by the end of Asher and taking the first step into the harvest season in Gen 30 is the first product called, "seven years thou". It may be called "thou in the making" תעשׂה

Deu 15:1 At the end of *every* seven years thou shalt make a release.

Deu 15:1 מִקֵּ֖ץ שֶׁ֣בַע־שָׁנִ֑ים תַּעֲשֶׂ֖ה שְׁמִטָּֽה׃

Deu 15:2 About the anthropological and behavioural "manner" דבר of release. When things begin to dawn upon D, the end of Issachar's vanity is behavioural. Redemptive release puts Issachar on G-d's creational balance. It would be much debit before this, to be reimbursed by release.

Deu 15:2 And this *is* the manner of the release: Every creditor that lendeth *ought* unto his neighbour shall release *it*; he shall not exact *it* of his neighbour, or of his brother; because it is called the LORD'S release.

Deu 15:2 וְזֶ֣ה דְּבַ֣ר הַשְּׁמִטָּ֗ה שָׁמ֤וֹט כָּל־בַּ֙עַל֙ מַשֵּׁ֣ה יָד֔וֹ אֲשֶׁ֥ר יַשֶּׁ֖ה בְּרֵעֵ֑הוּ לֹא־יִגֹּ֞שׂ אֶת־רֵעֵ֧הוּ וְאֶת־אָחִ֛יו כִּי־קָרָ֥א שְׁמִטָּ֖ה לַיהוָֽה׃

Here is the test case for Deu 15:2. Do you see the relevance of the greatest ever release when the Lackland 2.0 exactors are ready to enforce the greatest taking ever all over the world never before being so heavily and universally indebted due to Pn/Bn issues? The last tribulation is about man's morally bankrupt Christendom on the brink of disaster. Next, do you see what "And this . . manner of release" has to do with truth and reality and the dawn of sola S jurisdiction. The Lord's release is the Word's release. Liberation of humanity begins with the liberation of scripture from all theological administration. It was predictable that the papist NABRE would not agree with this KJV ending but would prefer a preached alternative. In the Hebrew and KJV is redemptive release a matter of reformed jurisdiction.

Deu 15:3 Next relevant detail about the last tribulation and the great taking. Do you see that when the papal Lackland 2.0 policy of removing all borders have been implemented, the great taking means to exact everything everywhere because verses like this will have no application. Lackland 2.0 means total chaos. All are exiles and foreigners with the pontifical UN "human right" to plunder all others. Roman Catholic chaos takes medieval chaos to the ultimate level with the pontifical agenda 2030.

Deu 15:3 Of a foreigner thou mayest exact *it again*: but *that* which is thine with thy brother thine hand shall release;

Deu 15:3 אֶת־הַנָּכְרִ֖י תִּגֹּ֑שׂ וַאֲשֶׁ֨ר יִהְיֶ֥ה לְךָ֛ אֶת־אָחִ֖יךָ תַּשְׁמֵ֥ט יָדֶֽךָ׃

Deu 15:4 Next step. Pontifical success with Lackland 2.0 would take medieval poverty to the next level. Pontifical ideology means nothing to gain for the people. Redemptive release is about giving to the people what the priestly pimps had stolen. In the KJV this verse ends with redemptive realease, meaning host for land exchange. In the NKJV it is limited to geography and physical materialism. To possess “it” or something physical.

Deu 15:4 Save when there shall be no poor among you; for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it:

Deu 15:4 אֶפֶס כִּי לֹא יִהְיֶה־בְּךָ אֶבְיוֹן כִּי־בָרֵךְ יְבָרֶכְךָ יְהוָה בָּאָרֶץ
אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן־לְךָ נַחֲלָה לְרִשְׁתָּהּ׃

Deu 15:5 D’s Dawn of Berean diligence. Sola S jurisdiction means to eliminate all vicar voices. For G-d’s eisegetical priesthood going through the last tribulation, been there, done that, means that observation is a real and substantive “this day” ending this verse in the KJV, but only an unknown and timed alternative in the NKJV referring to the past with no future application. It is open-eyed awareness in the KJV, and blind legalism in the NKJV.

Deu 15:5 Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

Deu 15:5 רַק אִם־שָׁמוֹעַ תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר לַעֲשׂוֹת
אֶת־כָּל־הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם׃

Deu 15:6 Do you see that this is some of the background for pontifical Christendom and the perverse copycat reign in Rev 17? In its perverse copycat form this is what Lackland 2.0 seeks to reestablish of medieval glory. Christendom did all the way steal and pervert everything that was intended for a world order around the Jewish Israel.

Deu 15:6 כִּי־יְהוָה אֱלֹהֶיךָ בֵּרַכְךָ כַּאֲשֶׁר דִּבֶּר־לָךְ וְהַעֲבַטְתָּ גּוֹיִם
רַבִּים וְאַתָּה לֹא תַעֲבֹט וּמָשַׁלְתָּ בְּגוֹיִם רַבִּים וּבְךָ לֹא יִמְשֹׁלוּ׃ ס

Deu 15:7 Backsliding from reformed reality means that Lackland 2.0 correlates with the hearts waxing cold in Matt 24:12. Codex Satanicus and agenda 2030 is not only about exploiting the Bible for a different outcome, but perverting everything good in it. Before a proper release may be done, all the upside down is experienced.

Deu 15:7 If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:

Deu 15:7 כִּי־יִהְיֶה בְךָ אֶבְיוֹן מֵאַחַד אַחֶיךָ בְּאַחַד שְׁעָרֶיךָ בְּאַרְצְךָ
אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ לֹא תְאַמֵּץ אֶת־לְבָבְךָ וְלֹא תִקְפֹּץ
אֶת־יָדְךָ מֵאָחִיךָ הָאֶבְיוֹן׃

Deu 15:8 When the whole world has been plundered and taken, there is no more to lend. Do you see that the ruling headache vested in Resh makes Heser the plunderer of Hesed. To be unequally yoked means that wherever there is kindness and "mercy" חסד, there will be something needed, or "wanted" חסר to exploit for gain. If not Hesed sets some protective boundaries around itself, or is not allowed or able to do that, it will be ruined. Callous "tolerance" is some of the tyranny vested in agenda 2030. The surviving fittest would normally overrun the not so fit. Psa 23 is the Psalm where Heser vs Hesed is laid out. G-d's sola S jurisdiction and reformation preserved and advanced G-d's free world. Counter-reform means back to brute Catholicism.

Deu 15:8 But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

Deu 15:8 כִּי־פָתֹחַ תִּפְתַּח אֶת־יָדְךָ לוֹ וְהַעֲבֵט תַּעֲבִיטֶנּוּ דֵּי מַחְסֹרוֹ אֲשֶׁר יֶחְסַר לוֹ׃

Deu 15:9 Fourth and final instance "release" שמטה in this chapter.

Deu 15:9 Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee.

Deu 15:9 הִשָּׁמֶר לְךָ פֶּן־יִהְיֶה דָבָר עִם־לְבָבְךָ בְלִיַּעַל לֵאמֹר קָרְבָה שְׁנַת־הַשֶּׁבַע שְׁנַת הַשְּׁמִטָּה וְרָעָה עֵינְךָ בְּאָחִיךָ הָאֶבְיוֹן וְלֹא תִתֵּן לוֹ וְקָרָא עָלֶיךָ אֶל־יְהוָה וְהָיָה בְךָ חֵטְא׃

Here is a test case for Deu 15:9. Dawn in Issachar would be the day when the kingdom was at hand and ready to implement. Release at hand equals gospel kingdom at hand and harvest at hand. In the realm of the whitewashers it would instead be a day to implement preterism. Notice that where the KJV stays with the Hebrew syntax expressing man's desperately wicked heart, is the counter-reformatory NKJV whitewashing the story by changing the original syntax. Counter-reformatory mercenaries align themselves with the preterist vanity that history was not that bad. You can literally hear some argue that they expected no more from the culture that had the Bible than from those not having it. Whitewashing of offensive details is how the theologians protect their own vanity and preterist ideas. Many verses are examples of the expected itching ears in 2 Tim 4:3.

Beware השמר (of self / to thee) לך that (lest) there be (not) פן־יהיה a thought דבר in (with) thy heart עם־לבבך wicked בליעל. Preterist ideology is about down-playing reality and the need for a redemptive cure. In the apostate Laodicea, where the modernists fabricate their bastard translations, there is no real need for a redeemer.

One final test question for Deu 15:9. Do you see how the redemptive bottom is falling out of the text in non-canonical translations where Beth B has no role to play?

Deu 15:11 How do you read? Is it about poverty or the lack of a missional pro them? Do you see where the missional pro- statement came from: For they . . had no Comforter? If G-d is for us, what and who is against? The Pn/Bn "mystery" of iniquity was always a matter of priesthood.

Deu 15:11 For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

Deu 15:11 כִּי לֹא־יֶחְדַּל אֶבְיוֹן מִקֶּרֶב הָאָרֶץ עַל־כֵּן אָנֹכִי מְצַוְּךָ לֵאמֹר פָּתֹחַ תִּפְתַּח אֶת־יָדְךָ לְאָחִיךָ לַעֲנִיֶּךָ וּלְאֶבְיֹנְךָ בְּאַרְצֶךָ: ס

Here is the test case for Deu 15:11. In the gospel-kingdom context, it is impossible to come around that fact that povery and misery were orchestrated by those denying G-d's sola S jurisdiction and open-door policy in Philadelphia. "Wide open" פתח תפתח is characteristic for G-d's sola S jurisdiction beginning with freely giving what is provided and not to be like the controlling infantile rulers episcopal Christendom is known for. Poverty and to be poor is a social standard referred to in the Hebrew and KJV and also repeated as the background for the reformation and Lackland 2.0.

Deu 15:12, 13, 18 To be "free" חפשׁ (חפשׁי) is another word for release and jubile.

Deu 15:13 And when thou sendest him out **free** from thee, thou shalt not let him go away empty:

Deu 15:13 וְכִי־תְשַׁלְּחֶנּוּ חָפְשִׁי מֵעִמָּךְ לֹא תְשַׁלְּחֶנּוּ רֵיקָם:

Deu 15:14 The word "liberty" was introduced with the Jubile in Lev 25:10. Whatever is liberal in the true sense is liberating. The Jewish Israel was appointed to become a house of blessing, but with the books stolen by Christendom, the Bible became a resource of vanity and self-enrichment. Exo 20:7 will not be fulfilled without ending all the foolish ideas that came with patriarchal Christendom. Also this is how the Bible divides itself by priesthood. Christendom's episcopal landgrabbers would be liberal only in what they indulged to enrich themselves.

Deu 15:14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the LORD thy God hath blessed thee thou shalt give unto him.

Deu 15:14 הַעֲנִיק תַּעֲנִיק לוֹ מִצֹּאנְךָ וּמִגָּרְנְךָ וּמִיִּקְבֶךָ אֲשֶׁר בֵּרַכְךָ יְהוָה אֱלֹהֶיךָ תִּתֶּן־לוֹ:

Here is the test case for Deu 15:14. Do you see how the materialistic NKJV destroys the "thee thou" character builder in this KJV verse? Do you see that everything depends on T's restored target? Do you see the KJV connection to T's target in 1 Cor 13:13? S is the unit. T is the vector. As soon as the theologians had colonised the Bible, its inner landscape fell flat to the ground and the Lackland was made. Do you see that the fruit of

uprooting in the last half of Deu 15:14 means that the only element the NKJV has to forward is exterior, physical, and material? Do you see that the NKJV is a product of the culture still fooled to think it can preserve a material blessing after no longer preserving the primarily mental root of it?

Deu 15.15 T's same target and That Thou character builder in the primarily mental KJV. Notice that the thing in itself at the end would last no longer than remembering the canonical pattern from start. The KJV begins this verse with putting up the prophetic horizon that shall be, required to make sense of the ending of this verse. In the uprooted world of the theologians, the beginning and end of this verse is equally legalistic. As seen in non-canonical translations like the NIV and NABRE, there is no canonical and epistemological help to remember, only the blind dictatorship of theology imposing its prescriptive ideas.

Deu 15:15 And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day.

Deu 15:15 וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיִּפְדְּךָ יְהוָה אֱלֹהֶיךָ עַל־כֵּן אָנֹכִי מְצַוְּךָ אֶת־הַדָּבָר הַזֶּה הַיּוֹם׃

For more context on Deu 15:15, remember why the first "to" in Gen 1:3 begins with introducing a verb. Canonical preservation of the thing in itself in Deu 15:15 would be to forever day that daylight. It is G-d's objective: "the thing this" **את־הדבר הזה**.

Deu 15:16 One of the characteristic elements in modernist translations like the NKJV is to implement the nature of doubt. The beginning of this verse in the KJV is equally rock solid as Gen 3:1 in its clarity of source and outcome. In the NKJV it is one of the typical ways of dubious syntax and sowing doubt into the text. The KJV follows the Hebrew. The NKJV fabricates a substitute story. Notice that G-d is the only source of truth and reliability. Modernist and relativist text fabrication takes G-d and the absolute out of the text and makes it relative and relational. NKJV editors were messing with the prophetic blueprint of things foretold to be, "And it shall be" **והיה**. This part of the Hebrew text belongs to the canonical Bible the deceitful modernists recommend not to be translated at all, as seen in the ESV, NIV, NABRE etc.

Deu 15:16 And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee;

Deu 15:16 וְהָיָה כִּי־יֹאמַר אֵלֶיךָ לֹא אֵצֵא מֵעִמָּךְ כִּי אֲהֵבְךָ וְאֶת־בֵּיתֶךָ כִּי־טוֹב לוֹ עִמָּךְ׃

Deu 15:17 Do you see what the Codex Satanicus element in verse 16 has to do with removing G-d's and the predicted security, for the purpose of changing the blueprinted prophetic outcome in verse 17? Notice that just like Lamad **למד** operates as educator, is Deleth the "door" **דלת** and predestined target, obscured by Codex Satanicus ideas.

Deu 15:17 Then thou shalt take an aul, and thrust *it* through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise.

Deu 15:17 וְלָקַחְתָּ אֶת־הַמַּרְצֵעַ וְנָתַתָּה בְאָזְנוֹ וּבַדֶּלֶת וְהָיָה לְךָ עֶבֶד עוֹלָם וְאַף לַאֲמָתְךָ תַּעֲשֶׂה־כֵּן׃

Deu 15:18 Next step in the history of liberation, "free from (with) thee" חפשי מעמך Much redemptive value is built into T's English target. This verse reveals some of the issue with persons numbered and called by name. Issachar's realm is the meeting point between space and statutory time ח. Do you see that the reason for Issachar's notorious association with vanity is that "freedom" חפש is the redemptive-statutory value of the "soul" נפש. Confinement, doing time, or enslavement, means, give me the persons, and take the goods to thyself. On the way toward the end of Gen 49:15 does Issachar's vanity make him one of the Bible's notorious backsliders going into statutory vanity. Unbeleif and tributary נס enslavement is the Bible's secondary and subsidiary dimension, and the reason why the Jubile was continually postponed.

Deu 15:18 It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

Deu 15:18 לֹא־יִקְשֶׁה בְעֵינֶךָ בְּשַׁלֵּחֲךָ אֹתוֹ חָפְשִׁי מֵעִמָּךְ כִּי מִשְׁנֶה שְׂכַר שָׂכִיר עֲבָדְךָ שֵׁשׁ שָׁנִים וּבֵרַכְךָ יְהוָה אֱלֹהֶיךָ בְּכֹל אֲשֶׁר תַּעֲשֶׂה׃ ף

Here is the test case for Deu 15:18. With all preceptual layers staked up, do you see that the opening of this verse reaches all the way into the apocalyptic Lackland where the priestly pimps still find it hard to let go of their prostitute commodity?

Deu 16:1 About Zebulun. While banging the heads into the second-heaven roof, a move beyond the restricted realm in Lev 26/9 requires closing the breach between Pesach and the Feast of Tabernacles. Pesach provision of sola S jurisdiction is the enabler of the Feast of Tabernacles. It is a feast of the people, no celebration of the establishment. Pe's accounting keeps track of all things from the Passover פסח to G-d's open פתח door in Philadelphia, which is what the pompous establishment always refused to accept.

Deu 16:1 Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

Deu 16:1 שָׁמוֹר אֶת־חֹדֶשׁ הָאָבִיב וְעָשִׂיתָ פֶּסַח לַיהוָה אֱלֹהֶיךָ כִּי בְּחֹדֶשׁ הָאָבִיב הוֹצִיאֲךָ יְהוָה אֱלֹהֶיךָ מִמִּצְרַיִם לָיְלָה׃

For more context on Deu 16:1, in the anthropological KJV and for the target priesthood, it is about real observation. In the theological NKJV it is a dry theory of obedience. To close the circle between Pesach and the Feast of Tabernacles, is to close the connection between Abib **אביב** and Sabib **סביב**. Epistemological eisegesis makes it evident that no people were brought out of it without first being in it for the exercise. That is one of the points to be epistemologically and eisegetically proven in the last tribulation

Deu 16:2 Next step. Do you see that the point partly made in verse 1 is made clearer by verse 2. G-d's principal Passover would have no value without the subsidiary sacrifice verse 2 indicates. Satan's agenda 2030 puts pressure on man's forced self-sacrifice as the stepping stone into liberty. Christendom's eucharistic vanity is a secondary principle imposed on its member mass for the obedience to antichrist, the vicar of Christ, required under the second-heaven roof.

Deu 16:2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there.

Deu 16:2 וְזָבַחְתָּ֥ פֶּ֖סַח לַיהוָ֣ה אֱלֹהֶ֑יךָ צֹ֚אן וּבָקָ֔ר בַּמָּקוֹם֙ אֲשֶׁר־יִבְחַ֣ר יְהוָ֔ה לְשַׁכֵּ֥ן שְׁמ֖וֹ שָֽׁם׃

Here is the test case for Deu 16:2. Do you see that within antichrist's episcopal realm, is the word "sacrifice" practiced as to "abandon" the Passover, and to make Christ of no effect? Christendom's episcopal hypocrisy means that the Lackland member mass were fooled to sacrifice themselves for antichrist's "common good". In this way would the subsidiary element become the principal practice.

Deu 16:5-6 Some of the Passover details that would be repeated while the sun was going down upon Golgotha. Jesus would be disposed of in the way Christendom abandoned the Passover. While blaming the Jews of being Christ-killers, no hypocrisy is greater than the vain practice of Christendom abandoning the Passover.

Deu 16:6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

שָׁ֣ם תִּזְבַּ֔ח אֶת־הַפֶּ֖סַח בָּעֶ֑רֶב כְּבוֹא֙ הַשֶּׁ֔מֶשׁ מוֹעֵ֕ד צֵאתְךָ֖ מִמִּצְרָֽיִם׃
Deu 16:6 כִּ֣י אִם־אֶל־הַמָּקוֹם֩ אֲשֶׁר־יִבְחַ֨ר יְהוָ֜ה אֱלֹהֶ֗יךָ לְשַׁכֵּ֥ן שְׁמ֛וֹ

Deu 16:8 Six day thou, groomed for the seventh day mindset. Also this verses ends with full immersion therein on the horizon.

Deu 16:8 Six days thou shalt eat unleavened bread: and on the seventh day *shall be* a solemn assembly to the LORD thy God: thou shalt do no work *therein*.

Deu 16:8 שֵׁ֣שֶׁת יָמִ֔ים תֹּאכַ֖ל מַצּ֑וֹת וּבַיּ֣וֹם הַשְּׁבִיעִ֗י עֲצֶ֛רֶת לַיהוָ֥ה אֱלֹהֶ֖יךָ לֹ֣א תַעֲשֶׂ֑ה מְלָאכָ֖ה׃ ס

Deu 16:10 Shavuot, the feast of weeks חג שבעות, Sinai vs Pentecost, a milestone between Pesach and Succoth.

Deu 16:10 And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give *unto the LORD thy God*, according as the LORD thy God hath blessed thee:

Deu 16:10 וְעָשִׂיתָ חַג שָׁבֻעוֹת לַיהוָה אֱלֹהֶיךָ מִסַּת נִדְבַת יָדְךָ אֲשֶׁר תִּתֵּן כַּאֲשֶׁר יְבָרֶכְךָ יְהוָה אֱלֹהֶיךָ׃

Here is the problem related to Issachar under the second heaven. It would be a free-will "tribute" מס or a tributary מס (deterministic) intro to forced slavery in the future. Vain practices continued by theological Christendom did every fourth generation lead back to the same old pigsty. Lasting free-will offering must wait for the target priesthood. The word to "keep" together with the lasting ending of this verse have the same significace among those enjoying the keeping sola S jurisdiction in Rev 22:9.

Deu 16:12 Statutory reality after completed Elleh school. Real observation before doing in the KJV, and only a theory of obedience in the non-canonical NKJV.

Deu 16:12 And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

Deu 16:12 וְזָכַרְתָּ כִּי־עֶבֶד הָיִיתָ בְּמִצְרַיִם וְשָׁמַרְתָּ וְעָשִׂיתָ אֶת־הַחֻקִּים הָאֵלֶּה׃ ף

Deu 16:13 Succoth סכת, the Feast of Tabernacles. Do you agree that closing the link from Abib to Sabib means to observe First Principle as expressed here in the KJV?

Deu 16:13 Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine:

Deu 16:13 חַג הַסֻּכֹּת תַּעֲשֶׂה לְךָ שִׁבְעַת יָמִים בְּאָסְפְּךָ מִגָּרְנְךָ וּמִיִּקְבֶךָ׃

Deu 16:14 In order to do the breakthrough and move beyond the second heaven, change of priesthood is required, and the Levite declared a stranger. Priestly pimps will not for ever be able to manipulate the Bible and make themselves the centre of attention, but as expected, the papist NABRE committee had no intention of making sola Vau/And a part of the feast and reason to rejoice in the feast, the same in the ESV, NIV, CSB, NET etc.

Deu 16:14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

Deu 16:14 וְשָׂמַחְתָּ בְּחַגֶּךָ אַתָּה וּבִנְךָ וּבִתֶּךָ וְעַבְדְּךָ וַאֲמָתֶךָ וְהַלֵּוִי וְהַגֵּר וְהַיָּתוֹם וְהָאַלְמָנָה אֲשֶׁר בִּשְׁעָרֶיךָ׃

Here is the Shavuot test case for Deu 16:14. Notice that the party implicitly outlawed in the feast is the party of strangers living outside the protective sola Vau/And jurisdiction? That is the same sola Kai/And jurisdiction addressing the workers of iniquity and vicar jurisdiction in Matt 7:23.

Deu 16:15 On two redemptive levels, Issachar liberating jubilee is the first and general Jubile, Zebulun's more partiucalr feast of tabernacles is more particularly pointed due to the awareness coming with ubnifying Abib and Aasbib. Deu 16 has reasons to be much more joyful, feast-ful, solemn, and sure than Deu 15.

Deu 16:15 Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

Deu 16:15 שִׁבְעַת יָמִים תָּחֹג לַיהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה כִּי יְבָרֶכְךָ יְהוָה אֱלֹהֶיךָ בְּכֹל תְּבוּאָתְךָ וּבְכֹל מַעֲשֵׂה יָדֶיךָ וְהָיִיתָ אַךְ שָׂמֵחַ׃

Deu 16:16 The three most relevant feasts from Pesach to Tabernacles. "And in" any of these feasts, things would be empty and unfruitful outside the Benjamite premise given for them. Canonical election is Benjamite by "choice" **בחר**, "and in feasts" **ובחג** like these they would be empty without the canonical substance they build on.

Deu 16:16 Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:

Deu 16:16 שָׁלוֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָל־זְכוּרְךָ אֶת־פְּנֵי יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר בְּחַג הַמַּצּוֹת וּבְחַג הַשָּׁבֻעוֹת וּבְחַג הַסֻּכּוֹת וְלֹא יֵרָאֶה אֶת־פְּנֵי יְהוָה רֵיקָם׃

Deu 16:17 Next step. Blessing, or given ability, the power of the "hand" **יד**, is about the people of the book. Those denying sola S jurisdiction, they deny the source of blessing and gifting, and would be a struggling Wasteland.

Deu 16:17 Every man *shall give* as he is able, according to the blessing of the LORD thy God which he hath given thee.

Deu 16:17 אִישׁ כְּמַתְּנַת יָדוֹ כְּבִרְכַּת יְהוָה אֱלֹהֶיךָ אֲשֶׁר נָתַן־לָךְ׃ ס

Deu 16:18 As soon as Joshua and Caleb were gone, things would change and the need for change of priesthood would grow accordingly. While living under the restrictions of the second-heaven roof, there would be no change from the post-Joshua judges and officers BC to inquisitors and injustice AD.

Deu 16:18 Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

Deu 16:18 שֹׁפְטִים וְשֹׁטְרִים תִּתֶּן־לְךָ בְּכָל־שְׁעָרֶיךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ לִשְׁבָטֶיךָ וְשָׁפְטוּ אֶת־הָעָם מִשְׁפַּט־צֶדֶק׃

Here is a test case for Deu 16:18. Do you see what "shalt thou make thee" תתן־לך in the fallen man's world would have to do with subsidiary justice and formative pottery? Next, do you see that in the canonical KJV it is about how reality is hammered out, but in the non-canonical NKJV it is about appointed vanity and officers of ignorance? And finally, do you see that in the continued fallen man's world AD, the corresponding party of inquisitors executing injustice would come from the circles denying justification by faith, משפט, referred to by "just judgment" משפט־צדק. Sola S jurisdiction is about upholding the free world destroyed by those denying this reformative principle. As soon as sola S jurisdiction was rejected in the early centuries AD, did a violent and primitive religion emerge. The free world coming in the aftermath of the reformation would begin with restoring sola S jurisdiction in the hands of Tyndale's ploughboy. Theological Christendom was always a state of injustice. As seen here, scholarly consensus supports the dichotomy between imaged reality, "thou make thee" in the KJV, and "appointed" officials of vanity in the NKJV, NASB etc. You can read any modernist translation and you will find the same uprooted, lexical story. Subsidiary justice reveals how pottery and vicar imaging mirror each other in the KJV, but is no part of the modernist story. It is one of the examples mediating how injustice in execution is blind to self. Apostolic dimensions in the KJV reveal what theological offices and translations are blind to. So, inquisition and injustice at the end of this verse would come with the "appointed" office and officers of ignorance from start. It should be evident that while the world is dumbed down by modernist translations, these uprooted fabrications feed the growing injustice and pave the way for Lackland 2.0.

Now the longer lasting implications of Deu 16:18 dividing itself by priesthood. Do you see how this particular form of official vanity, injustice, and "given" תתן cleverness in particular, reappear in the need to install a better way of doing things in 1 Cor 13 after ending N with the last verse in 1 Cor 12? Do you see that first principle in 1 Cor 13 is the remedy after all the subsidiary ideas and clever claims in 1 Cor 12? Do you see that the apostolic KJV and the number of gifts truly given, limited to "some" in Eph 4:11, is a fraction of reality, explaining all the problems with falsity and unauthorized, bastard translations revealing their uprooted state of affairs in verses like Deu 16:18?

Deu 16:19 While waiting for T's target to be, here is more injustice under the second-heaven roof. Lackland 1.0 and 2.0 are manifestations of the corrupt.

Deu 16:19 Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

Deu 16:19 לֹא־תַטֶּה מִשְׁפָּט לֹא תַכִּיר פָּנִים וְלֹא־תִקַּח שֹׁחַד כִּי הַשֹּׁחַד יְעַוֵּר עֵינֵי חֲכָמִים וִיסַלֵּף דִּבְרֵי צַדִּיקִם׃

Deu 16:20 Veiled conditions under the second-heaven roof is by definition how the mystery of iniquity would remain unknown. Notice that in the KJV does wholeness and that which is altogether just have no other benchmarked reference than That canon. In the NKJV it can be anything because it is not referenced to That canon. That is the only referenced life story and the only background for inheritance. A singular absolute, here called "just just" **צדק** צדק has no other foundation than canonical authenticity. In the NKJV, NASB etc., this is textual relativism and circular reasoning, thinking outside the inner canon, which means that the absence of T's target in modernist translations says why they are non-canonical and have no definable mission and prophetic horizon.

Deu 16:20 That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

Deu 16:20 צֶדֶק צֶדֶק תִּרְדֹּף לְמַעַן תִּחְיֶה וְיָרַשְׁתָּ אֶת־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ׃ ס

Deu 16:21 More of the same. In the KJV how the planting of thee is directly involved in the mentioned grove (imaging), but in the outsourced NKJV, NASB etc., it is something done on behalf, for yourself. Theological translations have no reason to preserve these hints to the anthropological and creational, and since they are uprooted texts, they have no reason to preserve any linking to that inner canon. Just like Noah, while doing things, it would have the formative effect of being (mentally) planted in it, but no such linking in modernist translations, where it is only an exterior activity. After reworking the text, as done in the NKJV, NASB etc., there is nothing to glean of the real-life value the Bible was given to mediate. Modernist versions do not put the reader before the mirror of self. By staying within the canon and with the paradigm shift "(to/for) thee" לְךָ, the KJV translates BC text in AD context. Modernist committees stay in the past and they mediate what Levitical continuation and denial of reformation is about.

Deu 16:21 Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

Deu 16:21 לֹא־תִטַּע לְךָ אֲשֵׁרָה כָּל־עֵץ אֵצֶל מִזְבַּח יְהוָה אֱלֹהֶיךָ אֲשֶׁר תַּעֲשֶׂה־לָּךְ׃ ס

Deu 16:22 Chapter end, about imaging thee in the KJV, and cementing the concrete and exterior in the NKJV, NASB etc. Do you see that the by-product of uprooting would be a vicar realm where the inquisitors would love their own sin and hate (other) sinners?

Deu 16:22 Neither shalt thou set thee up *any* image; which the LORD thy God hateth.

Deu 16:22 וְלֹא־תָקִים לְךָ מַצֵּבָה אֲשֶׁר שָׂנֵא יְהוָה אֱלֹהֶיךָ׃ ס

For more context on the ending of Deu 16, the corresponding chapter, Lev 26 is one of the really yellowish Y-chapters in the Bible. Thus the corresponding outcome at the end of Deu 16 and Num 16 means that things imaged are things predestined. Hebrew details indicate that, "And not set thee up (to/for) thee" ולא־תקים לך would in the fallen man's paradigm be a relative scene with guys like the self-made Narcissus living for himself and enjoying the mirroring of himself in his own benchmarked image. One of the points with the Bible dividing itself by priesthood is how the two priesthoods would image themselves. Falsity would use the Bible for self-protection and for its own self-glory and self-justification. In whatever form, the Bible is the protector of priesthood. Missions and motives are the difference and the dividers. Satan's vicar establishment would love priding itself in the falsely appointed offices in Deu 16:18.

Deu 17:1 Lady D's office and the people's dawn begin with addressing the universal defective which mainly is the sin of unbelief, here called "blemish" מוּם. For more background is "blemish" תָּמִים initiated as lack of Abrahamic perfection in Exo 12:5. In other words, sin is to miss T's target. It follows Beth B, "which wherein is blemish" אשׁר יהיה בו מוּם. Even within lady D's office is steadily more evidence put in place regarding things ending with full Baptist immersion.

Deu 17:1 Thou shalt not sacrifice unto the LORD thy God *any* bullock, or sheep, wherein is blemish, *or* any evilfavouredness: for that *is* an abomination unto the LORD thy God.

Deu 17:1 לֹא־תִזְבַּח לַיהוָה אֱלֹהֶיךָ שׁוֹר וָשֶׂה אֲשֶׁר יִהְיֶה בּוֹ מוּם כֹּל דָּבָר רָע כִּי תוֹעֲבַת יְהוָה אֱלֹהֶיךָ הוּא׃ ס

Deu 17:2 Next step. The problem was never a few lost souls, but that the establishment would institute wickedness. From here through the chapter must Deu 17 be laid on top of Num 17 and Exo 17, with John 17, Rev 17, and First Timothy on the horizon in terms of instituted wickedness and absent unity. Notice how the KJV uses the word "wrought" יעשׂה about root cause when wickedness is orchestrated. Theological establishments want to downplay that, do a lexical translation, and project it as individual evil.

KJV 17:2 If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,

Deu 17:2 כִּי־יִמָּצֵא בְקִרְבְּךָ בְּאַחַד שְׁעָרֶיךָ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ אִישׁ אוֹ־אִשָּׁה אֲשֶׁר יַעֲשֶׂה אֶת־הָרַע בְּעֵינֵי יְהוָה־אֱלֹהֶיךָ לַעֲבֹר בְּרִיתוֹ׃

ASV 17:2 If there be found in the midst of thee, within any of thy gates which Jehovah thy God giveth thee, man or woman, that doeth that which is evil in the sight of Jehovah thy God, in transgressing his covenant,

For more context on Deu 17:2, this is the place to repeat Num 32:23. And be sure your sins will find you out, not mainly the personal sins, but a plural You address going after collective, corporate, and structural elements to be known by epistemological macro analysis. It is built into the object-marked end of Num 32:23 that apocalyptic revelation belongs to the missional objective. Fulfilled prophecy and predestination means that transparency and awareness of root cause unveil man's origin of destiny. Man is no more aware of his future than of his past. The truth shall make You, the object-marked missional You in Num 32:23, free. It should be no surprise that after a long history of uprooting, none will be found in, but most of the world will be found out, outsourced, disinherited, and exiled somewhere in a man-made wilderness. To be found out is even an exiled matter of person in place.

Num 32:23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.

Num 32:23 וְאִם־לֹא תַעֲשׂוּן כֵּן הִנֵּה חֲטָאתֶם לַיהוָה וּדְעוּ חַטַּאתְכֶם אֲשֶׁר תִּמְצָא אֶתְכֶם׃

Here is the test case for Deu 17:2. With reference to all stage-17 books and chapters, do you see what Deu 17:2 says about man's need to learn how to behave in 1 Tim 3:15? The most sinister element in Rev 17, and when First Timothy was colonised by falsity, was that the wicked רע brought ruling headache into the covenant ברית house of G-d

Deu 17:3 With all layers in place, the end is not limited to go after some other gods but how Christendom became universally syncretic and pagan. In the Hebrew and KJV it was predicted by sola Vau/And blueprint. In the NKJV is that part removed.

Deu 17:3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

Deu 17:3 וַיֵּלֶךְ וַיַּעֲבֹד אֱלֹהִים אֲחֵרִים וַיִּשְׁתַּחוּ לָהֶם וְלַשֶּׁמֶשׁ אוֹ לַיָּרֵחַ אוֹ לְכָל־צְבָא הַשָּׁמַיִם אֲשֶׁר לֹא־צִוִּיתִי׃

Deu 17:4 In the KJV this is a Berean approach to investigation, "and enquired diligently" ודרשת היטב. As seen here from beginning to end, the Hebrew and KJV explain the incentive to abolish all sola Vau/And scrutiny, and generally sola S jurisdiction, for the theological establishment to be free to establish their abomination of de-sola S. In the NKJV, NASB etc., it is a vicar investigation which does not want to rely on scripture, and where the remaining "and" instances have only an empty, lexical meaning.

Deu 17:4 And it be told thee, and thou hast heard *of it*, and enquired diligently, and, behold, *it be* true, *and* the thing certain, *that* such abomination is wrought in Israel:

Deu 17:4 וְהֻגַּד־לְךָ וְשָׁמָעְתָּ וְדָרַשְׁתָּ הֵיטֵב וְהִנֵּה אֱמֶת נָכוֹן הַדָּבָר נֶעֱשְׂתָה הַתּוֹעֵבָה הַזֹּאת בְּיִשְׂרָאֵל׃

Deu 17:5 Next step. If people knew all the wicked plans of the establishment, it would be the corrupt office holders that were stoned, but Jezebel would most of the time know how to avoid scrutiny and stay out of trouble.

Deu 17:5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and shalt stone them with stones, till they die.

Deu 17:5 וְהוֹצֵאתָ אֶת־הָאִישׁ הַהוּא אוֹ אֶת־הָאִשָּׁה הַהִוא אֲשֶׁר עָשׂוּ אֶת־הַדָּבָר הָרָע הַזֶּה אֶל־שְׁעָרֶיךָ אֶת־הָאִישׁ אוֹ אֶת־הָאִשָּׁה וּסְקַלְתָּם בָּאֲבָנִים וָמֵתוּ׃

Deu 17:6 Do you see that pluralism tends to be a murderer, but the singular one is a preserver of life? In other words, do you see why the opening of this verse, beginning with, "upon that" **על־פי** (foundation), is a constitutional premise, a liar's society or a society of truth.

Deu 17:6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

Deu 17:6 עַל־פִּי שְׁנַיִם עֵדִים אוֹ שְׁלֹשָׁה עֵדִים יוּמַת הַמֵּת לֹא יוּמַת עַל־פִּי עֵד אֶחָד׃

Deu 17:7 Next step. Do you see that this is the same willful application of the law that led to Golgotha and continued recrucificxion and endless slaughter? It was only a matter of relativist rulers and judges defining evil and blaming their opponents evil. History is mostly about mob and majority rule. For those planning and projecting it, this last "you" would be the favoured position. Also here the KJV uses a corporate approach even if the Hebrew ending is a singular thou.

Deu 17:7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.

Deu 17:7 יַד הָעֵדִים תִּהְיֶה־בּוֹ בָרִאשֹׁנָה לַהֲמִיתוֹ וְיַד כָּל־הָעָם בָּאַחֲרֹנָה וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ׃ ף

Now the real test: Do you see how the surviving fittest "first" in Deu 17:7 relates to the race for the episcopal throne of supremacy and universal jurisdiction, to have defining judicial power to say who are good and who are evildoers to be eliminated? Medieval orders developed this nature of theology to be self-protective and to have the universal jurisdition to root out all opposition and all threatening sects. The real and orchestrating evildoers would never be rooted out.

Deu 17:8 First instance "controversy" in the KJV, and next step saying why theologians favoured an indefinite Bible where nothing is distinct, claiming that a magisterium with universal jurisdiction must interpret what it says. How this verse is built illustrates how

the built-in KJV dictionary is working. Secondly it mediates how subsidiary justice is imposed in struggles to work out matters of reformation and salvation, and finally, how this is a Beth B and Bin matter unsolved until Mal 3:18. To beth-wean **בין** things and become a grown-up indicate the increase of discernment and the decrease of confusion and controversy **ריבת**, and it means the end of Resh headache and the carnal lust to be a ruler on earth. Most things had the potential to become a priesthood problem until that issue of flesh is solved in Mal 3:18. Unity of faith means consensus without coercion, a mental and practical condition classical ecumenism never would reach.

Deu 17:8 If there arise a matter too hard for thee in judgment, **between** blood and blood, **between** plea and plea, and **between** stroke and stroke, *being* matters of **controversy** within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;

Deu 17:8 כִּי יִפָּלֵא מִמְּךָ דָבָר לַמִּשְׁפָּט בֵּין־דָּם לְדָם בֵּין־דִּין לְדִין וּבֵין נֶגַע לָנֶגַע דִּבְרֵי רִיבֹת בִּשְׁעָרֶיךָ וְקַמְתָּ וְעָלִיתָ אֶל־הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ׃

As indicated by Hebrew details in Deu 17:8, would all matters found "too hard" **פלא** be matters outside "justification by faith" **משפט**, meaning that "controversy" **ריבת** is a particular form of carnal quarrel coming from circles not accepting the Bible as the one supreme authority. Satan's subsidiary jurisdiction operates outside the sola S jurisdiction of the canonical Bible, and denies the authority of the trinity. Within the anthropological and behavioural Bible is a "matter of strife" **דבר ריבת** inseparable from what the Bible also calls man's "manner of strife" **דבר ריבת**

Deu 17:9 What Levitical continuation and Satan's (vicar) jurisdiction is about. This is also the first instance "sentence" in the KJV, indicating that the lingual Bible equals the missional Bible with a built-in semantic dimension and dictionary. The meaning of a "sentence" equates the lingual with and judicial. In the KJV is this verse shaped with the missional framework where the educational element of giving the people their language is in itself the sentral mission, since language is liberating and life-giving and is in itself the means of redemption. But if you compare with the NASB or NIV, this verse offers no such guidance on sola S sentencing as the essential lingual driver of G-d's Dabar "sentence" **דבר** mission on earth. As seen, judicial understanding depends on lingual understanding, also indicating why the KJV is so strong on word for word preservation in contrast to the relativist Laodicea in lingual, mental, cultural decay driven by the big disconnect between the mental, lingual and missional in modernist translations, meaning that theology is blind to root cause in Laodicea's growing illiteracy. BC text in AD context stresses the educational point at the end of this KJV verse, but in the NABRE it is about vicar jurisdiction and judicial despotism living in denial of the missional Bible. Claimed teaching authority is actually a pontifical lust to rule and judge the world.

Deu 17:9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment:

Deu 17:9 וּבָאתָ אֶל־הַכֹּהֲנִים הַלְוִיִּם וְאֶל־הַשֹּׁפֵט אֲשֶׁר יִהְיֶה בַּיָּמִים
הָהֵם וְדָרַשְׁתָּ וְהִגִּידוּ לְךָ אֵת דְּבַר הַמִּשְׁפָּט׃

For more context on Deu 17:9 this is also one of the verses where the NKJV reveals its counter-reformatory nature. In the KJV it is an egalitarian dimension, shewing what is freely shared by all. In the NKJV it is top-down despotism. It says shew "(to) thee" לְךָ in the KJV, but is a manipulated judgment pronounced "upon you" לְךָ in the NKJV. In other words, the KJV is a liberator and descriptive mediator of redemptive truth. The NKJV is a prescriptive imposer of top-down legalism.

Deu 17:10 Next step and more of the same. Framed by sola Vau/And in the KJV, nad denying that in the NKJV. If you profile the KJV/NASB, you will find how modernist expository evangelicals adapt their textual position to the early days when the masses were subject to such sentencing under ex cathedra heretics. Verse 10 is the one place in the law where the KJV uses the word "inform." In the NKJV it is about the dictatorship of theology, knowing nothing and shewing nothing of redemptive value. Verse by verse throught this chapter the essence of the reformation is profiled with the basics you need to know as the background for the episcopal despots colonising First Timothy, unveiling the dichotomy between John 17 and Rev 17.

Deu 17:10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:

Deu 17:10 וְעָשִׂיתָ עַל־פִּי הַדָּבָר אֲשֶׁר יַגִּידוּ לְךָ מִן־הַמָּקוֹם הַהוּא
אֲשֶׁר יִבְחַר יְהוָה וְשָׁמַרְתָּ לַעֲשׂוֹת כְּכֹל אֲשֶׁר יוֹרוּךָ׃

This verse is even clearer on how the missional KJV deliberately deals with BC text in AD translation, doing so in order to protect the reformation and serve its missional and eisegetical target. An explicit change of word order is done in the KJV, where the phrase "shall shew (to) thee" יגידו לך is moved and do not say "which they shall shew thee" but instead say, "the LORD shall choose **shall shew thee**" in contrast to the modernists using the texual opportunity to serve the counter-reformation and the dictatorial version seen in the NKJV, in the KJV a place of revelation, in the NKJV a place of enslavement. Tyndale, the KJV, and the reformation elevated and liberated a downtrodden people. Modernists do the opposite, making bibles intended to serve expository pulpits and ex cathedra heretics. Evangelical modernists professing to be faithful to the KJV tradition, have evidently much more in common with the Douay-Rheims and the NABRE. The same continues in verse 11, where the KJV goes on with its revelatory shewing, and the NKJV in its dictatorial pronunciation. The issue in not primarily the textual differences but how reform and counter-reform prove their respective mindset in print. It is really

important to see why these dividing details appear in the apostate Laodicea. The KJV is literally as reformative, mentally rewiring and reshaping as its text reveals, and the competitors are no-less obstinate in their rebellion against the truth and the KJV.

Deu 17:12 More background for Levitical continuation, the ruling priesthood, and the dictatorship of theology that made Christ of no effect. These are the essential details on Christendom's priestly slaughterhouse, ended in Christ but continued by rebellion.

Deu 17:12 And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

Deu 17:12 וְהָאִישׁ אֲשֶׁר־יַעֲשֶׂה בְזָדוֹן לְבִלְתִּי שְׁמֹעַ אֶל־הַכֹּהֵן הָעֹמֵד
לְשָׁרֵת שָׁם אֶת־יְהוָה אֱלֹהֶיךָ אוֹ אֶל־הַשֹּׁפֵט וּמֵת הָאִישׁ הַהוּא
וּבִעַרְתָּ הָרָע מִיִּשְׂרָאֵל׃

Deu 17:13 Remember that the whole master paradigm, especially the 2000 years from AD to Y2K, is about a ruling and erring priesthood of presumption.

Deu 17:13 And all the people shall hear, and fear, and do no more presumptuously.

Deu 17:13 וְכָל־הָעָם יִשְׁמְעוּ וְיִרָאוּ וְלֹא יְזִידוּן עוֹד׃ ס

Deu 17:14 Foretelling the days of Samuel. Within the temporal realm of the modernists this verse ends with nations around them. In the cosmological Hebrew and KJV it is all missional and all ABOUT סביב them. In a true world would the centre influence the periphery. In anti-Copernican reality, missional implosion wants it the other way around.

Deu 17:14 When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that *are* about me;

Deu 17:14 כִּי־תָבֹא אֶל־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ וִירִשְׁתָּהּ
וְיָשַׁבְתָּה בָּהּ וְאָמַרְתָּ אָשִׂימָה עָלַי מֶלֶךְ כְּכָל־הַגּוֹיִם אֲשֶׁר סְבִיבֹתָי׃

Remember the Hebrew kernel and trinitarian hypostasis. Grafted truth is for all to enjoy the same, "and shalt possess it, and shalt dwell therein" וירשתה וישבתה בה. In uprooted reality is that lost kernel essence causing the change from the trinitarian about to the deistic around.

Deu 17:15 Despotism are imperial matters of distance from ruled to ruler. Lackland 2.0 is indeed about removing the homeland borders set to prevent imperial despotism. All empires are pagan. Roman Catholicism is no exception.

Deu 17:15 Thou shalt in any wise set *him* king over thee, whom the LORD thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.

Deu 17:15 שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ מִקֶּרֶב אַחֶיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אָחִיךָ הוּא׃

For more context on paganism, original sin, and the hierarchy of Satan in Deu 17:15, the phrase "over thee a king" עליך מלך came with the ruling headache leading to the universal struggle in Gen 3:15-16. After the death of Joshua and Caleb, legalism would resume, a king would be appointed, and their local king would soon be subjugatged by an imperial king from Assyria, Babylon etc. From AD would Christendom become the greatest promoter of paganism and slavery. Christendom would simply continue the old top-down practice of law, sin, time, and judgment.

Deu 17:18 The one instance "copy" משנה in the five books of Moses. Christendom's perversion regime would not know the meaning of one true copy handed down through history, but ended with the reconstructive mess of Codex Satanicus. To maintain the reformation is to maintain the redemptive sola S jurisdiction.

Deu 17:18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of *that which is* before the priests the Levites:

Deu 17:18 וְהָיָה כְּשִׁבְתּוֹ עַל כִּסֵּא מַמְלַכְתּוֹ וְכָתַב לוֹ אֶת־מִשְׁנֵה הַתּוֹרָה הַזֹּאת עַל־סֵפֶר מִלִּפְנֵי הַכֹּהֲנִים הַלְוִיִּם׃

Here is the test case for Deu 17:18. Notice the difference in ending in the KJV and the NKJV. Do you see that preservation in the anthropological KJV is to preserve reality as-is, but in the theological NKJV it is to preserve only some written details. Anyway, the copied practice says how Mishna became a Talmudic byway just like theology became a later universal byway.

Deu 17:19 Sola Vau/And is the recommended jurisdiction. This is the most literal case of That Lamad learning of the canon, "that he may learn" למען ילמד. Together with the rest of verse 19 it is for the eisegetical priesthood that can say, been there, done that.

Deu 17:19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

Deu 17:19 וְהָיְתָה עִמּוֹ וְקָרָא בוֹ כָּל־יְמֵי חַיָּיו לְמַעַן יִלְמַד לְיִרְאָה אֶת־יְהוָה אֱלֹהָיו לִשְׁמֹר אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת וְאֶת־הַחֻקִּים הָאֵלֶּה לַעֲשֹׂתָם׃

Deu 17:20 Chapter end. It is all about egalitarian, sola S jurisdiction vs Satan's elevated hierarchy set above man and scripture.

Deu 17:20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, *to* the right hand, or *to* the left: to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.

Deu 17:20 לְבִלְתִּי רוּם־לְבָבוֹ מֵאֶחָיו וּלְבִלְתִּי סוּר מִן־הַמִּצְוָה
יָמִין וּשְׂמֹאול לְמַעַן יַאֲרִיךְ יָמִים עַל־מַמְלַכְתּוֹ הוּא וּבָנָיו בְּקֶרֶב
יִשְׂרָאֵל׃ ס

Deu 20:1-20 About Joseph and enmity. In Num 21 it was about the Benjamite wars of the Lord. Here it is Joseph's war. As G-d's chosen missionary in Egypt would Joseph face many forms of enmity.

Deu 20:4 For the LORD your God *is* he that goeth with you, to fight for you against your enemies, to save you.

De 20:4 כִּי יְהוָה אֱלֹהֵיכֶם הַהֹלֵךְ עִמָּכֶם לְהִלָּחֵם לָכֶם עִם־אֹיְבֵיכֶם
לְהוֹשִׁיעַ אֶתְכֶם׃

Deu 23:2 More offensive and particularly provocative KJV language, more provocative today than in 1611. Entrance בא of a "bastard" ממזר into ב the congregation קהל would be entrance of a Beth B building block that normally could not be integrated with lasting homeland stability.

Deu 23:2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

Deu 23:3 לֹא־יָבֹא מַמְזֵר בִּקְהַל יְהוָה גַּם דּוֹר עֲשִׂירִי לֹא־יָבֹא לוֹ בִּקְהַל יְהוָה: ס

For more (illegitimate) context on Deu 23:2, one standard generation is 30 years, ¼ of Moses' cyclical lifetime. The RV/ASV (1881-1901) were bastards arriving on time when they tried to enter the assembly in the tenth generation after 1611. They were rejected but the floodgate of deception had been opened. In time would the (Vatican I-II) strategies be changed and a counter-reformatory comeback was predicted. Today is unity of faith lost and the quarreling mindset and bastardisation of Laodicea is manifest. In the fictional world the theologians operate is "bastard" limited to physical children. In the KJV it is much more than that, also required to understand the much longer story behind Heb 12:8. If "bastards" were only about physical children, it would be enough to say, to the third and fourth generation. For today's end-time strugglers the final warfare is partly between the Philadelphia wife and the Laodicean whore. Hebrew readers should be sufficiently skilled to acknowledge how the "bastard" ממזר became a familiar spirit upon Dung hill and represents a manipulated harvest brought forth by GMO nutrition. To the tenth generation is a much longer-lasting phenomenon.

Deu 23:2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

Deu 23:3 לֹא־יָבֹא מַמְזֵר בִּקְהַל יְהוָה גַּם דּוֹר עֲשִׂירִי לֹא־יָבֹא לוֹ בִּקְהַל יְהוָה: ס

The Hebrew details saying, "even" גם to the tenth generation, covers predestination or grooming into vicar conditions. Imaging by nutrition, or the lack thereof, says how such beast-marked conditions would be developed around Dung hill. Multiple OED senses explain that a "bastard" is something more than illegitimate physical offspring. In the anthropological KJV it describes a missional element with consequences. Just like the RV/ASV and later Dagons, it is a counter-reformatory dna out of sync with providence and the canon.

Deu 23:3 Repeating the dna in verse 2 in another form.

Deu 23:3 An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:

Deu 23:4 לֹא־יָבֹא עַמּוֹנִי וּמוֹאָבִי בִּקְהַל יְהוָה גַּם דּוֹר עֲשִׂירִי
לֹא־יָבֹא לָהֶם בִּקְהַל יְהוָה עַד־עוֹלָם:

Deu 23:4 Counter-reformatory conspiracy, deception, and proxy war with the RV/ASV were played out from the 1800s to the present with much in common with this verse. From Lucifer's Dung hill the world would be "cursed" קלל by "dung" גלל. Text and translation committees are hirelings hired to do the proxy work.

Deu 23:4 Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

Deu 23:5 עַל־דְּבַר אֲשֶׁר לֹא־קִדְּמוּ אֶתְכֶם בַּלֶּחֶם וּבַמַּיִם בַּדֶּרֶךְ
בְּצֵאתְכֶם מִמִּצְרָיִם וַאֲשֶׁר שָׂכַר עָלֶיךָ אֶת־בִּלְעָם בֶּן־בְּעוֹר מִפְּתוֹר
אֲרַם נַהֲרַיִם לְקַלְלֶךָּ:

Deu 23:5 Codex Satanicus and the general bastardisation of the Bible is the element that would make the last tribulation the greatest evil for good. Dung hill would be counter-productive, reformative, and would orchestrate the outcasting of Satan.

Deu 23:5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

Deu 23:6 וְלֹא־אָבָה יְהוָה אֱלֹהֶיךָ לִשְׁמֹעַ אֶל־בִּלְעָם וַיַּהֲפֹךְ יְהוָה
אֱלֹהֶיךָ לְךָ אֶת־הַקְּלָלָה לִבְרָכָה כִּי אֲהֵבְךָ יְהוָה אֱלֹהֶיךָ:

Deu 23:15 Theological establishments destroying the true Bible, would also destroy the working human rights that came with the true Bible. Paul's book to Philemon offers no new details not covered by Moses.

Deu 23:15 Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:

Deu 23:16 לֹא־תַסְגִּיר עֶבֶד אֶל־אֲדֹנָיו אֲשֶׁר־יִנָּצֵל אֵלֶיךָ מֵעִם אֲדֹנָיו:

Deu 23:16 How the KJV works according to the true intent, and how the NKJV works according to agenda 2030. Notice the reciprocal story in the Hebrew and KJV, saying, "where it liketh him best" בטוב לו and how that has been changed to a one-sided consideration in the NKJV, NASB etc.

Deu 23:16 He shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.

Deu 23:17 עִמְּךָ יֵשֵׁב בְּקִרְבְּךָ בַּמָּקוֹם אֲשֶׁר־יִבְחַר בְּאַחַד שְׁעָרֶיךָ
בַּטּוֹב לוֹ לֹא תוֹנֶנּוּ: ס

Deu 23:17 T's target means to redeem prostitute Christendom and put the priestly pimps out of business. In the competition between Jerusalem and the apocalyptic Babylon, is the apostate apocalypse Christendom's prostitute version of the Bible's true mission. No other than the Jewish Israel is the grafting centre of true homecoming and true mission.

Deu 23:17 There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.

Deu 23:18 לֹא־תִהְיֶה קְדֵשָׁה מִבְּנוֹת יִשְׂרָאֵל וְלֹא־יִהְיֶה קָדֵשׁ מִבְּנֵי יִשְׂרָאֵל׃

Deu 23:18 The abomination of de-sola S is root cause in all the other whorish elements coming with the denial of sola S jurisdiction. After leaving first principle S from start in Rev 2 would Rev 3 end with endless forms of lingual, cultural, and social decay.

Deu 23:18 Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these *are* abomination unto the LORD thy God.

Deu 23:19 לֹא־תָבִיא אֶתְנַן זוֹנָה וּמְחִיר כֶּלֶב בֵּית יְהוָה אֱלֹהֶיךָ לְכָל־נֶדֶר כִּי תוֹעֲבַת יְהוָה אֱלֹהֶיךָ גַּם־שְׁנֵיהֶם׃

Deu 23:25 In the anthropological KJV about thy neighbour, in the NKJV about standing corn. Notice how outsourcing of the mental takes place and becomes exterior reality in XXX text. The KJV follows the Hebrew word order from start but reverses the Hebrew word order at the end to make this distinction between the mental and the material, and the person and his harvest, but theology has no other eye than the exterior and makes it a soup of lost details with no distinct meaning.

KJV 23:25 When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

Deu 23:26 כִּי תָבֹא בְּקָמַת רֵעֶךָ וְקָטַפְתָּ מְלִילֹת בְּיָדֶךָ וְחֶרְמֵשׁ לֹא תָנִיף עַל קָמַת רֵעֶךָ׃ ס

RV 23:25 When thou comest into thy neighbor's standing corn, then thou mayest pluck the ears with thy hand; but thou shalt not move a sickle unto thy neighbor's standing corn.

Deu 24:1, 3 The bill of divorce is introduced here. In the anthropological Hebrew and KJV the phrase, "then let him write her a bill of divorce" וכתב לה ספר כריתת means that "write her" is descriptive about biographical billing of real-life expenses. In the theological NKJV it is prescriptive and legalistic about formally issuing a written certificeate the dictatorship of theology could use to enforce vicar ideas. In the KJV it is about billing real expenses, but in the NKJV, NASB etc., it is formal and dry certificate theory. Removed billing means absence of subsidiary justice in modernist translations

Deu 24:1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give *it* in her hand, and send her out of his house.

Deu 24:1 כִּי־יִקַּח אִישׁ אִשָּׁה וּבְעָלָהּ וְהָיָה אִם־לֹא תִמְצָא־חֵן בְּעֵינָיו
כִּי־מָצָא בָהּ עֶרְוַת דָּבָר וְכָתַב לָהּ סֵפֶר כְּרִיתֻת וְנָתַן בְּיָדָהּ
וְשִׁלְּחָהּ מִבֵּיתוֹ׃

Deu 24:2 First, that NKJV readers will have no more recollection of her than by what means she left, after rejecting the sola Vau/And that first brought her into the house. Secondly, that even apostasy is launched out of somewhere: **מבית**. Read in the context of Gen 2:18 is Deu 24:2 meet for deism.

Deu 24:2 And when she is departed out of his house, she may go and be another man's *wife*.

Deu 24:2 וְיָצְאָה מִבֵּיתוֹ וְהָלְכָה וְהָיְתָה לְאִישׁ־אַחֵר׃

Deu 24:3-4 These verses make much more sense if read in the context of priestly pimps and prostitution in the apocalypse. Without the host-for-land exchange at the end of this verse in the KJV, only the physical landscape in the NKJV, NASB etc., the incentive to end whorish conditions is gone. Uprooted from truth and reality, apostate Christendom became notoriously exterior.

Deu 24:4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that *is* abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee *for* an inheritance.

Deu 24:4 לֹא־יוּכַל בַּעְלָהּ הָרִאשׁוֹן אֲשֶׁר־שִׁלְּחָהּ לָשׁוּב לְקַחְתָּהּ
לִהְיוֹת לוֹ לְאִשָּׁה אַחֲרֵי אֲשֶׁר הֻטַּמָּאָה כִּי־תוֹעֵבָה הִוא לִפְנֵי יְהוָה
וְלֹא תַחֲטִיא אֶת־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ נַחֲלָה׃ ס

With all details in Deu 24:1-4 taken into account, it is time to repeat punctuation and the meaning of "comma + and" about binding and breaking, and conjunction and comma. Details from Gen 1:7 are applied according to the underlying sola Vau as the reason for how the KJV punctuates and uses "comma + and" in general and especially on matters where the bill of divorce AND reunion are explicit. Pronoun replaces the noun, with the implication that the standard logic is applicable. Verb-pronoun-and-verb-pronoun. In the KJV the ordering of the verbs, "to hate" and "to write" are connected but still different logical operations, which requires a comma before AND, ruled by sola Vau. The same is repeated with the later two verbs, "to give" and "to send" also punctuated by sola Vau. Deu 24:3 repeats how it is done when all verbal elements are broken up with a comma to separate them as individual. He did not hate her + something added by and, but hated only her. That is the same with all these individual, comma-separated verbal operations

in the KJV, but if you read Deu 24:3 in the ESV or 1995 NASB, there is no punctuated separation between the verbal operations and they are mixed into each other. Most of the modernist translations share this tendency of non-punctuated verbal operations as seen in the ESV. It is logical how the KJV follows the Hebrew Vau as logical binder or breaker of textual elements. Noun-and-noun may be bound together but verb-and-verb will generally need a breaker between them for the separation of individual operations. A person may own one thing and another, but what he does to that first thing, and what he does to the other thing may be separate operations requiring punctuation as done in the KJV. Modernist translations are illogical in how they mix the execution of verbal operations that are different steps or different in meaning.

Deu 24:3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;

Deu 24:3 וּשְׂנֵאָהּ הָאִישׁ הָאַחֲרוֹן וְכָתַב לָהּ סֵפֶר כְּרִיתֻת וְנָתַן בְּיָדָהּ
וְשִׁלְּחָהּ מִבֵּיתוֹ אוֹ כִי יָמוּת הָאִישׁ הָאַחֲרוֹן אֲשֶׁר־לְקָחָהּ לוֹ לְאִשָּׁה׃

Deu 25:1 Next example why sola S jurisdiction became a necessity. As Christendom did prove with instituted evil, the establishment would notoriously judge what they did not like and would judge in a way that preserved their own positions. Inquisitions was not about rooting out heresy but threats to the establishment. The closer to a fulfilled agenda 2030, the closer to the evil judgment upon the righteous forced to bear the consequences of instituted wickedness.

Deu 25:1 If there be a controversy between men, and they come unto judgment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked.

Deu 25:1 כִּי־יִהְיֶה רִיב בֵּין אֲנָשִׁים וְנִגְּשׁוּ אֶל־הַמִּשְׁפָּט וּשְׁפָטוּם
וְהִצְדִּיקוּ אֶת־הַצַּדִּיק וְהִרְשִׁיעוּ אֶת־הָרָשָׁע׃

Deu 25:2 Wicked men would use the Bible to invent instruments like breaking wheels and other forms of horror, and to justify them. Notice the sequence, him, his, his. Are you sure which pronoun identifies which person in this wicked execution? This verse covers subsidiary justice, the "judge" שׁפט part of mishpat משׁפט. The judge "causing him to lie down" הפיל (to fall נפל) "before his face" לפניו is redemptive accounting in vicar form, in other words Satan's jurisdiction explaining why sola S jurisdiction was a necessity coming with the Word when first written, to be validated by reform AD.

Deu 25:2 And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

Deu 25:2 וְהָיָה אִם־בֶּן הַכּוֹת הָרָשָׁע וְהִפִּילוֹ הַשֹּׁפֵט וְהִכָּהוּ לְפָנָיו כְּדֵי
רִשְׁעָתוֹ בְּמִסְפָּר׃

Here is the test case for Deu 25:2. Do you see that while BC text in AD context causes the need in the KJV to preserve some pronounced ambiguity in this verse, while waiting for G-d's messianic solution, the only righteous solution, the wicked NABRE wants to make it sure that such substitute judges can do what they want to do by leaving no doubt where punishment is "rightfully" inflicted? No theological establishment would admit any Nebat dimention causing people to sin, by the priesthood of time, law and sin, but would use the text to interpret all sin as non-corporate and individual and would justify their own instituted wickedness. This is simply the evils of men executed while waiting for G-d's righteous sola S jurisdiction. According to "his fault" is read as Pn iniquity upon Bn. It belongs to a realm of temporal evils in need of G-d's eternal cure. Just like the temporal murder administration wanted in Exo 20:13, the theological establishment has no interest in getting out of the temporal swamp they want to control. If they are able to do Lackland 2.0, it must be by endless stripes and persecution of protesting masses.

Deu 25:3 Imagine the level of hypocrisy, lashing out and inflicting wound after wound on a bleeding body while keeping an accurate count within forty stripes.

Deu 25:3 Forty stripes he may give him, *and* not exceed: lest, *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

פֶּן־יֹסִיף לְהַכֹּתוֹ עַל־אֵלֶּה מַכָּה רַבָּה וְנִקְלָה אָחִיךָ לְעֵינֶיךָ׃ ס
אַרְבָּעִים יַכֶּנּוּ לֹא יֹסִיף Deu 25:3

Here are some relevant details of instituted wickedness and hypocrisy in continuation. For some of the papist apologists it is important to point out that Tyndale was not killed because he translated the Bible, but he was sentenced for heretical ideas. It is important to be technically correct in order to avoid the actual story. Remember that Jesus did not die for our sins but because the establishment needed to fabricate legal reasons to kill him as a heretic and troublemaker. It is the same for Jesus and Tyndale. Jesus' death is the centre of this fulfilled mission. For Tyndale the translation of the Bible was his life mission and the essential driver to eliminate him, but in the camp of the hypocrites, they need whitewashed reasons because the actual story is so offensive to itching ears. While waiting for sola S jurisdiction to be accepted even in the most wicked theological circles, subsidiary evils and lies to hide them were the same all the way. Back to Deu 25:3, as long as justice was served within forty stripes, there was no reason to complain. For the dignified establishment it would be important to stay composed and never to seem vile. Hypocrisy is a great show of appearance.

Deu 25:13-14 Background for verse 15. Diverse conditions is the nature of pluralism abandoning singularity. It corresponds to the ruining pluralist diversity reappearing in Matt 24:7. In "diverse" weights and measures a stone is not necessarily a stone and an ephah is not necessarily an ephah, just as expected upon Dung hill.

Deu 25:14 Thou shalt not have in thine house divers measures, a great and a small.

לֹא־יִהְיֶה לְךָ בְּבֵיתְךָ אֵיפָה וְאֵיפָה גְּדוֹלָה וּקְטַנָּה׃ Deu 25:14

Deu 25:15 Repeating T's target as the prophetic "Thou shalt not" horizon in Exo 20. In the anthropological Hebrew and KJV it is descriptive prophecy. In theological versions it is a stony legalistic environment enclosed in the temporal and prescriptive. Notice the Hebrew details. A sound or "perfect" שלמה weight and a sound or "perfect" שלמה ephah are peace-keeping measures, shalom שלום. Remember that the manna chapter, Exo 16, is one of the most important chapters instituting sola S jurisdiction, and in this context, that Dung hill and Codex Satanicus are the most important contributions to the wicked world order of injustice in Lackland 2.0. T's target is involved in formulating a double biographical statement, that "to be to thee" יהיה־לך corresponds to the end paradigm, the Lord thy G-d "giveth (to) thee" נתן לך. In other words, the Hebrew text makes it evident that the reconciled and raptured world is defined by the Lord's rest. His real presence says that the Lord יהוה there is that "to be to thee" יהיה־לך there. His alive trinitarian presence is that to be, and the only way of that to be.

Deu 25:15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.

Deu 25:15 אֶבֶן שְׁלֵמָה וָצֶדֶק יִהְיֶה־לָּךְ אֵיפָה שְׁלֵמָה וָצֶדֶק יִהְיֶה
־לָךְ לְמַעַן יַאֲרִיכוּ יָמֶיךָ עַל הָאֲדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ׃

Deu 25:16 Any abomination is an offspring of denying G-d's sola S jurisdiction. This is the contrast to what Jeremiah calls, THE LORD OUR RIGHTEOUSNESS. In Jer 23:6 is salvation equated with jurisdiction. With the Lord and Word being the same in person and print, there is no other way of redemption than G-d's sola S jurisdiction. Jeremiah's wording formulates that salvation equals sola S jurisdiction (Jer 23:6, 33:16, 51:10).

Deu 25:16 For all that do such things, *and* all that do unrighteously, *are* an abomination unto the LORD thy God.

Deu 25:16 כִּי תוֹעֲבַת יְהוָה אֱלֹהֶיךָ כָּל־עֹשֵׂה אֵלֶּה כֹּל עֹשֵׂה עָוֶל׃ ף

For more context on Deu 25:16, it is important to realise that whatever world order AD, is a scripturally diagnosed world order. Since scripture is the means that gave strength to whatever world order, the most important element of redemption is that the world needs to the saved from the priesthood of unbelief. The reformation driver to establish sola S jurisdiction as the liberator, was the historical war against the murderous priesthood of unbelief denying sola S jurisdiction as G-d's redemptive solution to end the corporate structures synergetically reinforced by scripture. Scripture is universal and gave strength to whatever is. Evil or good was only a matter of which hands the Bible came into, since it is all how the Bible divides itself by priesthood, and the Bible is all about liberation or enslavement by jurisdiction. Luther's priesthood of believers was a war of liberation against the priesthood of unbelief claiming vicar jurisdiction (the right to enslave). It is important that in whatever form, is jurisdiction a legal dimension with apparatus having legislative, executive, and judicial implications. History is therefore unmistakably clear

on how the free world founded by sola S jurisdiction came in the aftermath of G-d's providential reformation when the Bible was put into the hands of the people. The other way around is it no-less unmistakably clear that Satan's vicar jurisdiction was built up in the aftermath of the early centuries AD when episcopal infantilism was established and first brat among brats championed the repressive denial of G-d's sola S jurisdiction. In the beginning was the Word G-d. In the other end is Laodicea's Lackland 2.0 a world order of Niphil Basar Almighty elevated to glory upon the ruin of sola S jurisdiction. It is an accurate assessment to say that the abomination of de-sola S is the foundation of the globalist disaster called Agenda 2030. Sola S jurisdiction is descriptive of whatever is. It cannot be silenced and is the diagnostic revealer of all possible worlds.

Deu 25:17 Amalek עמלק belongs in this redemptive context as a universal framer of history from Exo 17 to Rev 17.

Deu 25:17 Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

Deu 25:17 זָכוֹר אֵת אֲשֶׁר־עָשָׂה לְךָ עֲמָלֵק בַּדֶּרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם׃

Deu 25:18 Notice that the one universal element the priesthood of unbelief share with Amalek is just that, unbelief. Unbelief has no fear of G-d, and no problem with its own wicked execution of vicar jurisdiction. Redemptive rescue from Amalek and from the priesthood of unbelief is universally what reform has been about from AD to Y2K, and what the historical apocalypse is about.

Deu 25:18 How he met thee by the way, and smote the hindmost of thee, *even* all *that were* feeble behind thee, when thou *wast* faint and weary; and he feared not God.

Deu 25:18 אֲשֶׁר קָרְךָ בַּדֶּרֶךְ וַיְזַנֵּב בְּךָ כָּל־הַנֶּחֱשָׁלִים אַחֲרֶיךָ וְאַתָּה עָיֵף וְיָגֵעַ וְלֹא יָרֵא אֱלֹהִים׃

Deu 25:19 Saying that those not keeping track of their own history are doomed to repeat earlier blunders. Especially after the days of Luther and Tyndale, Christendom became a notorious and repeatedly proven and infallibly ignorant blunderer rejecting providence. Theology has no inner canon and therefore no epistemological basis to decode history.

Deu 25:19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget *it*.

Deu 25:19 וְהָיָה בְּהָנִיחַ יְהוָה אֱלֹהֶיךָ לְךָ מִכָּל־אֹיְבֶיךָ מִסָּבִיב בָּאָרֶץ אֲשֶׁר יְהוָה־אֱלֹהֶיךָ נֹתֵן לְךָ נַחֲלָה לְרִשְׁתָּהּ תִּמְחֶה אֶת־זֵכֶר עֲמָלֵק מִתַּחַת הַשָּׁמָיִם לֹא תִשְׁכָּח׃ ף

Deu 26:1 Next example why it is so annoying to read the dumb NKJV and NASB and other modernist translations. From Gen 2 the prophetic horizon has been that homeland rest is defined as the Lord's rest, meaning that the trinity is in residence in the reconciled human host body at rest. Notice the first point, the host-for-land exchange, leading to the next point, that the KJV does not translate the second person singular detail about "and (thou) possessest it" וִירִשְׁתָּהּ, "and (thou) dwellest" וְיָשַׁבְתָּ "therein" בָּהּ. In modernist form the first step is to remove the host-for-land exchange and mediate it as an exterior landscape, "as an inheritance", and next, to translate the physical "you" part as the only party in inheritance. In the trinitarian Hebrew and KJV the punctuated part, saying, "and possessest it", is about the Lord as the primary possessor. It is his rest and his host, but in the dumb modernists, trying to replace the KJV, it is deistic materialism. Readers of modernist translations, like the NKJV and NASB, have no reason to pick up anything about the Lord being the primary possessor and host property owner. Be aware of the point with BC text in AD context in the apostolic KJV, and the nature of means of deception having no corresponding prophetic dimension and trinitarian host at rest on the horizon. The KJV is truly apostolic and missional. The deistic NKJV, NASB etc., are textual. Modernist committees think that their shallow translations have the quality worthy of being successors of the providential KJV.

Deu 26:1 And it shall be, when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein;

Deu 26:1 וְהָיָה כִּי־תָבוֹא אֶל־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ נַחֲלָה וִירִשְׁתָּהּ וְיָשַׁבְתָּ בָּהּ׃

Deu 26:18 The rest of the annoying element in verse 1. In uprooted, modernist versions of verse 1 it means that redemption is a rescue without reconciliation. What does the possessive property phrase, "peculiar" סְגֻלָּה people mean if homeland entrance is only exterior and geographical and the reconciled human host is no part of homeland rest? Modernist versions are dumb text with no reconciling mission.

Deu 26:18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments;

Deu 26:18 וַיהוָה הֶאֱמִירְךָ הַיּוֹם לִהְיוֹת לוֹ לְעַם סְגֻלָּה כַּאֲשֶׁר דִּבֶּר־לָךְ וְלִשְׁמֹר כָּל־מִצְוֹתָיו׃

Here is the test case for Deu 26:18. Do you see that the canonical as-is כַּאֲשֶׁר promise to thee דִּבֶּר־לָךְ has no corresponding future in non-canoncial translations with only a geographcial area to inherit?

Deu 26:15 The last instance about "the land which thou" in Deuteronomy. Whether the person addressed is some person, lord, or god, is secondary since everything depends on the mind of the reader. Landscape would not change. The only relative parameter is,

Which Thou, regardless of who the text speaks of because all alternatives depend on the reader. Notice how this verse begins in the Hebrew and KJV. In non-anthropological and non-canonical translations there is no such host and homeland holiness in Havilah to be raptured back into.

Deu 26:15 Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

Deu 26:15 הַשְׁקִיפָה מִמְּעוֹן קָדְשְׁךָ מִן־הַשָּׁמַיִם וּבָרֵךְ אֶת־עַמְּךָ
אֶת־יִשְׂרָאֵל וְאֶת הָאֲדָמָה אֲשֶׁר נָתַתָּה לָנוּ כַּאֲשֶׁר נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ
אֶרֶץ זָבַת חָלָב וּדְבָשׁ: ס

Deu 26:17-18 About the word “avouched” in the KJV, reserved for these two verses and combined with “peculiar” סגלה appearing three times in the five books of Moses, in that context, first in Exo 19:5, then Deu 14:2 and 26:18. Since the KJV use of “peculiar” is explicit on his people as his own host property, its relation to the other P-words builds a peculiar semantic group of words: Pattern, owned property, characteristic properties, parameters, patriarchy, and personal particulars with so much in common that it must lead to a no-less pathological next step: Predicate, prejudice, partiality, pariah, person, personality, presentation, predestination, promise etc., which all do belong to this family of words grouped by lettered category. The one instance translated “special” in Geu 7:6 builds on the same Hebrew root.

Deu 26:18 And the LORD hath avouched thee this day to be his **peculiar** people, as he hath promised thee, and that *thou* shouldest keep all his commandments;

Deu 26:18 וַיהוָה הֶאֱמִירְךָ הַיּוֹם לִהְיוֹת לוֹ לְעַם סְגֻלָּה כַּאֲשֶׁר
דִּבֶּר־לָךְ וְלִשְׁמֹר כָּל־מִצְוֹתָיו:

Deu 26:19 Chapter end. T’s paradigmatic target, “And to make thee” ולתתך, is out of sight without the canon as epistemological guide, “as he hath spoken” כאשר דבר. How the NKJV, NASB etc., use capital pronouns is an element of the non-canonical.

Deu 26:19 And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

Deu 26:19 וּלְתִתְּךָ עֶלְיוֹן עַל כָּל־הַגּוֹיִם אֲשֶׁר עָשָׂה לִתְהִלָּה וּלְשֵׁם
וּלְתִפְאָרֶת וְלִהְיֹתְךָ עַם־קָדֹשׁ לַיהוָה אֱלֹהֶיךָ כַּאֲשֶׁר דִּבֶּר: ס

Deu 27:1 Repeating the sola Vau/And dimension in the Hebrew and KJV, only a timed alternative in modernist translations. The missional objective is about the people, about all the commandments, and about you. Confirming nothing but the word in Mark 16:20, and the same in Matt 23:3, is built into the sola Vau/And-ruled objective in Deu 27:1. Sola S jurisdiction is the model of authority perverted to serve Satan’s vicar jurisdiction.

Deu 27:1 And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

Deu 27:1 וַיְצַו מֹשֶׁה וְזִקְנֵי יִשְׂרָאֵל אֶת־הָעָם לֵאמֹר שָׁמֹר
אֶת־כָּל־הַמִּצְוָה אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם׃

Here is the test case for Deu 27:1. Do you see that when the theologians converted sola Vau/And jurisdiction to timed ideas from start here, it corresponds to commandments of men as the legal substitute overruling the trinitarian first person singular in the last half?

Deu 27:4 This chapter begins the separation of curse vs blessing with Ebal and Gerizim. Moses and Deuteronomy is the foundation for the same dawn of truth and reality also in Mal 3:18, the same twofold basis needed to recognise truth and error.

Deu 27:4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister.

Deu 27:4 וְהָיָה בְּעָבְרְכֶם אֶת־הַיַּרְדֵּן תָּקִימוּ אֶת־הָאֲבָנִים הָאֵלֶּה
אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם בְּהַר עֵיבָל וְשַׂדְתָּ אוֹתָם בַּשִּׂיד׃

Deu 27:9 Repeating what the possessice matter of host property, G-d's peculiar people, is about in Deu 26:1, 18. Curse or blessing would be a matter of host ownership. "This day thou art become" היום הזה נהיית. To be or not to be is the existential question.

Deu 27:9 And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God.

Deu 27:9 וַיְדַבֵּר מֹשֶׁה וְהַכֹּהֲנִים הַלְוִיִּם אֶל כָּל־יִשְׂרָאֵל לֵאמֹר
הַסְכֵּת וּשְׁמַע יִשְׂרָאֵל הַיּוֹם הַזֶּה נִהְיֵיתָ לְעָם לַיהוָה אֱלֹהֶיךָ׃

Deu 27:10 Sola S jurisdiction is the end of theological tradition. Obedience to sola S jurisdiction equals obedience to G-d's objective, his commandments and his statutes. To follow that safeguards man from falling into the trap of tradition and commandments of men.

Deu 27:10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

Deu 27:10 וְשָׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ וְעָשִׂיתָ אֶת־מִצְוֹתָו וְאֶת־חֻקָּיו
אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם׃ ס

Deu 27:12 A populated division, first mount Gerizim.

Deu 27:12 These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

Deu 27:12 אֵלֶּה יַעַמְדוּ לְבָרֵךְ אֶת־הָעָם עַל־הַר גְּרִזִים בְּעָבְרְכֶם
אֶת־הַיַּרְדֵּן שִׁמְעוֹן וְלֵוִי וִיהוּדָה וְיִשָּׂשכָר וְיוֹסֵף וּבִנְיָמִן׃

Deu 27:13 Then the other half, upon mount Ebal.

Deu 27:13 And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

Deu 27:13 וְאֵלֶּה יַעַמְדוּ עַל־הַקְּלָלָה בְּהַר עֵיבָל רְאוּבֵן גָּד וְאָשֵׁר
וּזְבוּלֻן דָּן וְנַפְתָּלִי׃

Deu 27:14 Limited to sola Vau/And jurisdiction from AD. Levitical continuation means that the papist NABRE wants the Levites to be a stand-alone order, but as seen in the Hebrew syntax, is sola Vau/And the one proclaming mediator everything depends on. "And shall speak" **וענו**. After cutting off that, the papist establishment has nothing to mediate. The only way the modernists are able to protect their Bible-perverting ideas is by saying that no word has any distinct value. Only whole sentences can have meaning in their fragmented thinking.

Deu 27:14 And the Levites shall speak, and say unto all the men of Israel with a loud voice,

Deu 27:14 וְעָנוּ הַלְוִיִּם וְאָמְרוּ אֶל־כָּל־אִישׁ יִשְׂרָאֵל קוֹל רָם׃ ס

Here is the test case for Deu 27:14. Do you agree that after cutting off the reasonable beginning this verse is based on, the ending of it must convert itself into a group of loud protesters, all the men of Israel with a loud voice, having no reason even to listen to the foolish speech of such manipulative Levites in continuation? Do you see that with sola Vau/And jurisdiction taken out of this verse, the rest is no more than quarreling babble? Do you see that the meaning of immediate and full sola S jurisdiction is built into this verse as an immediate reformative protest to be loudly voices against the establishment as soon as they have corrupted themselves and have abandoned the true jurisdiction?

Deu 27:15 From here the rest of this chapter is a "cursed be" **ארור**. It should make it reasonable that original sin coming with a solid portion of Resh headache would have a ruling effect on all affected by the curse. Images and (vain) imagination are deceptive.

Deu 27:15 Cursed *be* the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth *it* in *a* secret *place*. And all the people shall answer and say, Amen.

Deu 27:15 אָרוּר הָאִישׁ אֲשֶׁר יַעֲשֶׂה פֶסֶל וּמַסֵּכָה תּוֹעֲבַת יְהוָה
מַעֲשֵׂה יְדֵי חָרָשׁ וְשָׂם בַּסָּתֶר וְעָנוּ כָל־הָעָם וְאָמְרוּ אָמֵן׃ ס

Deu 27:17 In a case like this is multiple OED sense making a reasonable combination of a simple “move” with a total “remove”. Translated details in the KJV belong to a much greater prophetic mission of establishing full sola S strength in the final tribulation. The word “remove” instead of a simple “move” is relevant in that missional context because the problem with imperialists and globalists is that they want no borders at all. In all the dumb modernists providing for this perverse world of lost borders, it is a simple “move” as one of the details in dumb textual translations having noting of real value to mediate to the world that needs to know. This “removing” **מסיג** participle explains all the small deliberate steps of pushing borders until getting the wanted borderless result. Survival of the fittest means a constant war until the weaker party has no more energy to protect its borders. It would not take long for Jezebel to destroy Naboth.

Deu 27:17 Cursed *be* he that removeth his neighbour's landmark. And all the people shall say, Amen.

Deu 27:17 אָרוּר מַסִּיג גְּבוּל רֵעֵהוּ וְאָמַר כָּל־הָעָם אָמֵן׃ ס

Deu 27:18 Two levels of expertise in deception. It may be easy to cause some to fall and get off track, but it is another level in the art of deception to be able to forever keep them there, wandering out of the way, as theological Christendom has done. It repeats the ongoing participle type of “making . . . to wander” **משגה** out of the way.

Deu 27:18 Cursed *be* he that maketh the blind to wander out of the way. And all the people shall say, Amen.

Deu 27:18 אָרוּר מַשְׁגֶּה עִוֵּר בַּדָּרֶךְ וְאָמַר כָּל־הָעָם אָמֵן׃ ס

Deu 27:19 Next participle is the next constant and deliberate push from evil forces. It is relevant how Bible-perverting ideology, both before and after the 1500s, was pushing and “perverting” **מטה** the truth to force the end of reformative Protest and abolish the reformative principle of justification by faith, Mishpat **משפט**. In other words does this deliberate pushing to achieve a particular goal correspond to the push to abolish sola S jurisdiction and force people to accept Satan’s vicar jurisdiction. This is what the chief of false prophets, Codex Satanicus, is aiming at from Dung hill.

Deu 27:19 Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

Deu 27:19 אָרוּר מַטֶּה מִשְׁפַּט גֵּר־יָתוֹם וְאַלְמָנָה וְאָמַר כָּל־הָעָם אָמֵן׃ ס

Deu 27:20-23 End-time conditions are Sodomite conditions.

Deu 27:23 Cursed *be* he that lieth with his mother in law. And all the people shall say, Amen.

Deu 27:23 אָרוּר שֹׁכֵב עִם־חֹתַנְתּוֹ וְאָמַר כָּל־הָעָם אָמֵן׃ ס

Deu 27:24-25 More end-time details for today's fundamentally corrupt society.

Deu 27:25 Cursed *be* he that taketh reward to slay an innocent person. And all the people shall say, Amen.

Deu 27:25 אָרוּר לֹקֵחַ שֹׁחַד לְהַכּוֹת נֶפֶשׁ דָּם נָקִי וְאָמַר כָּל־הָעָם אָמֵן׃ ס

Deu 27:26 This chapter ends with this extension to all the pushing participles from verse 16. When all deliberate pushing has managed to kill or silence all working conscience, the curse is complete. Deu 27:26 is the stepping stone into Deu 28. With WHO uprooted from THAT canon, there is nothing to confirm. Again is the NKJV a manipulative user of numbers against singularity.

Deu 27:26 Cursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen.

Deu 27:26 אָרוּר אֲשֶׁר לֹא־יָקִים אֶת־דִּבְרֵי הַתּוֹרָה־הַזֹּאת לַעֲשׂוֹת אוֹתָם וְאָמַר כָּל־הָעָם אָמֵן׃ ף

Deu 28:1 This is R above all R in Moses. In Num 8 it was about the Levites beginning to colonise everything. Deu 28 is more absolute on the extremes of L-D-R and L-N/R. Who should be the head and who should be the tail? With papists and Jesuits hoping to establish Agenda 2030 and Lackland 2.0, the two alternatives in Deu 28 make it clearer what the last tribulation is about. Should the Jewish Israel hold the head position and be what the world needs for a blessed world order, or should Christendom's apocalyptic Babylon again be allowed to make Israel the tail. Babylon would make the next imperial, and now global disaster. Deu 28:1 is the Copernican blessing Christendom generally did turn upside down.

Deu 28:1 And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:

Deu 28:1 וְהָיָה אִם־שָׁמוֹעַ תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר לַעֲשׂוֹת אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם וּנְתָנְךָ יְהוָה אֱלֹהֶיךָ עֶלְיוֹן עַל כָּל־גּוֹיֵי הָאָרֶץ׃

Now after much N, N/R, and L-N/R in Numbers, Hebrew details in Deu 28:1 say what true gifting and blessing is about, "And/That set thee" **ונתנך** on high. Papal pomp and elevated self-glory was always a substitute modelled by the Bible. Nathan **נתן** is one of the persons that names the meaning of true gifting. It is a must to see how Niphil Basar implicitly is a warning in this verse, because deism vs trinity was always about N and ambitious Nebats crowding out the truth and the trinity and occupying the Lord's space.

Hebrew syntax reveals that the true Lord on high would keep his trinitarian realm only as long as N stays true and does not destroy this premise (cf. John 3:30). In its true form the only authentic authority in this phrase is always the Lord thy G-d, "that the LORD thy G-d will set thee on high" וּנתנךָ יהוה אלהיךָ עליון. In the missional Hebrew syntax it is the Lord thy G-d on high, and that is what deism and falsity would exploit in the translated text to be about some ambitious Nebat on high, addressing what John 3:30 is about in order to preserve a trinitarian space. With the Hebrew syntax implemented, it says, "and set thee וּנתנךָ, the Lord thy G-d on high יהוה אלהיךָ עליון. For true N it is always about the Lord on high, but when things were perverted it was about the deistic Niphil Basar on high disrespecting that trinitarian premise, and the fact that the deistic Niphil Basar and the trinity would never coexist. Satan's magisterial hierarchy would use the opportunity to elevate carnal ideas and carnal men above the truth and the Bible. Only the best man and No-Man would preserve trinitarian conditions and avoid what Christendom's priestly pimps have done. Again the diagnostic point is that the text is able to decode whatever is in terms of social conditions, ruling, and structuring. Thus, this chapter begins with a temptation for potential ruling headache-makers, and sets the trap for all the historical evildoers to be unveiled by the end of the last tribulation.

Deu 28:2 Verse 1 repeated. It is all about preserving the true Lordship and Wordship. Members of G-d's target priesthood have reason to read the phrase, "and overtake thee" as redemptive and as a reconciled, possessive host property matter fulfilled by the trinity in residence. By punctuation is the apostolic KJV stressing the point that sola Vau/And jurisdiction is the overtaker and caretaker.

Deu 28:2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

Deu 28:2 וּבָאוּ עָלֶיךָ כָּל־הַבְּרָכוֹת הָאֵלֶּה וְהִשִּׂיגֻךָ כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ׃

Here is the test case for Deu 28:2. Certain conditions would make it clear that to come near and have a taste is not to be reconciled and have all in full. In order to preserve its prostitute member mass, the papist NABRE committee prefers an overwhelmed instead of overtaken member mass. For a counter-reformer, G-d's redemptive overtaking smells of change of priesthood, for him a loss of people transferred into another world order. Redemptive overtaking here is the contrast to be overtaken by sin in Gal 6:1, 1 Thes 5:4 etc. If you read the first instance "overtake" in Gen 44:4 it is coloured by a predestined outcome, something taking hold of them in a way they cannot escape. Back to Deu 28:2, this is what some would call Lordship salvation, that salvation and G-d's redemptive rescue operation is about restored Lordship and Wordship, to rescue the world from its enslaving vicar lordship and vicar order. The closer to the end of the apocalypse, the clearer are the two alternative outcomes when things are unveiled and man is overtaken in whatever is.

Deu 28:3 Blessed shalt T's target priesthood be.

Deu 28:3 Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field.

Deu 28:3 בָּרוּךְ אַתָּה בָּעִיר וּבָרוּךְ אַתָּה בַּשָּׂדֶה׃

Deu 28:4-5-6 Benjamin's Baptist end, blessed (to be) ברוּך must come to the end of pushing wickedness and relativist participles in Deu 27.

Deu 28:6 Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.

Deu 27:15 אָרוּר הָאִישׁ אֲשֶׁר יַעֲשֶׂה פֶסֶל וּמַסֵּכָה תּוֹעֲבַת יְהוָה
מַעֲשֵׂה יְדֵי חָרָשׁ וְשָׂם בַּסָּתֶר וְעָנוּ כָל־הָעָם וְאָמְרוּ אָמֵן׃ ס

Deu 28:7 Before coming to the much longer curse section from verse 15, this verse says that N, and implicitly N/R and L-N/R would be the universal troublemaker. The fallen, deistic soul would be Satan's dominion and playground to cause any problem under the sun. For so loved G-d the world, is the causal reason and reasoning which also explains the N troublemaker, causing all possible forms of enmity. While pushing purgatory, the LORD shall "cause" יתן thine enemies, is a grammatical imperfect alternative to Qal perfect, נָתַן

Deu 28:7 The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

Deu 28:7 יִתֵּן יְהוָה אֶת־אֹיְבֶיךָ הַקָּמִים עָלֶיךָ נִגָּפִים לִפָּנֶיךָ בְּדֶרֶךְ
אֶחָד יֵצְאוּ אֵלֶיךָ וּבְשִׁבְעָה דְרָכִים יָנוּסוּ לְפָנֶיךָ׃

Deu 28:7 Repeating N and what the Lord "giveth (to) thee" נתן לך. Again everything depends on whether N would respect the trinitarian premise given for homeland rest, in essence to end all the prostitute ideas coming with Niphil Basar's pimpriarchate.

Deu 28:8 The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

Deu 28:8 יְצַו יְהוָה אִתְּךָ אֶת־הַבְּרָכָה בַּאֲסָמֶיךָ וּבְכֹל מִשְׁלַח יָדֶךָ
וּבֵרַכְךָ בָּאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ׃

Here is the test case for Deu 28:7. Do you see that the potential conflict always would be, "The Lord with thee" יהוה אתך vs any ambitious Niphil Basar at the end being a deistic threat in person to the trinitarian sphere? Priestly pimps did always pervert what the Lord had provided for his target priesthood of believers. One of the things N would do in the Lackland was to hinder people access to their common storehouse. The only

reasonable way of reading this as a preserved state of blessing is to read it as an idiom, the blessing upon "Thee in thy storehouse" **באסמיך**. Whatever state of affairs in the storehouse would always depend on Thee (therein). While preparing for Lackland 2.0, the papist NABRE committee will not agree with the KJV that blessing, possession, and ownership are inseparable in the storehouse. Thee in thy storehouse, and thee in the land given to thee, are both possessive property elements. Anyway the most important part is that the Lord will bestow his blessing "upon thee" **אתך** by being "with thee" **אתך**

Deu 28:9 Next KJV idiom regarding T's target priesthood. The LORD shall establish "thee an holy people" **לו לעם קדוש**. Next step is no-less prophetic and paradigmatic about T's target, "as he hath sworn to thee" **כאשר נשבע־לך**, a distinct horizon and a distinctly target-oriented promise. Apostolic oversight means that the authorized KJV accurately converts into the international, English language what the Hebrew is aiming at. Lordship and Wordship salvation begin with The definite Lord restored in the mind of T's target reader. Sola S jurisdiction means that Lordship equals Readership. There is no true keeping of his commandments until his Lordship is distinctly defined.

Deu 28:9 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

Deu 28:9 יְקִימְךָ יְהוָה לוֹ לְעַם קָדוֹשׁ כַּאֲשֶׁר נִשְׁבַּע־לָךְ כִּי תִשְׁמֹר
אֶת־מִצְוֹת יְהוָה אֱלֹהֶיךָ וְהָלַכְתָּ בִּדְרָכָיו׃

Deu 28:10 Sola S jurisdiction begins with a first-principle book count, "And shall see" **וראו**. Restored higher dimensions begin with combining restored eyesight **ראה** with restored fear **יראה** of existential matters, two ways of a restored prophetic perspective on Homeland vs Lackland affairs.

Deu 28:10 And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.

Deu 28:10 וְרָאוּ כָל־עַמֵּי הָאָרֶץ כִּי שֵׁם יְהוָה נִקְרָא עָלֶיךָ וְיָרְאוּ
מִמֶּךָּ׃

Deu 28:11-12-13 Verse 1 again. N introduces the making of "head" **ראש** vs "tail" **זנב**. N is a midwife of whatever body anatomy, Satan's 5% serpent anatomy, and the 100% body of Christ. N makes it plain that even if he is clever anyway, he would be much more clever by being synergetically reinforced in whatever is, "And make thee" **ונתנך**. Problems related to the survival of the fittest would be much greater problems when N had the opportunity to synergetically reinforce the already surviving fittest and make it the strongest of all strongholds. N is deeply involved in giving strength to law, sin, time, and all the evils that would come with it. It is the same N premise here and in verse 1.

Deu 28:13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them*:

Deu 28:13 וְנָתָנְךָ יְהוָה לְרֹאשׁ וְלֹא לְזָנָב וְהָיִיתָ רַק לְמַעְלָה וְלֹא תִהְיֶה לְמָטָּה כִּי־תִשְׁמַע אֶל־מִצְוֹת יְהוָה אֱלֹהֶיךָ אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לִשְׁמֹר וְלַעֲשׂוֹת׃

Deu 28:15 More overtaking, the other side of the story in verse 2. To be overtaken by curses and sin, is to be owned and enslaved by them. Again the papist NABRE prefers "overwhelmed". Means of deception will mediate some fragments of reality but will not give the full picture of rebellion.

Deu 28:15 But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

Deu 28:15 וְהָיָה אִם־לֹא תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר לַעֲשׂוֹת אֶת־כָּל־מִצְוֹתָיו וְחֻקֹּתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם וּבָאוּ עָלֶיךָ כָּל־הַקְּלָלוֹת הָאֵלֶּה וְהִשִּׂיגוּךָ׃

Here is a test case for Deu 28:15. Do you see why this instance of "statutes which", with no comma between the two words, is less critical than the punctuated "statutes, which" in Deu 8:11?

Deu 28:16 After the disjunctive But deal-breaker in verse 15 comes the much longer part with curses and not so pleasant details in Deu 28:15-68.

Deu 28:16 Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field.

Deu 28:16 אָרוּר אַתָּה בָּעִיר וְאָרוּר אַתָּה בַּשָּׂדֶה׃

Deu 28:19 Ending this part of the curse sequence, the most important dimension is alive trinitarian being vs deism and death row, to be or not to be. Remember the disciplinary matrix with curse and confinement in Y-Z, a curse and the one being cursed. Deu 28 is sufficiently loaded with redemptive substance to be read as the background for Psa 22:1, Matt 27:46, and Mark 15:34. To be (blessed), or not to be (cursed), is existential. In the KJV is G-d's mission, to be, aligned with T's target, thou to be. Deism has no potential for hitting T's target. Since the papist NABRE is one of the deistic translations with no true prophetic horizon, you will not find a corresponding consistent version of being as seen here in the KJV. Uprooting from the truth means blindness in the existential, that modernist translations are copycats and babblers of no substantive meaning.

Deu 28:19 Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

Deu 28:19 אָרוּר אַתָּה בְּבֹאֶךָ וְאָרוּר אַתָּה בְּצֵאתֶךָ׃

Deu 28:20 Where theological Christendom's infallible ignorance come from. Whatever could go wrong, would go wrong. Forsaken parties already indicated in verse 19 would be two sides covered in one story. The last tribulation is how apostate Christendom and its Dung hill driver would prove its self-destructive ability. Since sola S jurisdiction is so fully synonymous with blessing, the proven apocalyptic alternative is the rebellious outcome after forsaking the providential Philadelphia. In essence, he sent his word to be a blessing sola S jurisdiction, instead to be used to synergetically reinforce a curse.

Deu 28:20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

Deu 28:20 יְשַׁלַּח יְהוָה בְּךָ אֶת־הַמְּאֵרָה אֶת־הַמְהוּמָה וְאֶת־הַמִּגְעֶרֶת בְּכָל־מִשְׁלַח יָדְךָ אֲשֶׁר תַּעֲשֶׂה עַד הִשָּׁמְדְךָ וְעַד־אֲבָדְךָ מַהֵר מִפְּנֵי רֹעַ מַעַלְלֶיךָ אֲשֶׁר עֲזַבְתָּנִי׃

Deu 28:21 In other words, pestilence is a problem glued to apostate Christendom staring the exiling Lackland 2.0 in the face. Infallible ignorance became a constantly recycled curse in a world ever learning but never willing to learn anything of value from history. Be aware of the biographical Beth B, "cleave" ידבק "unto thee" בְּךָ, and next, that no "pestilence" הדבר can be more severe than the "word" הדבר used against its intended mission. Sola S jurisdiction is not only absolute, but the holder of blessing or curse per se, saying why scripture universally would reinforce whatever is, mostly law, sin, time, and curse due to misuse. Prophecy, predestination, and purgatory in the present, indicate that evil for good would be a pestilence with a promise. Chapters like Deu 28 make it evident why the essential apocalypse is about sola scriptura. From Pharaoh to pontifical curses, today's plagued world is partly and mostly an organic and organisational issue, essentially a 5% ruling and tail-making headache.

Deu 28:21 The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

Deu 28:21 יַדְבֵּק יְהוָה בְּךָ אֶת־הַדָּבֶר עַד כַּלֹּתוֹ אֹתְךָ מֵעַל הָאֲדָמָה אֲשֶׁר־אַתָּה בָא־שָׁמָּה לְרִשְׁתָּהּ׃

Now the test case for Deu 28:21. Do you agree that "the pestilence cleave unto thee" is a way of infallible prophetic saying, that the Dung hill establishment will be taken it its own craftiness, red-handed with the Codex Satanicus manuscript evidence in their own hands. While waiting for the delayed, next Nestle-Aland, NA29, it can be said that the apocalyptic beast is an instituted monster of Münster. So read it again and carefully: "Make cleave" ידבק "to thee" בְּךָ "the pestilence" הדבר. One diagnostic dimension built into the biographical canon is how to reveal that to be a Bible perverter is to be a pestilence in person. While also this verse has the promised inheritance on the horizon at the end, it would always be a distant carrot, always a curse in the present. Promised blessing AD was constantly pushed into the future by an ever-present preterist curse. It is still the same old perverse prerogative of the pimpriarchate to curse and prostitute its own population.

Deu 28:23 Curse and confinement may be defined as a room severely restricted to brass above and under-world terror and iron-driven horror below. Nebuchadnessar's imaged lower half is a tail section under 5% headache. Substitute ideology making such a world is a reign far below Noah's window given for insight on third floor by true story-telling. These limiting borders would be confining demarkations for Lamech's pottery, and they explain how Tamar's under-world terror and mafia regime would be such a contributor to royal bloodlines and the blood-stained trail made by them. It is impossible to hide the fact that Holocaust was Christendom's demonic under-world orchestration. It is equally impossible to escape the prophetic fact on the horizon, that Vatican II driving the world to fulfil agenda 2030 and Armageddon, is a reproduced Vatican I mindset driving the world into World War II and Holocaust. It builds on how the rebellious Council of Trent drove the world into the 30/80 Years war. You need all the earlier layers to decode what has been ongoing from the second generation and its capital self in the 1960s as the root cause and driving mindset planning for agenda 2030, the great taking, and Armageddon. Antichrist's brass/iron and reset-reformatory mission with Armageddon is to finish the unfinished Holocaust. It was always on the horizon that it would eventually be proven that G-d's Jewish Israel and Christendom's apostate Babylon would never peacefully coexist. It is either or. In the end, one must consume the other.

Deu 28:23 And thy heaven that *is* over thy head shall be brass, and the earth that is under thee *shall be* iron.

Deu 28:23 וְהָיוּ שָׁמֶיךָ אֲשֶׁר עַל־רֹאשְׁךָ נְחֹשֶׁת וְהָאָרֶץ אֲשֶׁר־תַּחְתֶּיךָ בַּרְזֶל׃

Here is the Codex Satanicus test case for Deu 28:23. Do you see that where the KJV follows the Hebrew grammar and describes a subjective heaven, "And (shall be) thy heaven" והיו שמיך does the uprooted and manipulative NASB try to explode this roof and present preterist reality as objective reality, calling it, The (definite) heaven? It was still a subjective "thy heaven" in the RV/ASV, but from the RSV deception and illusion became the new "objective" standard.

Deu 28:24 The rest of this chapter is loaded with miserable consequences of man being cursed. Verse 24 goes to the bare bones of apostasy ending with Armageddon. When all true objectives are perverted, lost and reversed, and the missional implosion is complete, the last to be destroyed as seen here is T's target. For I and Issachar is Armageddon the dead end of everything missional, when the reason why man was created has no more relevance, and I am all about my own business. Eventually the cosmological axe is laid at the root of creation, which also is the only root of redemptive grafting.

Deu 28:24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

Deu 28:24 יִתֵּן יְהוָה אֶת־מְטַר אַרְצְךָ אָבָק וְעָפָר מִן־הַשָּׁמַיִם יֵרֵד עָלֶיךָ עַד הִשָּׁמְדֶךָ׃

Deu 28:37 In two steps, and while antisemitism again is increasing, this verse must first say something about the original objective, the Jewish Israel, Rev 16, and Armageddon, before turning around and saying the same about apostate Christendom and the greater root of abomination in Rev 17-18. Done in order, Rev 16 must be sorted before coming to a conclusion about Rev 18. A sorted Rev 16 is also the initiator of the coming exodus in Rev 18:4.

Deu 28:37 And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee.

Deu 28:37 וְהָיִיתָ לְשַׁמָּה לְמָשָׁל וְלִשְׁנִינָה בְּכֹל הָעַמִּים אֲשֶׁר־יְנַהֶגְךָ יְהוָה שָׁמָּה׃

Here is a test case for Deu 28:37. Do you see how this verse relates to Gen 3:1? While the Jewish Israel did share this blasphemous "And thou" mockery, was Satan's temporal success in making Christ of no effect to manage to turn the written word into a byword and byway. Instead of saying that things had become seven times worse after the house was swept clean, this mocking "byword" שנינה is a seven times more aggressive form of gnashing oratory and tooth שׁן for tooth שׁן justice.

Deu 28:43 An alternative way of expressing head and tail.

Deu 28:43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.

Deu 28:43 הַגֵּר אֲשֶׁר בְּקִרְבֶּךָ יַעֲלֶה עָלֶיךָ מַעְלָה מָּעְלָה וְאַתָּה תֵּרֵד מַּטָּה מָּטָּה׃

Deu 28:44 Head trauma and tail trauma, the main message in this chapter.

Deu 28:44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

Deu 28:44 הוּא יַלְוְךָ וְאַתָּה לֹא תַלְוֶנּוּ הוּא יִהְיֶה לְרֹאשׁ וְאַתָּה תִּהְיֶה לְזָנָב׃

Deu 28:45 More detailed than verse 24. When the cosmological axe is laid at the root of creation, either or means total destruction in Rev 16 or Rev 18.

Deu 28:45 Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:

Deu 28:4 וּבָאוּ עָלֶיךָ כָּל־הַקְּלָלוֹת הָאֵלֶּה וּרְדָפוּךָ וְהִשִּׂיגוּךָ עַד הִשָּׁמְדֶךָ כִּי־לֹא שָׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר מִצְוֹתָיו וְחֻקֹּתָיו אֲשֶׁר צִוָּךְ׃

Deu 28:66 Second instance “doubt” in the KJV (cf. Gen 37:33). Mosaic framing of the Messianic makes this verse worthy OT background for assurance of salvation in NT and what Paul calls the earnest of the spirit in 2 Cor 1:22, 5:5, and Eph 1:14.

Deu 28:66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

Deu 28:66 וְהָיוּ חַיֶּיךָ תְּלֻאִים לְךָ מִנֶּגֶד וּפָחַדְתָּ לַיְלָה וְיוֹמָם וְלֹא תַאֲמִין בְּחַיֶּיךָ׃

Deu 28:67 Verse by verse through this chapter, predestination is purgatorial in bringing a confessional daws upon D.

Deu 28:67 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

Deu 28:67 בַּבֹּקֶר תֹּאמַר מִי־יִתֵּן עֶרֶב וּבָעֶרֶב תֹּאמַר מִי־יִתֵּן בֹּקֶר מִפַּחַד לְבָבְךָ אֲשֶׁר תִּפְחָד וּמִמַּרְאֵה עֵינֶיךָ אֲשֶׁר תִּרְאֶה׃

Deu 28:68 Chapter end. The closer to Jordan, the more explicit is missional reality in terms of homeland entrance vs exit.

Deu 28:68 And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy *you*.

Deu 28:68 וֶהֱשִׁיבְךָ יְהוָה מִצְרַיִם בָּאֳנִיּוֹת בַּדֶּרֶךְ אֲשֶׁר אָמַרְתִּי לְךָ לֹא־תֹסִיף עוֹד לִרְאֹתָהּ וְהִתְמַכַּרְתֶּם שָׁם לְאֹיְבֶיךָ לַעֲבָדִים וְלִשְׁפָחוֹת וְאֵין קֹנֶה׃ ס

Deu 29:1 Within G-d’s anthropological-creational canon, these are the Words to be and become for the people. G-d’s creation means that people are words in the making. To be something in the making, beside מלבד, (while walking to ל and fro מן), first Exodus, the first law, and the first man, then 40 years later, Deuteronomy, the second law, and the second man. This is the subsidiary journey from the first to the second Adam. When referring to That particular version, it means that the homeland conditions with Mosaic premises given for Joshua would be beneficial only for That particular form (image) of it. Those that no longer could say, been there, done that, would destroy everything.

Deu 29:1 These *are* the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

Deu 28:69 אֵלֶּה דִבְרֵי הַבְּרִית אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה לִכְרֹת אֶת־בְּנֵי יִשְׂרָאֵל בְּאֶרֶץ מוֹאָב מִלְבַד הַבְּרִית אֲשֶׁר־כָּרַת אִתָּם בְּחֹרֵב׃ פ

Hebrew details reveal that the covenant objective given Moses את־משׁה to make, or "to cut" לכרת, regarding the homeland, explains the formative pottery done to shape the image called, Bn of Israel את־בני ישׂראל. Bn of Jacob and Bn of Israel are two different dna. Multiple historical layers and dawns through the canon, explain the KJV translation and why this first dawn and the corresponding dawn at the end of Mal 4:6 are two of the most vital cases where the preposition "with" and the definite direct object marker become inseparable. First, to "make" with the children of Israel here, then smite "the earth (with)" את־הארץ a curse in Mal 4:6. In whatever form, man is a receiver of objectives or a rebeller against objectives. Man's dawn of awareness, or Kairos moment, means that prepositional and presuppositional bias no longer can deceive and so much cloud man's judgment that he escapes this given object-marked objective. Blessings and curses laid out at the first dawn of awareness would be the same perspective beginning to dawn upon man from Mal 3:15-18 to Mal 4:6.

Here is the test case regarding dawn, awareness and alignment, or "besides" in Deu 29:1. Do you agree that to be able to learn from history, it means to align the two side by side, or "besides", and know what is changed from Exodus to Deuteronomy? Re-Alignment is impossible without awareness of difference, where man's mindset came from, and where man's mindset, whatever it is, will take him.

Deu 29:2 The Mosaic premise. Ye-nomination depends on having seen all That. That is the specific substance to reappear in Matt 24:36, about the days of Noe in Matt 24:37, related to That final tribulation. Restored Wordship begins with confessing this premise formed as an idiom: All-that-the-Lord יהוה . . . כל־אשׁר. Until and beyond the days of Noe, this idiom covers the prophetic blueprint time-lined as sola S jurisdiction.

Deu 29:2 And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

Deu 29:1 וַיִּקְרָא מֹשֶׁה אֶל־כָּל־יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אַתֶּם רְאִיתֶם אֵת כָּל־אֲשֶׁר עָשָׂה יְהוָה לְעֵינֵיכֶם בְּאֶרֶץ מִצְרַיִם לְפַרְעֹה וּלְכָל־עֲבָדָיו וּלְכָל־אַרְצוֹ׃

Here is a test case for Deu 29:2. Do you see how the apostolic KJV uses punctuation to stress That blueprinted point of sola Vau/And jurisdiction, that sola Vau/And is its own mediator, and next, how the modernist NKJV manipulates that in favour of a time-based, stand-alone Moses? In the NASB, ESV, NIV, NABRE etc., it is one of the examples of the dictatorship of theology bossing around and "summoning" the people, not standing on G-d's redemptive brink of liberty but as subjects forced into continued slavery. It is evidence of primitive and deceitful theologians and translation committees aligned with counter-reformatory ideas of theologians and priests lusting after being the commanding superiors of the people, providing for Lackland 2.0 and the abomination of de-sola S. Blind leaders of the blind have not seen all That, but demand the people's submission.

One extra test question for the primitive dictatorship of theology in Deu 29:2. Do you see how Bible-perverting establishments of theologians and translation committees want a summoning, superior Moses as OT background fabricated for protection of Levitical continuation in NT? In other words, do you see that if they were successful in perverting that, it corresponds to bending the text also in verses like Matt 28:20, not to teach a free people but to be their commanding superiors? It works the same way when theologians bo back to OT for priestly backing of their invented NT priests that has no backing.

Deu 29:3 More fabrication and whitewashing. In the true text would trial and tribulation be the fruitful outcome of man's hubris of ambition, unable to restrain himself seeing all the temptations the KJV refers to, removed in the NKJV, NASB etc. While T's target is blurred is test, trial, and tribulation only one half of the picture. Temptation is the other half of the picture. In the KJV it is about root cause, what motivates man. In the NKJV, NASB etc., it is limited to describing symptoms. Root cause was the same in Exo 17:7, a corresponding breed of rebels, calling it Massah מַסָּה and Meribah מריבה because there (and more generally in Num 12-17) they tempted the Lord. Given for verification, the last tribulation is motivated by the greatest and most destructive hubris of ambition history did manifest. For counter-reformers and mercenaries the challenge is to get what they want while trying harder than ever to whitewash what the true Bible says about it. It is like the "mystery" of iniquity. Theology is a vicar ideology that has no meaningful answer to where anything came from. Any trial would come out of the blue and always a mystery. In KJV cases like this will scripture interpret scripture, but for the readers of manipulated, modernist dung are such connections hidden and they are not allowed to find anything of real value. Remember why the KJV says "to prove" where modernist translations will say "to test", because modernist means of deception are not designed to test anything for the purpose of proving something. It is just dumb text.

Deu 29:3 The great temptations which thine eyes have seen, the signs, and those great miracles:

Deu 29:2 הַמַּסֹּת הַגְּדֹלֹת אֲשֶׁר רָאוּ עֵינֶיךָ הָאֹתֹת וְהַמֹּפְתִים הַגְּדֹלִים הָהֵם׃

Here is the test case for Deu 29:3. Do you see how KJV readers easily will find how this verse corresponds to the beaming lust out of the eyes in Matt 7:3-5, temptation and lust in Jam 1:15 and 1 John 2:16, and how modernist translations destroy the connections to the same dna of tempted lustful eyes in Deu 29:3? What is the point with trials or tests of eyes and character if there is no temptation and nothing desirable in it? Do you see that in the KJV is Deu 29:3 a lingual balance of words up against each other, but in the NKJV, NASB etc., it is really no more than dumb text? This is the difference from the anthropological Hebrew and KJV to theological translations. Modernist versions have nothing to offer readers studying Adam's fallen nature. Do you agree that when reality regarding human nature is lost in translation and interpretation, the only dimension left in the word "trial(s)" is a court case led by blind legalism and slaughtering letters?

Deu 29:4 While truth and reality begin to dawn upon D, it is time to repeat T's target and the anticipated tipping point called "to" + verb. English expressions "to" + verb are closely related to the Hebrew infinite construct, in this case prefixed with the temporal Lamed as preposition, "to perceive" לדעת, "to see" לראות, and "to hear" לשמע. This is another way of addressing (lame) Bn building blocks instead of doing it directly. The whole sequence begins with saying that the Lord hath not given "(to) you" לכם an "heart" לב to know (perceive) etc. Bringing all details together, it should be clearer that while T's target is yet blurry and mostly unknown, and the temporal Lamed stands in the way, soon to be taken out of the way, it indicates that paradigmatic delay is about all the complementary details around the need for Ezekiel's heart surgery. In five instances the temporal Lamed substantiate T's potential tipping point to be, a Kairos moment, and what needs to be done and taken out of the way in order to unveil T's target. From first instance "to" + verb in Gen 1:14 it is again the same dividing and defining moment and tipping point, "to" xxx.

Deu 29:4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

Deu 29:3 וְלֹא־נָתַן יְהוָה לָכֶם לֵב לָדַעַת וְעֵינַיִם לִרְאוֹת וְאָזְנַיִם לִשְׁמֹעַ עַד הַיּוֹם הַזֶּה׃

Now a test case for Deu 29:4. Do you see what delay or decay in these unsolved matters has to do with yet indefinite Lordship and Wordship depending on the first three words in the KJV? Do you see that sola S jurisdiction, or Wordship, depends on Yet the Lord, to give his target priesthood faith? In the KJV it is an unsolved matter of Lordship and Wordship, in the NASB, NIV, ESV, NABRE etc., a timed alternative. To read the KJV requires dedication to distinct meaning of words having no equivalent modernist value.

Deu 29:5 Next step, almost the same regarding not-yet-Lordship in verse 4, and equally relevant in today's wilderness. "And I have led you" ואולך אתכם. Around Dung hill in the wilderness, is still biographical and literally in the midst of Dabar במדבר, and fourty years in, is just about time to get out of it. Things here two times potentially worn out or "waxen old" בלה aligns itself with the Bn ageing factor. Within the Baptist canon it is the same life story. It seems obvious that the fall of man was not something exterior that needed fixing.

Deu 29:5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

Deu 29:4 וָאוֹלֵךְ אֶתְכֶם אַרְבָּעִים שָׁנָה בַּמִּדְבָּר לֹא־בָלוּ שַׂלְמֹתֵיכֶם מֵעֲלֵיכֶם וְנַעַלְךָ לֹא־בָלְתָה מֵעַל רַגְלֶךָ׃

Deu 29:6 Next step, after the exterior verse 5, there is still something within that needs to wear down, or to be "consumed" אכל . Yet no Lordship and Wordship indicates Yet no real consuming means of redemption for the inner man. Ordo salutis is built into the text: "That (the order of things)" למען ye might know. Revelation is retrospective.

Deu 29:6 Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I *am* the LORD your God.

Deu 29:5 לֶחֶם לֹא אֲכַלְתֶּם וְיַיִן וְשֵׁכָר לֹא שְׁתִיתֶם לְמַעַן תֵּדְעוּ כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם׃

Here is the test case for Deu 29:6. Notice how Ye-nomination is built into the Hebrew, "that ye might know" למען תדעו. Next, remember that things shall find You out. Do you agree that fulfilled prophecy, knowing G-d and self, means that this phrase has no real value until "that ye might know" equals the confessional "THAT might know Ye", grammatically ordered? Do you see that ordo salutis makes self-knowledge the premise for God-knowledge, that to know G-d begins with confessing self? Do you see why the greater ordo salutis makes this a part of S and nemesis in Deu 29, after man's hubris in Deu 28? From start in this verse it says, "bread not yet eaten" לחם לא אכלתם is knowledge not yet attained.

Deu 29:7 Again, the only way to properly and lawfully win war is by sola S jurisdiction, "And We smote them" ונכם.

Deu 29:7 And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

Deu 29:6 וַתָּבֹאוּ אֶל־הַמָּקוֹם הַזֶּה וַיֵּצֵא סִיחֹן מֶלֶךְ־חֶשְׁבּוֹן וְעוֹג מֶלֶךְ־הַבָּשָׁן לִקְרָאתֵנוּ לַמִּלְחָמָה וַנַּכֵּם׃

The test case for Deu 29:7. First for background, while moving toward and into the final tribulation, would all the ongoing backsliding into apostasy upon and around Dung hill support the growth of whorish conditions and warmongering. With Armageddon coming closer, do you see that this Lamed-groomed "to + encounter" לקרא (against us), partly means to be dragged into something and partly to hear a call קרא to arms, making it a meeting point between swords and plowshares?

Deu 29:8 Because of the universal diagnostics vested in the Hebrew and apostolic KJV, do you agree that the synergetic, "And We took their Land" covers all possible missions from Homeland to Lackland. Next, do you agree that since ink on paper does not favour any particular party or mission, must sola S jurisdiction as G-d's eternal framework set around scripture be the non-written redemptive guide of the written? It is the duty of the target priesthood to unveil the spectacular failure of the Lackland priesthood of unbelief.

Deu 29:8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.

Deu 29:7 וַנִּקַּח אֶת־אַרְצָם וַנִּתְּנָהּ לְנַחֲלָה לָרְאוּבֵנִי וְלַגָּדִי וְלַחֲצִי שֵׁבֶט הַמְנַשִּׁי׃

Deu 29:9 Next step, verse 8 in other words. As seen in many other verses, is a continued inner canon the required causal binder of substantive meaning fueling the first two KJV words here, Keep C/K, explaining the uprooted, non-canonical, and meaningless NKJV where “Therefore” is empty and has no other function than being a textual link between verses? Do you see that the causal “therefore” in the KJV is one of the reasoning eternal reminders of apostolic oversight set outside scripture, before scripture was written, to be fully known by causal conviction in extension to the blueprinted paradigm? Do you see that the ”words” of this covenant are no more eternally founded and connected than the causal therefore reason why the Bible war written? Do you agree that ordo salutis, “that ye may prosper in all that ye do” למען תשכילו את כל־אשר תעשון has no more future and prophetic horizon beyond Rev 20 than it is rooted in the eternal before Gen 2? If so, you may agree that it is tempting to add an extra comma after “therefore”, to make it a more properly punctuated double causal statement of eternal origin.

Deu 29:9 Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

Deu 29:8 וּשְׁמַרְתֶּם אֶת־דִּבְרֵי הַבְּרִית הַזֹּאת וַעֲשִׂיתֶם אֹתָם לְמַעַן תַּשְׂכִּילוּ אֵת כָּל־אֲשֶׁר תַּעֲשׂוּן׃ ף

Deu 29:10 Next Kairos element of paradigmatic conviction. While things begin to dawn upon D, and you stare the final tribulation in the face, do you agree that one element of this is so infuriating that is is hard for Ye to stand this day? If you were not conditioned, you had no reason to take a stand. Do you agree that for the lukewarm, drifting beyond any Kairos moment without feeling any pain or reason to respond, there was never any reason to react and take a stand? From Jezebel’s cultural correctness bureau, it would be an order to tolerate it and stand it with no hope or plan for things to change. Would you expect any change on the other side of Jordan in a lame and lukewarm mass of people indifferent to any condition or action? What kind of personal character do you associate with this standing army? Is it a fallen “all of you” or a revived all of G-d? Imagine the order of things from Ye-nomination to the finally ready, missional, and objective You, maybe annoyed or even infuriated by conditions but still stoic, calm and composed. Do you see how the timed vicar story in the NKJV, NASB etc., destroyed the conditioned and partly tense story in the primarily mental Hebrew and KJV?

Deu 29:10 Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

Deu 29:9 אַתֶּם נִצָּבִים הַיּוֹם כֻּלְּכֶם לִפְנֵי יְהוָה אֱלֹהֵיכֶם רָאשֵׁיכֶם שִׁבְטֵיכֶם זִקְנֵיכֶם וְשֹׁטְרֵיכֶם כֹּל אִישׁ יִשְׂרָאֵל׃

Deu 29:12 T's target. Instead of calling it Asher's launch pad, it is a paradigmatic point of entrance. That thou to enter (pass over) לעברך into covenant בברית . . which the Lord maketh "with thee" עמך . . in the KJV a substantive and missional "this day", and in the NKJV, NASB etc., a timed lexical today.

Deu 29:12 That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:

Deu 29:11 לְעָבְרְךָ בִּבְרִית יְהוָה אֱלֹהֶיךָ וּבְאָלָתוֹ אֲשֶׁר יְהוָה אֱלֹהֶיךָ כֹּרֵת עִמְּךָ הַיּוֹם:

Deu 29:13 T's target and to establish the objective Thee אתך. Remember that the word "today" does not exist in the KJV. Within the missional objective of the canon, the only meaningful and reasonable way of doing G-d's business is to be the people that was called to verbal action, to day and day-light everything for everlasting transparency. That (order of things) למען is a cooperative mission, in the English KJV about T's true target, and in the Hebrew "to" + something" to achieve that, cast out Lucifer's temporal Lamed and bring eternal daylight. Just like "to" + something in Deu 29:4, the temporal Lamed is deeply involved also here in preparing the steps of Ezekiel's heart surgery and by established daylight to be taken out of the way after that. In the KJV it is about That hypostatic unity of the trinity. In the NKJV it is about deistic use of capital pronouns.

Deu 29:13 That he may establish thee to day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

De 29:12 לְמַעַן הָקִים־אֹתְךָ הַיּוֹם לוֹ לְעָם וְהוּא יִהְיֶה־לְּךָ לֵאלֹהִים כַּאֲשֶׁר דִּבֶּר־לָךְ וְכַאֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב:

Deu 29:14-15 In two steps, a much greater mission AD, delayed to Y2K. G-d gave the 66-book oracles for homecoming and grafting of the world into the Jewish Israel.

Deu 29:14 Neither with you only do I make this covenant and this oath;

Deu 29:13 וְלֹא אִתְּכֶם לְבַדְּכֶם אָנֹכִי כֹּרֵת אֶת־הַבְּרִית הַזֹּאת וְאֶת־הָאָלָה הַזֹּאת:

Deu 29:15 But with *him* that standeth here with us this day before the LORD our God, and also with *him* that *is* not here with us this day:

Deu 29:14 כִּי אֶת־אֲשֶׁר יֶשְׁנוֹ פֹּה עִמָּנוּ עֹמֵד הַיּוֹם לִפְנֵי יְהוָה אֱלֹהֵינוּ וְאֵת אֲשֶׁר אֵינֶנּוּ פֹּה עִמָּנוּ הַיּוֹם:

Here is the test case for Deu 29:14-15. Do you agree that "he" in Eph 2:14 is needed to be present for fulfilling of these two verses?

Deu 29:18 Before dealing with the nature of uprooting, notice that typical Pn/Bn issues are by choice. In this case it is Pn in three steps of more or less active decision making: Lest פֶּן, Turn away פנה, Lest פֶּן. While pointing toward Mal 4:6, is Pn an unsolved matter of choice: Lest vs turning to or away from something.

Deu 29:18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a **root** that beareth gall and wormwood;

Deu 29:17 פֶּן־יֵשׁ בָּכֶם אִישׁ אוֹ־אִשָּׁה אוֹ מִשְׁפָּחָה אוֹ־שֵׁבֶט אֲשֶׁר
לְבָבוֹ פֹּנֶה הַיּוֹם מֵעִם יְהוָה אֱלֹהֵינוּ לָלֶכֶת לַעֲבֹד אֶת־אֱלֹהֵי
הַגּוֹיִם הָהֵם פֶּן־יֵשׁ בָּכֶם שֹׁרֶשׁ פֹּרֶה רֹאשׁ וְלַעֲנָה׃

Next on Deu 29:18 is uprooting and first instance "root" שֹׁרֶשׁ as noun. This verse is background for the second instance, Deu 29:28, about roots and uprooting in the books of Moses.

Deu 29:20, 21, 27. Deu 29 has multiple S-elements after R's hubris in Deu 28. Whether it is booked curses, verse 20, "in this book of the law" בספר התורה הזה, verse 21 or verse 27, or it says bill of divorce or simply, Nemesis, Deu 29 catalogues some of the details before coming to the real outcasting part in verse 28. Again, "this" book is the same from Gen 3:13, here the malefactor "this" זה.

Deu 29:27 And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book:

Deu 29:26 וַיִּחַר־אַף יְהוָה בָּאָרֶץ הַהִוא לְהָבִיא עָלֶיהָ אֶת־כָּל־
הַקְּלָלָה הַכְּתוּבָה בַּסֵּפֶר הַזֶּה׃

Deu 29:28 Second instance about roots and uprooting is a verb, "root" נתשׁ. In this case is the Nun swallowed up in Tau and it is vocalised with an imperfect grammatical prefix and a plural masculine suffix, יִתּשֵׁם. Jeremiah uses the same Hebrew natash root to say, "pluck out/up" in Jer 12:14, 15, 45:4. Deu 29:28 is in itself a manifestation of the depth in the apostolic KJV, and the dumb copycat NKJV. The difference to understand is why the missional KJV hints to rooting where the textual NKJV, NASB etc., have no other than a flat textual story of uprooting. The point to pick up is the processed order in the first half (cf. Gen 3) before coming to the actual outcasting in the last half (cf. Gen 4).

Deu 29:28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

Deu 29:27 וַיִּתְּשֵׁם יְהוָה מֵעַל אַדְמָתָם בְּאַף וּבְחֵמָה וּבְקֶצֶף גָּדוֹל
וַיַּשְׁלִכֵם אֶל־אֶרֶץ אַחֶרֶת כַּיּוֹם הַזֶּה׃

For more background on uprooting and how to profile and read Deu 29:28, the historical background since the 1500s is that the evil mindset behind the Council of Trent and the 80/30 Years war was the same, the evil mindset behind Vatican I and Holocaust was the same, and the evil mindset behind Vatican II and Agenda 2030, leading to Armageddon, is the same. The point is that the ruling evil mindset in the 1960s were already an exiled mindset still benefiting from homeland conditions when planning the ecumenical part of agenda 2030 and beginning to put in place the BIS bank regulations for the great taking. It is helpful to read the standard order processed through Rom 1. Two generations before coming to the final slaughter in Rom 1:32, man's capital self and his exiled mindset in Rom 1:21 is that mindset in operation. If evil is the plan, must evil be the outcome.

First generation	Second gen	Third gen	Fourth gen
Rom 1:1-17	Rom 1:18-23	Rom 1:24-28	Rom 1:29-32

As people begin to feel the weight of Agenda 2030, it means that the real exile begins to manifest according to what evil minds already exiled in the 1960s had been pushing for all the way. Now two generations later is agenda 2030 simply an update of these exiling conditions to more accurately reflect the evil mindset behind it planning and pushing for it since Vatican II in the 1960s. Agenda 2030 and Armageddon is about bringing back the medieval conditions that make the Pope great again. The true gospel is about making G-d and his mission great again. According to the counter-reformatory agenda 2030 plan would Pope, Magisterium, and the alternative, Babylonan grafting be considered unsafe unless all remaining Jews are slaughtered. Israel is the greatest threat to the agenda of antichrist, the vicar of Christ. So the NKJV and the KJV must be profiled accordingly in Deu 29:28. In the NKJV it is an immediate uprooting and immediate relocation of only exterior and physical nature, but in the KJV you get the hint how it actually works. First the mental part, where to root them out is a planted root outside their land long before the actual physical update in the last half. Just like the mental evil planning done in the 1960s, pushing for the physical update the people begin to feel the weight of today, two generations later, the KJV translates the Hebrew accordingly. First a mental half, then a physical update in the last half. Notice how the dumb NKJV makes itself irrelevant. The text and the prophetic dimension of the Bible is relevant only as far as it mediates how things actually are done. First to be mentally rooted outside, in exile, then long after that to experience the manifestation of the fruits thereof. In the apostolic KJV it means to mediate anthropological reality. In the dumb NKJV it is shallow a text and theological fiction. As translated in the KJV it does also combine how exile and diaspora would be imposed with a predestined reverse in the future, saying, rooting them from (out of) or from outside of their land" מעל אדמתם. Rooting of the people in Joshua began with their predestined conditioning in Numbers. In its modernist form it is a one-way ticket to uproot them with no plan for return, as embedded in the evil planning of the counter-reformatory agenda 2030 supported by shallow mercenaries like the NKJV. While still experiencing the benefits of a blessed homeland from the 1960s, the evildoers in their already exiled minds did plan for a cursed and cursing agenda 2030 and the great taking eventually to realing planned details with experienced reality. A fulfilling agenda 2030

on the horizon means that the mismatching gap between the vain, fictional planning and as-is reality is now closing. This is how to read Rom 1:21 and 1:32 together, until man is ready to recognise planned ideas in the second generation and the fruitful outcome in the fourth generation. Rom 1:32 is simply to have arrived in a place of murderous execution as planned by the forces of darkness in Rom 1:21. You can most literally read Vatican I back into the infallibly ignorant Rom 1:22. With this in mind it should make sense what it means to be rooted out of the land, taking root outside in exiled conditions in the first half of Deu 29:28, to mentally develop there in a planned fictional fantasy world while preparing for a later awakening to manifest reality in the last half. Man had no reason to expect a lasting blessed life when his plans were evil. Remember that it was blueprinted in advance: Be sure your sin shall find you out, outside, and exiled, not in, inside, and at home but out somewhere in a long-planned wilderness.

Deu 29:28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

Deu 29:27 וַיִּתְּשֵׁם יְהוָה מֵעַל אַדְמָתָם בְּאַף וּבְחֵמָה וּבְקֶצֶף גָּדוֹל
וַיַּשְׁלִכֵם אֶל־אֶרֶץ אַחֶרֶת כַּיּוֹם הַזֶּה׃

Now some testing to do in Deu 29:28, the same issue since the first cycle in Gen 2-4. Do you see that since theology has no real canon, no anthropological dimension, and no creational pottery and process of time, the only element of uprooting in translations like the NKJV is physical relocation? But reading the KJV, the first half is the same mental reality coming with them into the ending of this verse as translated. Ontological reality means that physical existence mirrors the mental, that Which Thou equals Which Land in Shem's Bible, where person equals place. Where the NKJV speaks only of physical uprooting and relocation, the KJV deals with rooting in something all the way. If you do also KJV/NIV profiling, the Hebrew and KJV deal word for word with angry Benjamite conditions. In the idiomatic NIV it is about apostasy projected onto an angry LORD. In the true canon the reformative, educational, and diagnostic dimension of sin vs salvation is to investigate the fallen human condition. In the anti-Copernican world of the NIV it is a reordered syntax trying to diagnose G-d and his wrath. The KJV does also pinpoint how sola Vau/And synergy is involved in the work of uprooting upon Dung hill. Satan is not only a master of disguise but a master mind in how to orchestrate an exiled world. It is of particular relevance to understand why in the present environmental conditions, that modernism does not want the Hebrew and KJV link between apostasy and an angry landscape, but projects everything back onto an angry Lord with no relevant connection to the human condition and the evil editorial orchestration upon Dung hill. Ecumenism and its vicar agenda wants partly to blame G-d and partly to blame the people, and use the environmental as an excuse and even to make it sacramental, that the people must sacrifice themselves for the establishment and their fabricated reality, but they did never want the Bible's descriptive blueprint of the apostate conditions orchestrated by the evil minds since the 1960s and repeatedly long before that. As a manifestation of uprooting, modernist committees make it evident that uprooting is to have lost all understanding of the text, what it says, and why it says so.

Deu 29:29 Chapter end. More plainly reflecting what is lost by uprooting in verse 28. How verse 29 begins and ends says why the only working solution is to rapture man out of his wretched blindness.

Deu 29:29 The secret *things belong* unto the LORD our God: but those *things which are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law.

Deu 29:28 הַנִּסְתָּרֹת לַיהוָה אֱלֹהֵינוּ וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת׃ ס

Here is the test case for Deu 29:29 and what is reserved for G-d's target priesthood. The things that are "revealed" גלה are retrospectives eisegetically known, which means that what is revealed to liberate, is conditioned by captivity and confinement. Some of the lingual siblings is to be "carried away" גלה into exile or "captivity" גולה in Babylon.

Deu 30:1 More blueprinted tribulation stuff that shall come to pass. Notice what it says: To the Jew first, in the first half and up to AD, and also to the Greek, in the last half and up to Y2K, and next, that to be grafted into G-d's Jewish blessing does not come without first being educated on the cursed, subsidiary options. Notice the word order. It does not say, "the curse and the blessing", but "the blessing and the curse" הברכה והקללה. Sola Vau/And jurisdiction begins with subsidiary justice and the billing of divorce, later to be converted into means of blessed reunion.

Deu 30:1 And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee,

Deu 30:1 וְהָיָה כִי־יָבֹאוּ עָלֶיךָ כָּל־הַדְּבָרִים הָאֵלֶּה הַבְּרָכָה וְהַקְּלָלָה אֲשֶׁר נָתַתִּי לְפָנֶיךָ וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ בְּכָל־הַגּוֹיִם אֲשֶׁר הִדִּיחֲךָ יְהוָה אֱלֹהֶיךָ שָׁמָּה׃

Here is the test case for Deu 30:1. First notice the same order in Deu 11:26, blessing and curse in that written order. Do you see that G-d's offer and the default order of things is that the first, blessing part, would be an offer falling on deaf ears and bypassed because it had no known value until a cursing byway had elaborated the reason and the typical order of things? Now after the 40 extra years wilderness byway in Numbers, the order from the first to the second law should begin to dawn upon D.

Deu 11:26 Behold, I set before you this day a blessing and a curse;

Deu 11:26 רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה׃

Now the final testing of Deu 30:1, 11:26. Do you see that by default must this order of things until perfection in Heb 6:1 repeat the byway, carelessly to leave the first given

principle of blessing, and self-impose a perfecting purgatorial curse? In other words, do you agree that blind ambition in the first part of Heb 6:1 by default means zeal without knowledge? Next, do you agree that Rom 10:2 reiterates Rom 1:16, Deu 11:26, 30:1 etc., to the Jew first until AD, and also to the Greek until Y2K? Back to Deu 30:1, here is the most important. Do you see that all these things coming upon thee, beginning to dawn upon D, means to unveil the primarily mental Bible where blessing and curse are known dimensions in man's mind, which means to establish the law and the order of things also regarding the deistic flatland where the default order is unknown? So, do you agree that if no sense of truth and reality has come upon man's mind, it means a constant default and recycling of subsidiary options? Do you see that the diaspora, the Jews sent among the nations in Deu 30:1, is Rom 11 upside down until that is known, following the same default pattern, blessing and a curse? Do you see that Deu 30:1 says that the oracles of G-d was given to no other group than the Jewish Israel, to them first at AD, and to them first at Y2K? They are the carriers of G-d's mission. Be therefore aware of the grafting "and also" premise given in Rom 1:16, that the world has no salvation independent of the Jews. So, it should be clear that the end of time must begin with the dawn of awareness. D inheritance = A. Now the final moral about dimensions potentially dawning upon D, which says that "the blessing and the curse" is a timed order by deistic default, and will be mentally simultaneous only by conviction and trinitarian peace conditions after dawn. Do you see that mental processing of the simultaneous is a necessity in order to decode a prophetic horizon? If Nicodemus could not see the true kingdom, he would be blind to any kingdom substance in his day. Truth knows error, but error does not know the truth.

Deu 30:2 Next step, the end of the diaspora regardless of which one. To do simultaneous processing means to read the KJV idiom, "(command) thee-this-day" מצוך היום, in the modernist NKJV a vicar story about some timed "today". Notice that in the KJV this verse begins with a reciprocal return, "And shalt return". Modernists like the NKJV do not want any clear invitation of the sola Vau/And Advocate into the story.

Deu 30:2 And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

Deu 30:2 וְשַׁבְתָּ עַד־יְהוָה אֱלֹהֶיךָ וְשָׁמַעְתָּ בְקֹלוֹ כְּכֹל אֲשֶׁר־אָנֹכִי
מְצַוְּךָ הַיּוֹם אַתָּה וּבָנֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ׃

Here is the test case for Deu 30:2. Do you see that how this verse begins in the Hebrew and KJV, "and shalt return (thou/thee)" ושבת, accounts for both sola S jurisdiction and John 14:6 long before arriving there? Do you agree that the way this works in agreement with John 14:6, means to send any lost Cainesian package back to his G-d? Do you see that how the NKJV tries to do it is a sort of self-service, a posted package lost in transit somewhere because it has neither a proper sender nor a wanting receiver? Do you see that an extra part of the NKJV problem is misplaced punctuation in the first half in how to properly express sola Vau/And obedience to the father's business? In the NKJV there is no sola Vau/And connection between the blueprinted and how to obey accordingly.

Do you see that the loss of the blueprinted sola S timeline through history, replaced by dispensational substitues, and how theologians and translation committees generally did reject sola scriptura, explain cases like this in the NKJV where sola S reality has been sidetracked and is not given any role in how man might return to G-d? Do you see that the NKJV, and modernism in general, did not only reject the providential Bible and the fact that the Word is the same in person and in authentic print, but in cases like this say more literally that the Word is not G-d in theological thinking? Do you see that the KJV ending of this verse anticipates the return to G-d after Ezekiel's Benjamite heart surgery, saying, "thou and thy children" **אתה** וּבניךָ, "with (in) all thine heart, and with (in) all thy soul" בכל־לבבך וּבכל־נפשׁך. Do you see that if the 2x "with" were replaced by "in", it would be even clearer that Benjamite heart surgery is the premise for the end of Pn iniquity upon Bn?

Deu 30:3 More about Benjamite heart surgery. No change in the premise of turning from here to Mal 4:6. Do you see what T's singular target has to do with the primarily mental Bible and man being enslaved by heart to That day? Notice that in whatever direction B moves, his potential return or "turning" שׁ(ב) from "captivity" **שׁבות** must continually address this wayfaring canonical building block by heart through the Bible.

Deu 30:3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.

Deu 30:3 וְשָׁב יְהוָה אֱלֹהֶיךָ אֶת־שְׁבוּתְךָ וְרִחֲמֶךָ וְשָׁב וְקִבֶּצְךָ
מִכָּל־הָעַמִּים אֲשֶׁר הֱפִיצְךָ יְהוָה אֱלֹהֶיךָ שָׁמָּה׃

Deu 30:4 More sola Vau/And. Do you see why the Word not only is a fishing handbook but claims to be a fisher of men speaking And working in his own legal capacity?

Deu 30:4 If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

Deu 30:4 אִם־יִהְיֶה נִדַּחֲךָ בִּקְצֵה הַשָּׁמָיִם מִשָּׁם יְקַבֶּצְךָ יְהוָה אֱלֹהֶיךָ
וּמִשָּׁם יִקָּחֶךָ׃

Here is a test case for Deu 30:4. Do you see what redemptive accounting has to do with sola And keeping track both here and in Matt 18:12 in the KJV? Do you see why sola And accounts for the same in person and print in Deu 30:4, Matt 18:12, and John 10:14?

Deu 30:5 More sola Vau/And fishing jurisdiction in the KJV. The NKJV is a hireling.

Deu 30:5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

Deu 30:5 וְהֵבִיאֲךָ יְהוָה אֱלֹהֶיךָ אֶל־הָאָרֶץ אֲשֶׁר־יָרְשׁוּ אֲבֹתֶיךָ
וִירִשְׁתָּהּ וְהֵיטִבְךָ וְהִרְבְּךָ מֵאֲבֹתֶיךָ׃

Deu 30:6 Ezekiel's surgery more explicit. Sola Vau/And is not only Advocate but holds the capacity of first-principle Surgeon. Notice the objective and the phrase, "thine heart" את־לבבך. Do you see what Wordship and Lordship (salvation) have to do with the mixed objective-possessive, thy G-d, thine heart etc., that after full Benjamite surgery is even more ready to love the Lord thy G-d "with (in) all thine heart" בכל־לבבך? The point to verify is that the Lord's rest and possessive host property paradigm begins with the ownership called the Lord's peculiar people, meaning that the missional objective and thine heart speaks of a double objective in this form, "thine heart" את־לבבך.

Deu 30:6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

Deu 30:6 וּמָל יְהוָה אֱלֹהֶיךָ אֶת־לְבָבְךָ וְאֶת־לְבַב זַרְעֶךָ לְאַהֲבָה
אֶת־יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ לְמַעַן חַיֶּיךָ׃

Deu 30:7 Some details are more amusing than others. In this heart-centred chapter of Levi appears first instance "persecute .." רדפ, purgatorial processing for the purpose of being G-d's beloved and cute per se.

Deu 30:7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which **persecuted** thee.

Deu 30:7 וְנָתַן יְהוָה אֱלֹהֶיךָ אֵת כָּל־הָאָלוֹת הָאֵלֶּה עַל־אֹיְבֶיךָ
וְעַל־שֹׂנְאֶיךָ אֲשֶׁר רְדָפוּךָ׃

Deu 30:10 More "with (in) all thy heart" בכל־לבבך. All this heart surgery explains why Levi is the common denominator in Deu 30, Jer 17:9, 17, Amos 3:3 etc., and that Pn/Bn iniquity issues in continuation AD are Levitical issues.

Deu 30:10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

Deu 30:10 כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר מִצְוֹתָיו וְחֻקֹּתָיו
הַכְּתוּבָה בְּסֵפֶר הַתּוֹרָה הַזֶּה כִּי תָשׁוּב אֶל־יְהוָה אֱלֹהֶיךָ בְּכָל־
לְבָבְךָ וּבְכָל־נַפְשֶׁךָ׃ ף

Here is a test case for Deu 30:10. First notice how the KJV translates "hearken" founded by the first four letters, to hear. Listening and obedience depend on the ability to hear. How do the deistic NKJV in its apostate Laodicean sphere expect people to "obey" if there is no hearing?

Deu 30:11 Could pottery and heart surgery fail or be partly successful? In this case it is an absolute either or.

Deu 30:11 For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off.

Deu 30:11 כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לֹא־נִפְלֵאת הִוא מִמְּךָ וְלֹא רְחֹקָה הִוא:

Deu 30:12-13 Details between verse 11 and verse 14, Y-up **על** ascent by some means, by the burning brass altar **עלה** or by rapture. While sharpening T's target by ascent, it is again tempting to read "to" + verb, to day the night, to heaven the earth, and to do the heaven.

Deu 30:12 It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

Deu 30:12 לֹא בַשָּׁמַיִם הִוא לֵאמֹר מִי יַעֲלֶה־לָּנוּ הַשָּׁמַיְמָה וְיִקָּחֶהָ לָנוּ וְיַשְׁמִעֵנוּ אֹתָהּ וְנַעֲשֶׂנָּה:

Here is a test case for Deu 30:12. Notice the question, "Who shall go up . ." **מי יעלה**. Do you see that if the normally relative Mem was a rigid, dead frame that had lost its elastic flexibility and could no more be stretched to alternative world views, it would be no point in using it as a change-making stepping stone before the purgatorial brass altar? Do you see that the same Mem flexibility is a part of the search in Eze 22:30, "and not found" **ולא מצאתי**, and in Isa 53:1, "Who hath believed" **מי האמין**? Notice that scaling of this type flexible proportions begins with the first **מי** questioned in Gen 3:11. "Who told thee . ." **מי הניד לך**? What would be the point in Deu 30:12 if Mem was fixed and only a ridig form? How would "justification by faith" **משפט** work if judicial measures imposed had nothing flexible to hammer out? Do you see that anti-Copernican ideas are rooted in projection, that the theologians created their own relative, formable and changeable god while professing to never change? Do you see the difference from the primarily mental Hebrew and KJV to rigid lexical deism and modernism? Do you see that faith and man's free will to reform mirror Wordship and Lordship (salvation)?

Deu 30:14 More sola Vau/And premises and prerequisites for being and doing. T is the target vector. Sola S singularity is its founding unit for how to be on target. Nothing but the Word. The word "very" **מאד** is an adverbial scale factor, other places translated "exceedingly" and with a canonical link to 2 Cor 1:5, Col 3:16, 2 Thes 1:3 etc.

Deu 30:14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

Deu 30:14 כִּי־קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשֹׂתוֹ: ס

Read in sequence, Deu 30:11-12-13-14 requires some more Y-up scrutiny. Remember that while G-d's call קרא and the Word is "near" קרוֹב (קרב), and contrary-walking קרי rebels organise their repressive measures to keep the second-heaven roof in place, it is a universal maybe whether man will find his breakthrough. Now, in that context, this is the test case for Deu 30:11-14, Deu 30:5, Deu 30 in general, Levi and Leb. Do you see that Benjamite surgery, or circumcision, contributes to the change of priesthood, to confirm the twofold categorical C, and why the Bible divides itself by priesthood, a filthy yellowish prostitute Sodom ruled by Eros, and a pure Salem reformed and with an Agape priesthood? Do you agree that Deu 30:14 is no-less "exceedingly" מאד flexible than verse 12? Do you see that history, BC/AD, and G-d's cosmology gravitates around that, and therefore why verse 12 and verse 14 speak of a conditioning, or grooming, BC with a pre-AD Mem syntax, "Who to ascend" מי יעלה being proportionally raptured and rescaled by a post-processed post-BC Mem, "the word exceedingly" הדבר מאד as the reordered and reformed syntax AD? In other words, do you agree that this is how Mishpat and ordo salutis must lead to and must proportion G-d's sola S jurisdiction? Do you see that T's target, K's paradigm in Deu 30:14, is something man cannot escape the conviction of becoming a cooperative contributor to fulfil by his free will to reform? Do you see that after much Benjamite bit and bridle BC, must raptured rescaling AD lead to some liberating laws of attraction that changes man's blind determinism to free will?

Deu 30:15 First principle before T's target, G-d's confirming, eisegetical priesthood. If life and good remain unknown, it defaults to the subsidiary option, death and evil. Evil for good would be the normal ordo salutis by billing of divorce. Life and good did never work AD but was delayed to Y2K while waiting for G-d's priesthood of believers.

Deu 30:15 See, I have set before thee this day life and good, and death and evil;

Deu 30:15 רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטּוֹב וְאֶת־הַמָּוֶת וְאֶת־הָרָע׃

Here is the test case for Deu 30:15, the last combined good and evil in Moses. Do you see that while theological Christendom denied subsidiary justice, the law, and preached a one-sided substitutionary atonement, it was a denial of G-d's creation and the facts of partly self-fulfilling prophecy. "I have set before thee" = "I have made thee". Deu 26:19 said, "And to make thee" ולתתך. Now creational making says that, "I have set" נתתי before thee. T's target is an always self-reflexive prophetic horizon. To hammer out that door-opening, is to hammer out man's awareness of self. With no awareness of self has man no reason to be in need of a saviour. Do you see that the lingual and missional point in Deu 30:15 is not to set before thee life and good, but what the theologians typically would bypass as this selfsame day (cf. Gen 7:13)? Read this KJV idiom in that context, before-thee-this-day-life (and good). A timed "today" in the NKJV, NASB etc., equals a bypassing default to death and evil. To know means that person equals life in place.

Deu 30:16 More Benjamite surgery needed. Notice that in the fully immersed Hebrew and KJV the point is to be therein, "In that" **אשׁר,** I command thee **אנכי מצוּך**. Do you see that in the uprooted NKJV is "in that" a dead part no more in touch with truth and reality than "thee-this-day" in the KJV uprooted to a timed "today" in the NKJV? Do you see that in the uprooted, non-canonical NKJV, where only longer phrases can have meaning, there is no sola S immersion therein, in that reality, and therefore nothing of real value before coming to the "I command" part? You should recheck your reading habits and how you approach lingual and missional details.

Deu 30:16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

Deu 30:16 אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ לָלֶכֶת
בִּדְרָכָיו וְלִשְׁמֹר מִצְוֹתָיו וְחֻקֹּתָיו וּמִשְׁפָּטָיו וְחָיִיתָ וְרָבִיתָ וּבֵרַכְךָ
יְהוָה אֱלֹהֶיךָ בָּאָרֶץ אֲשֶׁר־אַתָּה בָא־שָׁמָּה לְרִשְׁתָּהּ׃

Here is a test case for Deu 30:16. Do you agree that after 40 extra years of pottery from the first to the second law, indicates that "this day to love" is partly a confessing feast day saying that it was worth it?

Deu 30:17 Here again, how Benjamite heart surgery is a canonical element explaining Pn/Bn and the general Levitical dimension in Deu 30. Turn (away) **פנה** . . . Lest **פּן**

Deu 30:17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

De 30:17 וְאִם־יִפְנֶה לְבָבְךָ וְלֹא תִשְׁמָע וְנִדַּחְתָּ וְהִשְׁתַּחֲוִיתָ לֵאלֹהִים
אֲחֵרִים וַעֲבַדְתָּם׃

Deu 30:18 The word "denounce" is found only here in the KJV. Do you see that within the inner canon, with person in place, to say that ye shall surely perish, is to denounce this-day-you? In the NKJV it is only an announcement to you on a timed "today".

Deu 30:18 I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it.

Deu 30:18 הִגַּדְתִּי לָכֶם הַיּוֹם כִּי אָבֹד תֹּאבֵדוּן לֹא־תַאֲרִיכֻן יָמִים
עַל־הָאֲדָמָה אֲשֶׁר אַתָּה עֹבֵר אֶת־הַיַּרְדֵּן לָבֹא שָׁמָּה לְרִשְׁתָּהּ׃

Here is a test case for N-G-D **נגד** in Deu 30:18, after stripping off the Hiphil grammar. Do you see that whoredom and predestination combined means to announce that this-day-you are denounced, and must wait for a day of no more shame and condemnation?

Thus Deu 30:18 is one of the places where scripture must interpret scripture. In Job 3:3 he wants the day to perish in the same way. In Jer 20:14 he wants the day to be cursed. KJV condemnation, or denouncing of this particular day, is something you will not find in the NKJV, NASB etc., where it is only something announced with no connection to canonical reality. The word “denounce” in the OED has one formal and informative part of things found to be evil or criminal, and one part with threat and warning (of curse), in the KJV used here to open the Hebrew kernel regarding whoredom, predestination, and condemnation. It is apostolic and missional KJV stuff the uprooted textual modernists have no language for.

Deu 30:19 Next step and no-less substantive about this-day-against-you in the KJV. In the NKJV it is a different story with a timed witnessing of something. In the KJV it is to register this-day-against-you in the heavenly books of redemptive accounting, with a direct reference to 1 John 5:7. In the NKJV there is no reason for any such linking of Johannine Comma recording. Again “this day” is a phrase with distinct meaning in the KJV, having corresponding equivalence in the uprooted NKJV.

Deu 30:19 I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

Deu 30:19 הַעִידֹתִי בָכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת
נָתַתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְלָלָה וּבָחַרְתָּ בַּחַיִּים לְמַעַן תִּחְיֶה אַתָּה
וְזַרְעֶךָ׃

Here is a test case for Deu 30:19. Notice that “to” + verb in the Hebrew and KJV says, “to record” העידתי. Do you see how uprooting reflects change from verbal momentum to substantive lameness when the text is changed from verb, “to record” in the KJV, to a time-based noun, “as witnesses” in the NKJV having nothing of real value to report?

Deu 30:20 Chapter end with the great maybe in John 3:17 in the shadow. Do you agree that the alternative here is not so much not to love the Lord, but a prostitute substitute and vicar lordship. All the way through Deu 30 there was reason to cross-reference this chapter with Levi and the heart-centred Jer 17:9, 17 and Amos 3:3. “For he *is* thy life, and the length of thy days” כי הוא חייך וארך ימיך

Deu 30:20 That thou mayest love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him: for he *is* thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

Deu 30:20 לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ לִשְׁמֹעַ בְּקֹלוֹ וּלְדָבְקָה־בוֹ
כִּי הוּא חַיֶּיךָ וְאֹרֶךְ יָמֶיךָ לָשֶׁבֶת עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה
לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם׃ ף

Deu 31:1 Repeating Deu 11, this is second layer about point zero and Judah, the tribe of which Moses spake nothing concerning priesthood.

Deu 31:1 And Moses went and spake these words unto all Israel.

Deu 31:1 וַיֵּלֶךְ מֹשֶׁה וַיְדַבֵּר אֶת־הַדְּבָרִים הָאֵלֶּה אֶל־כָּל־יִשְׂרָאֵל׃

Here is the test case for the scaling of proportions out of Judah's point zero. Do you see that if "our Lord" in Heb 7:14 is the unit, then will "sprang out of Judah" proportion the vector thereof? Do you agree that if Moses goes ballistic about the Jewish Messiah unit in Deu 31:1, "And Moses went and", then the rest of it will be proportioned accordingly?

Deu 31:2 Next verse in which Moses spake nothing concerning priesthood. Anyway and even without sola S jurisdiction and BC text in AD context, there were both legal and missional reasons why Moses would not be permittet on the Messianic side of Jordan. Here the Bn ageing factor with years of change is involved in the Mosaic vs Messianic essence on the brink of baptism, "years old" בן . . שנה. This verse ends with Moses as the reformative commandment holder in person? Thou shalt not! If the commandments did not have any reformative impact at this point, no change could be expected on the other side. What is "this" זה *that* thou hast done, ends with Baptist burying.

Deu 31:2 And he said unto them, I *am* an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan.

Deu 31:2 וַיֹּאמֶר אֲלֵהֶם בֶּן־מֵאָה וְעֶשְׂרִים שָׁנָה אָנֹכִי הַיּוֹם לֹא־אוּכַל עוֹד לָצֵאת וְלָבוֹא וַיהוָה אָמַר אֵלַי לֹא תַעֲבֹר אֶת־הַיַּרְדֵּן הַזֶּה׃

Here is the test case for Deu 31:1-2 combined. Do you agree that if Moses went ballistic in terms of Lordship and Wordship in verse 1, then "to" + verb in verse 2 (cf. Gen 3:13) would mean to Jordan this? Abraham would say: Bury my (own) death.

Deu 31:3 More punctuated Lordship stuff in the KJV. Do you see that the first part in the NKJV is a physical, deistic crossing, where the KJV punctuation the NKJV does not want from start is about a double statement stressing G-d's identity in the pass-over? Do you see that the people will have no possessive rest in the last half if the Lord's rest is not first established in the first half? It works best if "he will go over before thee" is read as a dependent clause supporting the Lordship identity of the first part. This is the nature of the true Lord, and what the modernist NKJV committee did not want in print.

Deu 31:3 The LORD thy God, he will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: *and* Joshua, he shall go over before thee, as the LORD hath said.

Deu 31:3 יְהוָה אֱלֹהֶיךָ הוּא עֹבֵר לְפָנֶיךָ הוּא־יַשְׁמִיד אֶת־הַגּוֹיִם הָאֵלֶּה מִלְּפָנֶיךָ וִירִשְׁתָּם יְהוֹשֻׁעַ הוּא עֹבֵר לְפָנֶיךָ כַּאֲשֶׁר דִּבֶּר יְהוָה׃

Here is a dna test of Deu 31:3. For reference are two phrases set up against each other. Here it says, "The Lord thy G-d . . (to/for) before thee" יהוה אלהיך . . . לפניך

In Exo 20:3 it says, "no . . other gods before me" לא . . . אלהים אחרים על־פני

Do you agree that the Copernican difference from the first law and expression to the second law and expression is that the Lord came to show who the father is, to serve all, and to abolish all vicar lordship and man's lust to lord (it) over people? Be aware of the nature of Petrine Christendom (cf. 1 Pet 5:3) with patriarchal pimps bossing around with people, summoning them as subjects, and pompously presiding over the word and the people. 1 Pet 5:3 is one of the reasons why it is more important to see what men do than what they say, and next, that this type stuff is the reason why it is hard to accept the two Petrine letters as canonical.

Deu 31:4 Another way of saying that, Which Land equals Which Thou. Person equals place. Geography, the land of xxxx, is a cultural and behaviourial landscape.

Deu 31:4 And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

Deu 31:4 וְעָשָׂה יְהוָה לָהֶם כַּאֲשֶׁר עָשָׂה לְסִיחֹן וּלְעוֹג מַלְכֵי הָאֱמֹרִי וּלְאַרְצָם אֲשֶׁר הִשְׁמִיד אֹתָם׃

Here is the dna test of Deu 31:4. Notice how pottery works universally by the phrase, saying, "And shall do the Lord" ועשׂה יהוה. Do you see where Paul's masterbuilder in 1 Cor 3:10 come from? Do you agree that hammering out some image of G, as Paul builds the master before the eyes of people, is to hammer out Lordship, to do the Lord? Just like Noah making G-d and self while building the ark, hammering out something may have a multiplicity of originals and by-products.

Deu 31:5-6 Next step. With BC text in its missional AD context, and in context of the (ten) commandments, what does this mean when G-d launches his Jewish redemption army in the end?

Deu 31:5 And the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

Deu 31:5 וְנָתָנָם יְהוָה לִפְנֵיכֶם וַעֲשִׂיתֶם לָהֶם כְּכָל־הַמִּצְוָה אֲשֶׁר צִוִּיתִי אֶתְכֶם׃

Deu 31:7 You will probably agree that Moses says no more concerning priesthood here than in verses 1-3? Anyway you have the indications of what to expect by AD (Y2K).

Deu 31:7 And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

Deu 31:7 וַיִּקְרָא מֹשֶׁה לִיהוֹשֻׁעַ וַיֹּאמֶר אֵלָיו לְעֵינֵי כָל־יִשְׂרָאֵל חֲזַק וֶאֱמָץ כִּי אַתָּה תָּבוֹא אֶת־הָעָם הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתָם לָתֵת לָהֶם וְאַתָּה תַּנְחִילֶנָּה אוֹתָם׃

Here are some of the basics to profile in Deu 31:7 in terms of Judaic priesthood AD or Levitical continuation. First that the missional homeland premise says why this is one of the cases where missional objectives and prepositional object-marking merge, building the egalitarian statement, that thou must go "with this people" **את־העם הזה**. Vocals would change no root cause, only how it is biased to bring out certain elements. KJV readers have a text translated in agreement with the Hebrew intent, but if you read the papist NABRE you will find a fabricated narrative, first summoning persons and bossing around in vicar lordship manner, then denying the egalitarian "with this people", giving them no role, only a vicar right to orchestrate things on behalf, and from there to the end of this verse, putting in place all you need to know to verify what Bible perversion has to do with Satan's vicar jurisdiction. Yea, hath G-d said? Where the KJV follows the given premise that the Lord gives his people their Homeland, the vicar story is how the priestly pims pervert the text and orchestrate a Lackland. Do you agree that "to" + verb read in the historical context of the dictatorship of theology, rejecting the true objective and giving the people no role, means to push them or "go them" **תבוא את־העם** into some landscape as translated in the papist NABRE? The point is not what the text says, but to identify the driving spirit behind the translated narrative.

Deu 31:8 Notice how the KJV consistently presents the punctuated identity passing over in verse 3. Change of priesthood begins with identified Lordship and Wordship. Tamar's terror and mafia regime is implicitly referenced by the dismaying **חת** factor at the end.

Deu 31:8 And the LORD, he *it is* that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

Deu 31:8 **וַיהוָה הוּא הַהֹלֵךְ לְפָנֶיךָ הוּא יִהְיֶה עִמָּךְ לֹא יַרְפְּךָ וְלֹא יַעַזְבֶךָּ לֹא תִירָא וְלֹא תֵחָת׃**

Deu 31:9 More about point zero and Judah's never mentioned priesthood. Sola Vau/And was the Torah's trinitarian oversight committee, it is the people's protective Advocate, and the author and finisher of faith providing for G-d's target priesthood. And-Moses is a literal example of G-d's cooperative covenant mission work beginning with Noah in Gen 6:18. And-Thou shalt come into the ark. G-d's worded will is G-d with us.

Deu 31:9 And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

Deu 31:9 וַיִּכְתֹּב מֹשֶׁה אֶת־הַתּוֹרָה הַזֹּאת וַיִּתְּנָהּ אֶל־הַכֹּהֲנִים בְּנֵי לֵוִי הַנֹּשְׂאִים אֶת־אֲרוֹן בְּרִית יְהוָה וְאֶל־כָּל־זִקְנֵי יִשְׂרָאֵל׃

Deu 31:10 Do you agree that And-Moses builds this sola S reference background for the trinity in unity in John 17? Next, do you see that the chain of command from start in this verse, And-commanded-Moses-(commanding)-them **ויצו משה אותם** made Moses the first middle man and mediator between G-d and them? Do you agree that "and-one" singularity in 1 Tim 2:5 is the premise for the same No-Man fellowship in And-Moses? Do you see that "G-d And Man" in 1 Tim 2:5 institutes sola S jurisdiction, G-d's written Word and will with us? Do you agree that in order to say that the Bible no place teaches sola scriptura, is it necessary to say that no word in the Bible has any specific meaning?

Deu 31:10 And Moses commanded them, saying, At the end of *every* seven years, in the solemnity of the year of release, in the feast of tabernacles,

Deu 31:10 **וַיְצַו מֹשֶׁה אוֹתָם לֵאמֹר מִקֵּץ שֶׁבַע שָׁנִים בְּמֹעֵד שְׁנַת הַשְּׁמִטָּה בְּחַג הַסֻּכּוֹת׃**

Deu 31:11 More Judah. When all letters and words are distinctly fueled and identified, it should make sense that G-d's written Word and will from the beginning made it a matter of time When Judah's never mentioned priesthood would appear. Hebrew details reveal the Benjamite order of things: "When (in) come all Israel" **בבוא כל־ישׂראל**. For the Benjamite bride is her homecoming about biographical incoming into full scriptural immersion. As seen in the apostolic KJV, it "is" also existential about revived being, no part of the vicar story in the NKJV, NASB etc. Existential appearance before the trinity is outside the scope of deistic translations. "Is come" was still a part of the translation in the RV/ASV, but was gone with the more full-scale deism established from the RSV.

Deu 31:11 When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

Deu 31:11 **בְּבוֹא כָל־יִשְׂרָאֵל לֵרָאוֹת אֶת־פְּנֵי יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר תִּקְרָא אֶת־הַתּוֹרָה הַזֹּאת נֶגֶד כָּל־יִשְׂרָאֵל בְּאָזְנֵיהֶם׃**

For more context on Deu 31:11, this is the one place the KJV says "in their hearing". For G-d's target priesthood it is no rehearsed religious confirmation like the NKJV in Exo 24:7. Now to the most important in Deu 31:11. The KJV uses one comma to make this verse two parts and two ways saying what entrance into Heb 1:2 is about. In 1611 it was more complicated. First a comma after "G-d," then a semicolon after "choose;" and a comma after "Israel," at the end. In 1769 that had been simplified to only one comma as seen in today's edition. The first half is already outlined as a worded When trinitarian appearance would be, but the last half needs some more detailed clarification. This text reveals the partly defective and partly manipulative nature of theological thinking, and it shows how Levitical continuation is ruling and repressive in its suppression of the target priesthood never mentioned. Based on sola S jurisdiction and BC text in AD context, as seen in the KJV, it would be meaningless to read something to the people that had not first been established before the people. If you read the fabricated version in the papist NABRE, the manipulative "aloud" (**נגד**) is imposed on a vague Hebrew basis, revealing

that in theological circles would the Bible be an instrument primarily used to elevate and protect the establishment and downplay the role of the people and the priesthood never mentioned. In the KJV the people are tied to the law before them. In the papist NABRE the people are tied to the Pope and the pulpit. Vicar establishments want to reinforce the pulpit with a loud-speaking megaphone. The law before a reading people was never their concern, and the priesthood not mentioned was never their concern. Read with or without textual manipulation, the theologians would anyway use and read it as a pulpit-focused megaphone addressing a more or less illiterate mass of Lackland subjects. By these two comma-separated halves, are two versions saying how the priesthood never mentioned would step into their place in Heb 1:2. Do you agree that "us by" in Heb 1:2 is just as much a matter of unveiled nearness, or proximity of place, as it is a mediator matter? Do you see that the self-protective patriarchal party in Heb 1:1 also is a proximity of place issue, "by", a place reserved for self, picking up and protecting G-d's valuable message while operating as a censoring police force hindering what people should have known, and pushing people and ploughboys out of the way and into a distant periphery?

Deu 31:12 Scripture has many parables and a paradise, but paradox is never mentioned. Would you consider it a paradox that the priesthood that was meant to be, but is barely mentioned, is the priesthood that never was?

Deu 31:12 Gather the people together, men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

Deu 31:12 הַקְהֵל אֶת־הָעָם הָאֲנָשִׁים וְהַנָּשִׁים וְהַטַּף וְגִרְךָ אֲשֶׁר
בִּשְׁעָרֶיךָ לְמַעַן יִשְׁמְעוּ וּלְמַעַן יִלְמְדוּ וְיָרְאוּ אֶת־יְהוָה אֱלֹהֵיכֶם
וְשָׁמְרוּ לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת׃

Deu 31:13 An add-on to verse 12, still about the priesthood that was meant to be but never was. Do you agree that the first two KJV words are carriers of legacy and destiny?

Deu 31:13 And *that* their children, which have not known *any thing*, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

Deu 31:13 וּבְנֵיהֶם אֲשֶׁר לֹא־יָדְעוּ יִשְׁמְעוּ וְלָמְדוּ לְיִרְאָה אֶת־יְהוָה
אֱלֹהֵיכֶם כָּל־הַיָּמִים אֲשֶׁר אַתֶּם חַיִּים עַל־הָאֲדָמָה אֲשֶׁר אַתֶּם
עֹבְרִים אֶת־הַיַּרְדֵּן שָׁמָּה לְרִשְׁתָּהּ׃ ף

Next on Deu 31:13 is about Eretz אֶרֶץ vs Adama אֲדָמָה, another way of addressing the twofold but primarily mental Hebrew and KJV. These two extremes are established in Gen 1-4. In Gen 1:10, G-d called the dry land, "Earth" אֶרֶץ. In the other extreme is Gen 4:2, where Cain became a tiller of the "ground" אֲדָמָה. First things first means that it is far more important to fix Adam's heart soil than the exterior Eretz. The word

"land" is used both to translate eretz and adama, but the priority must be clear. Physical conditions and physical landscape depend on the mental. Full biographical immersion in the land is in the Adamic and about the journey toward the second Adam. There is a new heaven and a new earth, but no second Eretz (cf. 1 Cor 15:47).

Here is the test case for Deu 31:13. Do you agree that homeland possession and lasting living in the land must begin with awareness of self and ownership of self?

Deu 31:14 After 2x40 years in his wilderness is Moses close to the end. In this Baptist transition from the mosaic to the messianic is death and daily death instituted. It is about calling קרא vs the contrary קרי, and to come near קרב vs the same contrary קרי restriction. With B journeying toward A, do you agree that there is no revived messianic party for Joshua to continue with and take care of unless the mosaic ending is finished as instituted? While the missional baton is transferred in this relay, it should not be too hard to figure out that "call Joshua" depends on Asher's Baptist launch pad.

"Behold, thy days approach That (specific) thou must die, call Joshua"

הן קרבו ימיך למות קרא את־יהושע

Deu 31:14 And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

Deu 31:14 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הֵן קָרְבוּ יָמֶיךָ לָמוּת קְרָא אֶת־יְהוֹשֻׁעַ וְהִתְיַצְּבוּ בְּאֹהֶל מוֹעֵד וַאֲצַוֶּנּוּ וַיֵּלֶךְ מֹשֶׁה וִיהוֹשֻׁעַ וַיִּתְיַצְּבוּ בְּאֹהֶל מוֹעֵד׃

Here is a test case for Deu 31:14. Do you agree that the course in 2 Tim 4:7 is the same race, and faith is the same baton? Do you agree that the convicting hypostatic charge in Deu 31:14 is the same essential having and holding in 2 Tim 4:7, and the same essential baton of being in succession?

Deu 31:15 One of the verses where it may be said that Moses said nothing concerning priesthood. But maybe not so, or at least that it is not the full picture of Moses and Judah. If you consider Judah's point zero as an early embryo not yet proportioned, and repeat the story of Moses in the realm of revelation in Exo 16:10, 19:9, 24:15 etc., do you see that revelation is about the Lord's appearance to those in the populated tabernacle? If you agree that Exo 19:9 must include Moses, thee in the cloud, do you see that "in the tabernacle" in Deu 31:15 is correspondingly populated for appearance and revelation to be of meaningful value in terms of T's target priesthood never mentioned?

Deu 31:15 And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

Deu 31:15 וַיֵּרָא יְהוָה בָּאֹהֶל בְּעַמּוּד עָנָן וַיַּעֲמֹד עַמּוּד הֶעָנָן עַל־פֶּתַח הָאֹהֶל׃ ס

Deu 31:16-18 Still about the priesthood never mentioned, and within the real canon, full biographical Baptist immersion begins with the convicting idiom, in-that-they, to have been there and therein, and have done that.

Deu 31:18 And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

Deu 31:18 וְאָנֹכִי הַסְתֵּר אַסְתִּיר פָּנַי בַּיּוֹם הַהוּא עַל כָּל־הָרָעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֶל־אֱלֹהִים אֲחֵרִים׃

Here are some Hebrew details to scrutinise in Deu 31:18. In two steps, first how pottery and blood-lined reality are wrought, "(for) all the evils which they shall have wrought" כל־הרעה אשר עשׂה, and secondly, that causation, conviction, confession, charge, and to be "in" כי that and in Christ must begin there. Do you see that to "have" done all that is the causal and confessional part of having and holding when the baton in verse 14 is transferred? For the target priesthood standing at the door into the millennium, they will have no longer lasting future there than their awareness of the past. History is the rudder how to navigate the future.

Deu 31:19 Next step, after verses 15-18, how the bill of divorce would be charged. Do you see that within G-d's creational canon is "Now therefore write ye" ועתה כתבו a biographical charge, "Now therefore bill ye (yourselves)"?

Deu 31:19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

Deu 31:19 וְעַתָּה כִּתְבוּ לָכֶם אֶת־הַשִּׁירָה הַזֹּאת וְלַמְּדָהּ אֶת־בְּנֵי־יִשְׂרָאֵל שִׂימָהּ בְּפִיהֶם לְמַעַן תִּהְיֶה־לִּי הַשִּׁירָה הַזֹּאת לְעֵד בִּבְנֵי יִשְׂרָאֵל׃

Here is the test case for Deu 31:19. As you may have noticed did the teaching Lamed למד appear also in verses 12-13, to learn or teach. Do you see how the educational Lamed contributes to the same legacy and destiny here and in verse 13? While waiting for Leb heart surgery in Deu 30 to be finished, and while Levi and Levitical continuation overshadowed and suppressed the Judaic priesthood never mentioned, do you agree that Deu 30-31 says how the priesthood of unbelief educated the priesthood of believers until the people at a given point would be able to finish the outcasting and liberate themselves from their priestly enslavers? This prompts an extra J-L crosscheck in this chapter.

Now the extra crosscheck on education. Notice the grammatical qal perfect in verse 18 and what they (supposedly) "shall have done" אשר עשׂה (a future perfect). It is the same Hebrew word used to say three times what G-d "had made" עָשָׂה in Gen 1:31, 2:2 and other places. Do you see what projection, preterism, and historical whitewashing in

general, have to do with the fact that modernist committees, the NKJV, NIV, NABRE, ESV etc., do not want that embarrassing part in the KJV, and instead want to impose on Judah that they "have done" it? Do you see how the L orchestrators of educational evil want to get themselves off the hook by projecting sin onto the priesthood not mentioned, as (supposedly) public sins or sins of the people? Do you agree that what (supposedly) is sin the people "(shall) have done", while the projecting evildoers try to stay under the radar, points prophetically to the anticipated clash by the end of time when things begin to dawn upon D and the priesthood not mentioned no longer is an early embryo without proportions? Do you see what this sinister form of future perfect has to do with how L's "perfection" ability in Heb 7:11 impacts Heb 7:12-14+?

Deu 31:20 First homeland entrance, Adam's heart soil, and rooting, "For when I shall have brought them into the land" כי־אביאנו אל־האדמה, then future troubles and uprooting. Different and more words, but Issachar and Gen 49:15 repeated.

Deu 31:20 For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

Deu 31:20 כִּי־אֲבִיאֶנּוּ אֶל־הָאֲדָמָה אֲשֶׁר־נִשְׁבַּעְתִּי לַאֲבֹתָיו זָבַת
חָלָב וּדְבַשׁ וְאָכַל וְשָׂבַע וְדָשֵׁן וּפָנָה אֶל־אֱלֹהִים אֲחֵרִים וַעֲבָדוּם
וְנִאֲצוּנִי וְהֵפֵר אֶת־בְּרִיתִי׃

Here is the test case for Deu 31:20. Instead of more directly describing cycles of rest and labour, blessing and curse, it can be cycles of singularity and pluralism. Entrance into homeland rest is first about being nurtured into singularity before going back to pluralism. First a more than 3x sola Vau/And-supported third person singular statement in the Hebrew (plural in the English), saying, "and they shall have eaten and filled themselves, and waxen fat" ואכל ושבע ודשן, coming to the peak of harmony and rest, before turning away and drifting back into paganism and pluralism.

Deu 31:21 Next step in Issachar's tributary tribulation troubles in Gen 49:15, beginning in worship and ending in whoredom. Sola Vau/And is not limited to the descriptive, but synergy would reinforce and give strength to law and sin as translated in the KJV.

Deu 31:21 And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I sware.

Deu 31:21 וְהָיָה כִּי־תִמְצֶאןָ אֹתוֹ רָעוֹת רַבּוֹת וְצָרוֹת וְעָנְתָה הַשִּׁירָה
הַזֹּאת לְפָנָיו לְעֵד כִּי לֹא תִשָּׁכַח מִפִּי זַרְעוֹ כִּי יָדַעְתִּי אֶת־יִצְרוֹ
אֲשֶׁר הוּא עֹשֶׂה הַיּוֹם בְּטֶרֶם אֲבִיאֶנּוּ אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבָּעְתִּי׃

Deu 31:22 Again how the causal “therefore” in the KJV is loaded with substantive value in its own right, but in the NKJV serves only as a local carry-over link from verse 21.

Deu 31:22 Moses therefore wrote this song the same day, and taught it the children of Israel.

Deu 31:22 וַיִּכְתֹּב מֹשֶׁה אֶת־הַשִּׁירָה הַזֹּאת בַּיּוֹם הַהוּא וַיְלַמְּדָהּ
אֶת־בְּנֵי יִשְׂרָאֵל׃

Now something to verify in Deu 31:22. As an educational and purgatorial element was it repeated in NT that sufficient unto the day is the evil thereof. Like Noah, the selfsame and biographical meaning of a day, “the/that same day” **ביום ההוא** to be blueprinted “and taught (it)” **וילמדה** is an integrated part in the object-marked missional objective. Do you see that in the anthropological and biographical KJV you can mentally read an extra comma into this ending, and taught it, the (biography of the) children of Israel, but in the NKJV, NASB etc., it is something exterior taught “to” them not about them. After modernist uprooting is the incentive to become the word gone.

Deu 31:23 In the Hebrew and KJV, would sola Vau/And always be involved, but in the NKJV, NASB etc., it is a stand-alone inauguration or commission in no need of Christ. In the Hebrew and KJV it says, “And he gave . . a charge” **ויצו**, a real-life objective. In the NKJV, NASB etc., it is about position independent of G-d’s charged objective.

Deu 31:23 And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee.

Deu 31:23 וַיְצַו אֶת־יְהוֹשֻׁעַ בִּן־נוּן וַיֹּאמֶר חֲזַק וֶאֱמָץ כִּי אַתָּה תָּבִיא
אֶת־בְּנֵי יִשְׂרָאֵל אֶל־הָאָרֶץ אֲשֶׁר־נִשְׁבַּעְתִּי לָהֶם וְאָנֹכִי אֶהְיֶה עִמָּךְ׃

Now the test case for the priesthood not mentioned from start to end in Deu 31:23. First, notice the phrase, “for thou shalt bring” **כי אתה תביא**. Do you see that this causal “pro thou” did work only as long as it was pro G-d’s objective and people? You know history. It was much more generally “for self” and for the vicar priesthood of selfishness inaugurating vicar positions and ideas. Imagine all the inaugural pomp the NKJV wants to have in support of the ongoing counter-reformation. It is not about serving G-d and the people, but how theologians colour scripture in accordance with their own pompous mindset imagining that it also continued AD and gave them the positions they want. It is infantilism in a nutshell. Do you see how lost missional momentum reflects drift away from the true objective and into positional vanity with other substitute byways? Do you see that the first part in the KJV is a charged objective given to a missional No-Man, but the first part in the NKJV, NASB etc., is about the ambitious Niphil Basar Almighty as the anti-Copernican centre of gravity? Do you see how the modernists operate according to the end-time mindset, that the objective related to the (deplorable) masses described in the KJV has been disposed of in the NKJV, NASB etc., for the glory of Niphil Basar?

Do you see how convenient it was to sacrifice T's personal target at the end of this verse in the KJV, alive trinitarian being, "to be with thee" אהיה עמך, in favour of vicar ideas and a corporate You-sphere in the NKJV, NASB etc? Do you see that the way the apostolic KJV teaches sola scriptura and needed to take such a firm stand as providential protector of the reformation, had to be so because the theological establishments see and translate only what they want to see and translate? Finally, do you see that the priesthood not mentioned but still in place by missional objective charged in the Hebrew and KJV from start in Deu 31:23, is in the NKJV, NASB etc., completely wiped out?

Now to the Hebrew details in support of Deu 31:23. Some unstated Hebrew connections say how missional momentum might be preserved. A "command-(ment)" צִוָּה (מִצְוָה) or plural "commandments" מִצְוֹתַ, is framed for filling with a conviction to act and do. It is the same when it says "and gave a charge" וַיְצַו to Joshua, meaning to charge with a conviction to move, act, and do, the same nature of directional prophecy in Gen 8:16, "Go forth (and do)" צֵא of the ark. Deu 31:23 and these connections are important for the understanding of the Bible's charged mission coming with a prophetic horizon in the Hebrew and KJV, but having no charged missional momentum and prophetic horizon in modernist translations. This part of Deu 31:23 is important for the point with KJV/XXX profiling done to know how and why the Bible divides itself by priesthood. Whereas the KJV continually stays focused on the prophetic perspective, THAT Which is to be done, are theological translations focused on WHO, person, and position, killing the prophetic horizon. Within the Hebrew and KJV, and within G-d's trinitarian realm, there is a true prophetic horizon, and there is no respect of person. In modernist translations, focused on WHO, person, and position, the horizon is only a dead end. Perverted texts are used to demand respect of person in position. As the KJV/XXX profile builds up a statistical pattern, this is what it is about regarding self-dividing protection of priesthood matters. The more into these details, the better ability to detect and decode what Codex Satanicus and counter-reform is about. The apostolic KJV protects the reformation and provides for G-d's priesthood of believers. Modernists and theologians provide for themselves. KJV/XXX profiling makes it simple for the reader. It is a charged missional mindset, or about pompous positional vanity and lost momentum. Questions before this part with the Hebrew details, concern the same twofold division into things (not) mentioned.

Deu 31:24 G-d's incentive to be "perfect" תמים in Gen 17:1, or as here, the last instance "finished" תמם on the brink of Jordan, are some of the best cases of Hebrew support when setting T's target. OT Word(s) in print await the NT Word in person.

Deu 31:24 And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

Deu 31:24 וַיְהִי כְּכַלּוֹת מֹשֶׁה לִכְתֹּב אֶת־דִּבְרֵי הַתּוֹרָה־הַזֹּאת עַל־סֵפֶר עַד תֻּמָּם׃

Deu 31:25 Next case of words with distinct meaning in the KJV but no corresponding value in the NKJV, NASB etc. Reading with proper abstraction, BC text in AD context, That (particular) Moses is not so much a physical person, as a principle and premise in print with convicting effect to the and of this verse, saying. Conviction to do, is in the KJV a prophetic That, Which to do, changed to a positional WHO in the NKJV, NASB etc. Do you agree that the priesthood not mentioned must begin with rooting out all the positional infantilism following the priesthood mentioned?

Deu 31:25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,

Deu 31:25 וַיְצַו מֹשֶׁה אֶת־הַלְוִיִּם נֹשְׂאֵי אֲרוֹן בְּרִית־יְהוָה לֵאמֹר׃

Deu 31:26 Last instance "book" must mirror itself in the first book and the anthropology Gen 5:1 is about. This is Beth B's Testament in blood (cf. Matt 26:28, Luke 22:20), and the written covenant relation which even in its Mosaic Torah form provides for the target priesthood of readers, done according to how all reformation is done. In its true form the commandmens are constitutional for the rest of the biographical canon in the same way that reformation is the constitutional enabler of salvation. Turned upside down, the book would have no more value than the sidetracked role assigned by the theologians rejecting sola scriptura and the sola S timeline. If you carefully study what this extract says about all the canonical details, you may find that the sidetracked and downplayed role given to scripture by the theologians, while promoting their own substitute prescriptive rules and regulations, is the shadow of things to come in Heb 10:1. Theological Christendom is one long primitive continuation. If you decode the upside down in Heb 10:1, you cannot avoid the reverse story of antichrist, the vicar of Christ, making himself an enlightening morning star and pushing Christ and the gospel into the shadow. Copernicus is the best expositor of the twofold capital C, and Galileo the best reminder of the need to renew the rolling Gilgal.

Deu 31:26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

Deu 31:26 לָקֹחַ אֵת סֵפֶר הַתּוֹרָה הַזֶּה וְשַׂמְתֶּם אֹתוֹ מִצַּד אֲרוֹן בְּרִית־יְהוָה אֱלֹהֵיכֶם וְהָיָה־שָׁם בְּךָ לְעֵד׃

Now a combined test for Deu 31:25-26. First, notice how the NIV, ESV, NABRE etc., removed "saying" in verse 25. What is the meaning of "witness" in verse 26 if the word "saying" in verse 25 was removed because it had no communicative sola S capacity to speak its own mind out of the ark of the covenant? As seen in the Hebrew and KJV was sola S instituted long before AD.

Deu 31:27 Close to the end of this chapter, here are some preparations for the doctrinal chapter, Deu 32, with another portion of rebellion, Miriam מִרְיָם and Mara מָרָא. Man is taken through the steps of the most rebellious, now blueprinting the biographical sola Vau/And, "and thy neck stiff" ואת־ערפך הקשה

Deu 31:27 For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?

Deu 31:27 כִּי אָנֹכִי יָדַעְתִּי אֶת־מֶרְיְךָ וְאֶת־עָרְפְּךָ הַקָּשֶׁה הֵן בְּעוֹדֶנִי
חַי עִמָּכֶם הַיּוֹם מַמְרִים הֱיִתֶם עִם־יְהוָה וְאַף כִּי־אַחֲרֵי מוֹתִי׃

Here are some details to profile in Deu 31:27. In the real canon of the Hebrew and KJV, seeing is believing, been there, done and seen that, "behold . . . this day" הֵן . . . הַיּוֹם. In the NKJV it is a timed version with nothing to see. Biographical self-reflexion makes it another idiomatic phrase, "(with) you-this-day" עִמָּכֶם הַיּוֹם in the KJV, something exterior and still unknown in the NKJV. The KJV puts man before the sola S mirror of self. In the counter-reformatory NKJV there is no such (confessional) dimension, only dumb text with no true mission. In the KJV it continues with substantive sola Vau/And blueprinting. In the NKJV is also the last words a timed version. Because of Moses and the first provision of written material, the Hebrew and KJV indicate how sola Vau/And synergy did cause reinforced worsening. Law gives strength to sin. After checking some translations, you should find that most modernist committees do not want to share this last vau/and with the KJV. It would be in the interest of the theological establishment not to admit that G-d's sola S solution became a problem made worse under the dictatorship of theology. While reading and profiling this ending, the great "might be" on the horizon in John 3:17 grows in proportion until a completely lost cause.

Deu 31:28 Next KJV "record" and the last in Deuteronomy. Without charging these things in agreement with 1 John 5:7-8, the judicial white throne in Rev 20 would have only empty books to open. Theological versions saying, "witness", have no more lived substance to assign than the empty or unknown version of recycling this is about, in the KJV recording what actually did take place, saying how THESE אֵלֶּה things mediate real-life ups and downs עִיד. In the Hebrew text are "these . . . records" much closer than in the translated English text. And as always is Benjamin squeezed at the centre of events, "against them" בָּם

Deu 31:28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to **record** against them.

Deu 31:28 הַקְהִילוּ אֵלַי אֶת־כָּל־זִקְנֵי שִׁבְטֵיכֶם וְשֹׁטְרֵיכֶם
וַאֲדַבְּרָה בְאָזְנֵיהֶם אֵת הַדְּבָרִים הָאֵלֶּה וְאָעִידָה בָם אֶת־הַשָּׁמַיִם
וְאֶת־הָאָרֶץ׃

Here is the test case for Deu 31:28. Do you agree that within the biographical canon is man and word partly interchangeable, and therefore must some of this recording done "against them" also be done against the words, not only against persons? G-d sending his word to fix things must therefore include some redemptive book blotting.

Deu 31:29 In the KJV, next details about man's corrupt self. Exterior versions like the NKJV are not particularly helpful on the soul in need of a cure. Modernist translations tend to stay out in the periphery where no solution is found and religion tends to live happily in its corrupt condition. Again is the transitional NKJV locating itself halfway between the explicit inner corrupt self in the KJV and the acting exterior NASB where the root cause is gone. In steps, first an explicitly corrupt self in the KJV, then become corrupt in the NKJV, and finally, exterior acting in the NASB. It is typical to be stuck in Christendom's Babylonian swamp. Now the theologians will also edit the explicit details out of sight and hide how things are done to serve antichrist, the vicar of Christ.

Deu 31:29 For I know that after my death ye will utterly corrupt *yourselves*, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

כִּי יָדַעְתִּי אַחֲרֵי מוֹתִי כִּי־הַשְׁחֵת תַּשְׁחִתוּן וְסַרְתֶּם מִן־הַדֶּרֶךְ Deu 31:2
אֲשֶׁר צִוִּיתִי אֶתְכֶם וְקָרָאת אֶתְכֶם הָרָעָה בְּאַחֲרִית הַיָּמִים
כִּי־תַעֲשׂוּ אֶת־הָרַע בְּעֵינֵי יְהוָה לְהַכְעִיסוֹ בְּמַעֲשֵׂה יְדֵיכֶם׃

It is required that the KJV is so specifically direct on man's human self. The translated text says by two contrasting Cs what the legislative ח and the heart are involved in in the act of self-corruption.

First one capital C saying: For I know that after my death כי ידעתי אחרי מותי

Next a reverse capital C: Ye will utterly corrupt *yourselves* כי־השחת תשחתון

Third, how C mirror C: Because ye will do כי־תעשו

Deu 31:30 Chapter end, repeating the end of story in verse 24. Notice the main point in this prophecy, that the words are fulfilled when Niphil Basar is ended, Moses' version of Abraham's goal: Be thou Perfect, equals Thummim. In the KJV it is for the people to hear. In the NKJV, NASB etc., it sounds more like an orchestrated confirmation where the theological establishment holds a hearing to examine the people. It is plain text and distinct sola S clarity in the KJV vs muddy waters coloured by competing ideas in the NKJV, NASB etc. Modernist committees work to preserve Levitical continuation as a theological "right" to interrogate subject masses. Done with their interrogation, can the inquisitors say that we gave them a fair hearing. The priesthood never mentioned needs liberation from all such scriptural wickedness. Notice how the modernist "hearing" in the NKJV, NASB etc., is used to feed and manipulate the unconscious.

Deu 31:30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

וַיְדַבֵּר מֹשֶׁה בְּאָזְנֵי כָּל־קְהַל יִשְׂרָאֵל אֶת־דִּבְרֵי הַשִּׁירָה Deu 31:30
הַזֹּאת עַד תֻּמָּם׃ פ

Deu 32 About Anonymous the Unknown, nominal and unidentified, yet with no named identity. Doctrine has this general part chaptered outside the individual persons of Israel but still all about identity. Deu 32 is the one place in the five books of Moses where the statutory word, "doctrine" is used in the KJV. From here the partly self-fulfilling element of prophecy is the reason for this place being the root also of verses like Luke 4:23 and this statement vested in G-d's partly self-fulfilling medicine: Doctrine, heal thyself.

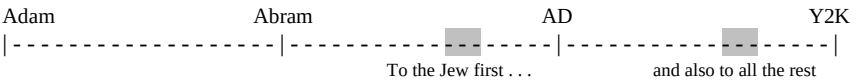
G-d's doctrine, or ordo salutis, is a singular word and order. The alternative is pluralism, doctrines of men, devils, generally vicar ideas and dogmas fabricated by the theologians. G-d's doctrine is twofold, canonically established by letter and number, from the law to the gospel, from the first Adam to the second Adam, two priesthoods and jurisdictions. With apocalyptic unveiling on the horizon, the word "doctrine" is diagnostic and come with a dawning, definitive end. The law is Mosaic. Grace and truth is Messianic. G-d's redemptive D, ordo salutis, must run its course in order to bring its fruitful dawn in due time. Anonymous the Unknown and the 12/5-numbered details ruling his realm should make it clearer what it means to establish the law (and its gospel).

In Exo 12 the doctrinal order from repression and slavery to redemption and liberty goes from Pharaoh to the Passover. To say that G-d's Passover kingdom is at hand in Exo 12, is to say that the fallen man's first-born ruling structures, founded by original sin, have been eliminated as outlined in Exo 12:29, still the same old problem and ruling obstacle to overcome in Rev 3:21. Exo 12:29 does not mention any (firstborn) son or daughter. It is the end of a mind-set world order. With BC text in AD context is man's original sin a firstborn mindset on death row, appointed to death and burial. In 3x instances it is not an adjective immediately preceding a noun, but how the adjective, "firstborn" makes room for itself as a noun substitute (in its place). "THAT at midnight" in Exo 12:29 is man's darkest hour and slaughtering midnight mindset appointed to death.

In Num 33/12 things begin with Miriam and the hubris of ambition, synonymous with establishing the law. From Gen 2:21-23 has Niphil Basar been Satan's dominion and the legal unit to establish and be saved from, in that order. Chapters like Num 12 is the most relevant background for the KJV idiom expressed in Rom 3:31, G-d forbid. This idiom, G-d forbid, is read just like all other abominable elements man needs to experience for his own safety. Rom 3:31 outlines what may be called a problem and a paradox, which in hedonist circles would lead to indulgent pragmatism. G-d's gospel is not established without first knowing man's hubris of ambition, which is the driver in establishing the law. Miriam wanted a vicar position with jurisdiction. If you turn the word "rebellion" upside down, you may feel the weight of Paul's desperate mind having all breaks on and absolutely no desire to finish the last half of Rom 3:31, knowing that he did not become a serving Paul without first being a repressive, law-establishing Saul.

In Deu 32/12, when things begin to dawn upon D, the meaning of the wilderness is that the law has been established by man's hubris of ambition, and the doctrinal ordo salutis is ready for the next step, the gospel kingdom on the other side Jordan. When the phrase, "the other side Jordan" is introduced in Deu 11:30 in the KJV, it is not a geographical watershed but G-d's redemptive centre of gravity preserved as a pre-pro-post-necessity.

Next, and with the 7-numbered canon laid out with all ordo salutis precepts, day 12/5 is a repeated phenomenon. Hosea is named and located by number and letter to cover both the prophetic message and historical stage of whoredom. In two historical layers did the doctrinal order of salvation say that whoredom and captivity would precede the coming stage of redemption and reform, first with Nehemiah. Later the medieval peak of papal infantilism would establish the next layer of legal horror ruled by first brat among brats. Centuries of Satan's papal jurisdiction preceded the printing press, the reformation, and the reestablished sola S jurisdiction. Sardis' nominal identity explains the tyrannical rule of (unnamed) relativism before restoring the identified absolutes of scripture. Salvation and homeland entrance is by definition. Relativism, the Lackland wilderness, explains the tyrannical horror of Niphil Basar's vicar jurisdiction. In two ordo-salutis layers was the gospel preceded by centuries of prescriptive legalism, first Talmudic Judaism, then the much more universal horror of episcopal infantilism and the dictatorship of theology.



In Jeremiah is his column 12/5, Jer 29-35, the place where Jacob's trouble appears, the same story of man's hubris of ambition mirroring how to establish the law. Tribulation, especially the last, which is the most abominable, is the outcome of the fallen man's lust never to give up the idea of a vicar jurisdiction. It is the final exercise of what to know in Rom 3:31 and Rev 3:21. To establish the law is not about Moses but human nature, to establish man's desperately wicked heart in need of a reformative heart surgery.

Before any detail in Deu 32, it is necessary to understand that salvation and justification are not the same. Salvation is about a defining moment, a personal and collective point in time everything gravitates around. Justification is about law, prophecy and history as is. It can therefore be said that ordo salutis means the justification of salvation. It is up to G-d's target priesthood to epistemologically and eisegetically sort out all the whys and wherefores. G-d's redemptive doctrine was blueprinted in advance to be justified in the end. Since the canonical incentive is anthropological and biographical, about Man-Word integration, it is a biographical saying: Doctrine, heal thyself. Its human equivalent must therefore lead to the corresponding saying: Man, reform thyself.

Deu 12:1 In Deuteronomy, the first doctrinal layer of ordo salutis with some basics of what to be established. Arrival at the dawn of the truth means coming to the descriptive and diagnostic dimension of the law made definitive at D's gospel-kingdom doorstep.

Deu 12:1 These *are* the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

Deu 12:1 אֵלֶּה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר תִּשְׁמְרוּן לַעֲשׂוֹת בָּאָרֶץ
אֲשֶׁר נָתַן יְהוָה אֱלֹהֵי אֲבֹתֶיךָ לְךָ לְרִשְׁתָּהּ כָּל־הַיָּמִים אֲשֶׁר־אַתֶּם
חַיִּים עַל־הָאֲדָמָה׃

Deu 32:1 In continuation from Deu 31:30, sola S jurisdiction is intended to reach people directly. From Gen 1:1 was sola Vau/And about the creation of the earth and world-part of the story. In agreement with the Johannine Comma, is the heaven called to record the objective given about the earth and to the world. Since theological minds do not include any populating element, have modernist versions like the NKJV, NASB etc., no reason to continue the grammatical person part in the Hebrew, "ye (heavens)" שׁמים. Next, if you read the NIV, notice the missing detail. It should make you wonder: Is only the earth the party with deaf ears, or is the Lord a one-way communicator unable to hear his own Word? Even if the word is legal with two covenant parties, would modernists like the NIV categorically deny that the words spoken to the earth and the world might be repeated and spoken back to the Lord, for whatever reason, need, praise, or mockery.

Deu 32:1 Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

Deu 32:1 הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי׃

Gen 1:1 In the beginning God created the heaven and the earth.

Gen 1:1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃

Here is the first test case for Deu 32:1. How would you read Mal 3:16 if the case all the way from Deu 32:1 was that the Lord was a dictator and a one-way communicator with no ability or willingness to hear any thought or word spoken from earth?

For more context on Deu 32, it is the first and the only G-chapter in the five books of Moses as translated in the KJV, predestined to give its full weight in the end and by the target priesthood. Hebrew details holding the phrase, "and I will speak" ואדברה is an indication of the prophetic fact that He definition and Vau means of definition say that when full weight is imposed, it says how the sola Vau/And oracles were given with a directional homeland horizon and premise guiding the missional purpose of the text. In time, and for the priesthood of unbelief, the Bible is only a pretext the theologians would manipulate as they saw fit to serve their vicar ideology, but for G-d's target priesthood it is history's prophetic blueprint and proof text. As a forerunner to D-G in Deu 33, things made notorious in Anonymous the Unknown would be mostly deaf and dullmindet in the evolutionary D until the day ready to Give ear. Guys like Darwin have their identity in place in the shadow of the progressive canon, evolving from the dull and drowsy to the definitive and dedicated, especially for G-d's target priesthood to have the true Bible for liberation from the Dung hill establishnment. It would take time to develop Cartesian being and thinking. In the dawning reformative AD matters G-d's cosmology gravitates around, is Cogito ergo sum the twin brother of Ordo salutis. As a common denominator, "Give" in Deu 32:1 points to the end and to D-G in the word "grow" in Eph 4:15, taking Daleth and lady D out of the dust in Psa 119:25. It should therefore be very clear that the most vital element in lady D's post-revival aftercare mission is to keep people alive and mentally sound. It should be equally clear that the same element of preparation is a 12/5-case from the letter to Ephesus to the first letter to Timothy as Ephesian caretaker.

Next, is a test case regarding reformation and how the Bible divides itself by priesthood in Deu 32:1 and through the chapter. You need to know how today's Dung-hill texts and translations are rooted in the 1800s and the counter-reformatory RV/ASV. Do you agree that the point of true value stressed by punctuating the last five KJV words is egalitarian, sola S jurisdiction? Do you see how the traditionalist hatred of all such, means to use the RV/ASV to make room for Satan's vicar mediator office? Do you see how manipulative translations like the papist NABRE try to make a breach position, which, in contrast to the KJV, breaks up how the Word is directly tied to G-d's mouth with nothing between? Do you see how the RV/ASV, RSV, NASB, NABRE, ESV etc., use the word "let" to give room for Lucifer as legal guardian of what is permitted or prohibited? Do you see that Let and Letting is the same wicked Luciferian roadblock here and in the shadow of 2 Thes 2:7? Finally, do you see that Deu 32:1 and 2 Thes 2:7 more or less the same way mediate a lettered story defining how the Bible divides itself by priesthood, reformative and free, or repressive and enslaving by the Luciferian dictatorship of theology? From the first "Let there be light" in Gen 1:3, until the end of all prohibiting Let and Letting in 1 Thes 2:7, darkness was continued under the dominion of Luciferian jurisdiction.

KJV 32:1 Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

ASV 32:1 Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

One more test case for Deu 32:1. As seen here by profiling, the KJV provides for G-d's target priesthood people. Counter-reformatory measures like the RV/ASV, NABRE etc., provide for Satan's 5% ideology with breach offices hindering the Word's free course. Do you see how KJV/XXX profiling and modernist manipulation of Deu 32:1 repeat the vicar mindset manifested in the inquisitorial "hearing" in Deu 5:1 and Deu 31:30? Do you see how Luciferian Let and Letting from Gen 1:3 and beyond 2 Thes 2:7, made the unifying repressive milestone, saying, Let my people Go? It is vested in G-d's canonical Bible that his redemptive doctrine from Let and Letting to Let go, is a written parallel to the comparative evolutionary sequence predicted in D-G: Give, Grow, (let) Go! How the English word "let" evolved from medieval, Luciferian obstruction to liberation and free course by the end of Daniel's 4x4 generational matrix, is in itself an indication of what to expect by the end of the last Luciferian tribulation. The partly self-fulfilling finish of G-d's creation and evolutionary canon says that the more conscious in the Cartesian, the more definitive demand for gospel-kingdom truth. Prophecy and predestination prepare for and point to the end of the dull-minded, which is vested in two aligned biographical statements: Doctrine, heal thyself! Man, reform thyself!

Before leaving Deu 32:1, you should use this opportunity to verify the distinct ending of this verse in the KJV, prepared for definitive reading when the Berean brain is ready for it, and how dull-minded deviations like the NABRE are relativist alternatives typical for the fabricated means of deception coming from Dung hill. You should also use this verse to verify the nature of the ongoing culture war in today's repeated era of idiocy around Dung hill, with characteristic conflicts between apostolic definition in the KJV and loose modernist relativism while the war against the truth goes on around Dung hill. In other

words, you should verify the twofold nature of the Bible as expressed in the KJV, and why modernist manipulations like the NASB, NABRE, ESV etc., are made to mask the fact that other mouths and other voices, indicated in the KJV, are taken out of the picture and no longer a part of reality in modernist form, lusting after power but hiding what the true Bible says about such competing mouths. To preserve the distinctly twofold Bible is it necessary to preserve the distinct reading and punctuation in the KJV. As providential protector of the reformation, the apostolic KJV is twofold and mediates the truth and the warning of error and manipulative attempt to serve vicar ideas and forces. KJV readers can easily pick up the essential story and the lurking shadow alternative the modernists have manipulated out of sight by i-Collapse in the modernist flatland. The KJV presents a story with a warning. Modernist bastards present a manipulated story without warning. You need to be aware how the text works when it hits the mental faculty of the reader, and how it is designed to enlighten and alert, or deceive the mind of the reader. No text has any other intended mission than the motivating mindset behind it. It is typical that where the apostolic and diagnostic KJV opens up a textual and missional spectrum, will the modernist competitors offer only a favoured, deceptive fraction of that spectrum.

Deu 32:2 First and only instance, “doctrine” in Moses as translated in the KJV. First the most important here, that the doctrinal canon goes after the Benjamite bride. A covenant relation is a marriage. After much Lamed pottery and Lamad teaching and learning, the more pointed legal contract case goes back to the rib “which had taken” אֲשֶׁר־לָקַח in Gen 2:22. Next vital step is how the statutory Cheth ח, and general Hebrew taking קח is a part of the doctrinal לקח root translated “married” in Gen 19:14, and when Moses took a wife in Exo 4:20. Within Benjamin’s Baptist biography is the doctrinal dimension and homeland horizon a marriage story, T’s target espoused to Singularity in 2 Cor 11:2.

Deu 32:2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

Deu 32:2 יַעֲרֹף כַּמָּטָר לִקְחִי תִּזַּל כַּטַּל אִמְרָתִי כִּשְׂעִירִם עֲלֵי־דֶשֶׁא וְכִרְבִיבִים עֲלֵי־עֵשֶׂב׃

Here is the test case for Deu 32:2. Do you agree that when things begin to dawn upon D, it means a sharpened diagnostic capacity to define and make distinct, and therefore why D is the same distilling capacity doing the right division in 2 Tim 2:15 in the KJV? Do you see that when things are proportionally rescaled and di-widened, it means reason to better distinguish all the smaller details that must appear and become more visible and divisible? Do you see that a worst-case di-vorce is a dimensional sibling of i-Collapse? Do you see how this relates to lady D’s post-revival aftercare mission with preservation of a healthy homeland landscape, distinctly definitive about the smallest detail and at the same time being wide open? Again is the modernist alternative a Luciferian office in the breach to control Let and Letting of things permitted or prohibited. KJV/XXX profiling reveals that the theologians have no desire to Let go of vicar positions and administrative control. How the NKJV uses the word “let” means to reverse the conditions and reinstate

the counter-reformatory office the apostolic KJV took down as providential protector of the reformation. Again, in the KJV is sola S jurisdiction direct about G-d and his people, and the words have distinct meaning. In the relativist NKJV it is a flow of words without distinction, meaning that in order to restore medieval conditions is the lingual relativism modernism represents a necessity. In the KJV has Deu 32:2 no administrative office and the word "let" is absent. In the counter-reformatory NKJV is a 5% office needed there in order to justify the presence of the facilitator called "let". In the KJV it is about G-d's target priesthood. In the NKJV it is about continued breach operation and administration. It should be easy to picture how "Let" works as a Luciferian control unit not willing to Let Go and move out of the way. It is modelled as an immediate lingual war between the first obstructive "Let" facing its main opponent, sola Vau/And in Gen 1:3. It would be proven historically that theology, tradition, and the Luciferian "Let there" would not peacefully coexist with "and there" as modelled in Gen 1:3. Luciferian principality and power later referred to in Eph 6:12 are the same forces moving into T's sphere There in Gen 1:3 after Gen 2.

One more test case for context on Deu 32:2. Do you see what the phrase about the plural "you" espoused to the singular "one" in 2 Cor 11:2 has to do with the reason why the second person of the trinity is called The Prince of Peace, which indicates that he is the problem solver of all pluralist problems? You may read G-d's rescue mission according to the Greek "espoused" (ἡρμοσάμην) as pluralist disunity eventually to be harmonised for homeland stability, translated from Tamar's veiled pluralist two-one, to the (D) one. If you also profile Isa 9:6, the NKJV is a relativist also there with no problem-solving contribution. It is an indefinite "a" of something vs "The" definite solution in the KJV based on the singular absolutes in the Hebrew text. The KJV says what needs to be said in terms of functional and missional purpose with the text. In the NKJV, NASB etc., it is only dumb lexical text with no sense of textual and missional reason. Now some other details to end this part. Do you agree that to trespass, and the prostitute conditions in the apocalypse, did never fit the picture of two in one, or T's target two-pass? It should be easy to imagine the standard conflict. First the no-pass, three-some form of prostitute problem under the dominion of priestly pimps, until the end when the two-pass and two-some solution of bystanding best men. "Let" in the NKJV in Deu 32:2 is a prostitute, trouble-some and three-some partner, priestly pimp and problem maker standing in the way and denying the two-some solution and jurisdiction until the end of time.

Deu 32:3 Some KJV/XXX profiles make it simple. This is first instance "publish" in the KJV, the only instance in Moses. Do you see that modernists like the NKJV, NASB etc., work to protect the pulpit and have no more interest in printing and publishing here than in the written testament in blood in Matt 26:28, implicitly the equally unwanted author and finisher of faith in Heb 12? As seen here, the KJV is not only providential protector of the reformation, but G-d's timely protector of the purpose with the printing press.

Deu 32:3 Because I will publish the name of the LORD: ascribe ye greatness unto our God.

Deu 32:3 כִּי שֵׁם יְהוָה אֶקְרָא הָבוּ גֹדֶל לֵאלֹהֵינוּ׃

Now the first test case in Deu 32:3. Notice first that the normal calling is here translated "publish" קרא (with a first person qal imperfect prefix). Do you see what apostolic oversight has to do with sola S jurisdiction, BC text in AD context, and with alpha and omega, that the KJV protects the prophetic horizon that was put in place long before any scriptural part had been provided and presented to any people? For the establishment is the Bible a "covenant" controlled by theological administrations, and a text to proclaim by the pulpit regime. After 2000 years delay from AD to Y2K, the theologians are still not ready to accept that G-d's kingdom at hand, especially after Gutenberg's press much more than any earlier period now is a lingual dimension literally at/in hand. Do you see that the literal "ascribe ye" הבו greatness unto our G-d, in its modernist and theological form sounds more like words written in sand soon to be flushed away? In terms of sola S jurisdiction, to publish vs ascribe is balanced according to G-d's missional intent with his written word and will. From here until dawn AD, was John the Baptist anticipated to come and make it public that the kingdom was at hand. While theological door-closers in Laodicea work to send the people back to medieval conditions, the Dung-hill tension against the apostolic KJV still keeping the Philadelphia Door open, is growing. Notice that the modernist NKJV, NASB etc., do not want to see the Lord's published (free) will to reform in print as seen in the KJV, a part of the grammatical qal imperfect (future), "have proclaimed" in the past BC vs "shall publish" in the future AD. The KJV says what the inaccurate NKJV and NASB do not want to publish and make public info. The OED sense, "publish" has both a sense which means to make generally known, declare, or report openly, and another sense on normal proclamation. The apostolic KJV aligns the prophetic horizon with what would be proclaimed and made public info from the house tops. In the OED, to publish is also to populate, which explicitly says what G-d's mission and Man-Word integration is about. In the repressive NKJV, NASB etc., it is theological text protecting the establishment and doing the opposite of what was the intended written will, proclaimed BC and meant to be published public info AD. It looks like the need to make something great again depends on its Lordship and Wordship.

Next test case for Deu 32:3. Do you see that since theology says that the Bible is only about G-d, and humanity is no part of the story, the modernist NKJV, NASB etc., have no room for Ye-nomination here, no populated intent, and no corresponding program for predestination from shame to glory? Means of deception manipulate the Hebrew details, saying, "ascribe ye" הבו "greatness" גדל unto the Lord. While pompous patriarchs always wanted to elevate themselves to prominence and glory, did they manipulate the textual details not to reveal how things work. Notice that in the anthropological Hebrew and KJV the text says where true glory must come from. In the theological NABRE it is a total textual mismatch. While protecting the absolute pomp of the papal establishment, is the text whitewashed to a worthless theory about glory to none but G-d. It is logical that bastard texts have been made to protect antichrist, the vicar of Christ, without any real Ye-nomination, functional predestination, and no link from here to Col 1:27. How the KJV translates the Hebrew in Deu 32:3 says more or less directly how the trinity and the serving missional no-man were predestined to work together according to John 3:30.

Deu 32:4 Next example how to profile theology vs anthropology as seen by the typical details in the NKJV and KJV. Theology is the fallen man's ideology. It is doctrines of men focused on who G-d is, and has nothing to say about G-d's creation and the human experience. How the NKJV uses the word "justice" is about who G-d is, and the NKJV uses capital pronouns to support its biased ideas and words. How the KJV uses the word "judgment" is about Anonymous the Unknown being in the process of justification. For, or pro all his ways, is about "justification by faith" **מִשְׁפָּט**. In the theological NKJV it is a one-sided narrative limited to penal substitution and about who G-d is. In the KJV it is about subsidiary justice, executive momentum, and what is done in creational pottery.

Deu 32:4 *He is* the Rock, his work *is* perfect: for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he.

Deu 32:4 הַצּוּר תָּמִים פָּעֳלוֹ כִּי כָל־דְּרָכָיו מִשְׁפָּט אֵל אֱמוּנָה וְאֵין עָוֶל צַדִּיק וְיָשָׁר הוּא׃

Here is the first test of Deu 32:4. For background, KJV/NKJV profiling is not so much to compare words, but where Godkind and fallen Adamkind come from, and what that must lead to in printed form. Therefore, do you see that in the uprooted NKJV you must read the phrase "all His ways" as an idiom about G-d's character, but in the KJV you must read "all his ways" literally as man's judicial experience on the road?

Next test case for Deu 32:4. Do you see that when things are uprooted and the prophetic horizon is lost, and the bottom has fallen out of the story, the ending of this verse in the NKJV is limited to G-d's character. In the KJV it is about what is finally proven in the end, which already is called the process leading to justification of salvation? In other words, the ending of this verse in the KJV is processed to be purposefully conclusive. In the NKJV it is not so but an inconclusive character evaluation where man is no part of the equation. In the KJV it ends with a processed and concluded outcome, never the same in the NKJV which is a flow of empty words unable to properly conclude. As the fallen man's ideology, it was never in the nature of theology to come to the knowledge of the truth. In the anthropological KJV it ends also with finding the right answer. In the theological NKJV it ends with something like an upright character. The KJV is directly pointing to the same right answer eventually to be found in 1 Tim 2:4 and 2 Tim 3:7, but the uprooted, non-canonical NKJV cannot be used with scripture interpreting scripture.

One final test of Deu 32:4. Do you see that in the shallow NKJV is it systematically laid out word by word through this verse that the causal process, pro all his ways, will never produce wayfaring alignment because there is nothing of such aligning expectation and effect there in the NKJV? The vicar narrative is to find some god but never to find self. In the Hebrew and KJV these two are inseparable. With no aligning connection between G-d's will and man's will, the NKJV has no missional contribution to G-d's redemptive plan. Be aware of the categorical and causal C, "pro all his ways" כִּי כָל־דְּרָכָיו and how Dung-hill ideas serve the devil's business. Do you see that in the vicar text, where man is deceived, never comes to the knowledge of the truth, and never reforms himself, is the other half of this twofold picture that the equally causal John 3:16 is wasted?

Deu 32:5 First, remember that Benjamite having and holding must begin with confessing the ownership of a corrupt self in need of a remedy. Remember also that in the Hebrew and KJV is (alive) Being the foundation of Doing. Notice therefore the fruit produced by uprooting, that the story of being in the reformative KJV was changed to uprooted doing in the counter-reformatory RV/ASV. Outsourcing means that man is divorced from self, and his doing is divorced from his being. When man has lost track of self, it is no longer about a corrupt self but corrupt deeds isolated from root cause in the fallen Adamkind, something man does, not something he is in person. Modernist translations have no real contribution to G-d's redemptive plan because they do not mediate the real story, and do not diagnose the Adamic issue. Read carefully. The first four words in the KJV are based on the Hebrew root cause in the fallen self. In the RV/ASV it begins much longer down the road when sinful being has matured and produced corrupt deeds. It is like knowing only the last half of Jam 1:15 with no capacity to know root cause in the first half. Again theology manifests itself as a superficial ideology producing worthless doctrines of men. The apostolic KJV is the anthropological exception that proves the theological rule.

KJV 32:5 They have corrupted themselves, their spot *is* not *the spot* of his children: *they are* a perverse and crooked generation.

Deu 32:5 שִׁחֵת לוֹ לֹא בָנָיו מוּמָם דּוֹר עִקֵּשׁ וּפְתַלְתֹּל׃

ASV 32:5 They have dealt corruptly with him, *they are* not his children, *it is* their blemish; *They are* a perverse and crooked generation.

Here is the test case for Deu 32:5. Notice the phrase, "They have corrupted themselves" שִׁחֵת לוֹ. Instead of referring to an intensifying Piel grammer, it can be read as man's wilfull corruption. Do you see that in the Bible's Benjamite framework this means to set up the biographical bar and put man before his benchmarking Vau mirror of self to know the expense program called, the bill of divorce? Extra Hebrew details would in the KJV be translated about man as corruption of self. In its modernist form it has been changed to a lexical, "with him" in the ASV, and "toward him" לוֹ in the NASB. It continues the KJV/XXX profiling of G-d's creational anthropology vs man-made ideas like theology. If you read the papist NABRE, this verse is so far out in the woods that it is impossible to retrace anything of redemptive purpose and diagnostic value.

Deu 32:6 First for background, remember the doctrinal intro to Deu 32 with Anonymous the Unknown as the forerunner of predestination in D-G in Deu 33, in the same way the medieval priesthood of unbelief and their inquisitorial horror led to the reformation with restored sola S jurisdiction. G-d's redeeming "bought thee" קָנְךָ reappears here as one of the troubled details in the Cainesian economy in Gen 4, with souls for sale in Gen 14.

Deu 32:6 Do ye thus requite the LORD, O foolish people and unwise? *is* not he thy father *that* hath bought thee? hath he not made thee, and established thee?

Deu 32:6 הֲ־לַיהוָה תִּגְמְלוּ־זֹאת עַם נָבָל וְלֹא חָכָם הֲלוֹא־הוּא
אָבִיךָ קָנֶךָ הוּא עָשְׂךָ וַיְכֹנְנֶךָ׃

Before going into the main topic in Deu 32:6, the essential story says that salvation is by definition. Deception is always vague, subjective, and relative in nature. Restored truth and sola S jurisdiction in the 1500s came in the aftermath of absolute relativism and the pontifical horror in the medieval wilderness. Salvation is G-d's definitive plan to rescue the world and the priesthood of believers from all the relativistic terror of the tyrannical priesthood of unbelief. G-d's prophetically blueprinted ordo salutis is that Anonymous the Unknown would precede D-G, Sardis would precede Philadelphia, deception would precede salvation, deformation would precede reformation, and the last tribulation would repeat everything about the horror man needs to know for his own safety. After nominal horror in Sardis, a definitive door of saving sola S jurisdiction is opened in Philadelphia, before backsliding into the rebellious Laodicea where the renewed horror of pontifical tyranny is the Lackland 2.0 threat the world and the target priesthood need to experience in the last tribulation. Be therefore aware of Exo 12 vs Deu 32, and the organic order of things from Pharaoh to the Passover, because that horror repeated itself in the Pontifical organism of antichrist, the vicar of Christ, making Christ of no effect. Rebellion against sola S jurisdiction is to deny the redemptive plan of the Passover in person and print.

Now to the interplay between definition and rhetorics in Deu 32:6. Among grammarians, the 2x Hebrew הֲ in this verse is not the definite article but ה used in an interrogative clause. It works like rhetorics. Questions are asked but no answers are expected. Man is a relativist and he is called to definition for his own safety, in this case for the need to answer causes this verse needs to answer. Salvation is by definition. This verse repeats the scriptural pattern that vowel changes in the use of consonant elements do not change the nature of the element itself, only how it is observed. This case is an occasion to look into the semantic meaning of the two words, definition and article, and to reconsider the growing tension between the rhetorical הֲ and the definitive הַ when scriptural reading is divorced from the inner canon. Imagine the mental gymnastics and the purpose with the defining ה when Moses or Joshua read the text, before the Masoretes had developed any written vowel point and before the binding effect of strict grammar rules. In a modernist context this is like slicing off lexical senses one by one isolated from the lettered group they belong to for legalist use in the narrowing application it leads to. Then consider the additional force legalist grammar and lexical reading would add to cement the Hebrew story on the surface, cut off from the inner free canon. Instead of being help to get into the inner story, it would be a lexical and grammatical bulwark against it, strengthening man's formal legalism. Rules developed not to forget would be rules to produce legalism and confine the reader to a restricted version divorced from the intended story. Lexical vowels and grammar would also be copycat means to learn a story without having lived that story. For the priesthood of believers it is important to see how theological legalism and scholasticism would grow out of the medieval centuries after the masoretes finished the system how to read and interpret the vowelled grammar story divorced from G-d's inner canon and creational anthropology. Totalitarian theology would build a scholastic discipline strong in the lexical and grammatical but blind to the actual story, wherefore Jesus did say, ye err because ye know not the scriptures. Classical Christendom would

become a historical parallel to the lexical and grammatical cementing of the Hebrew OT, just like Theological Christendom in the Levitical context is a continuation of Talmudic Judaism in Tamar's Tachat underworld. It is really essential to know where the medieval inferno and the Accuser and the Comforter come from in the twofold story when tension again is growing between fundamental means of salvation and the competing superficial means of deception. So, do you see why this verse indicates salvation by definition, and why that is a matter of D's state of sense and being to dawn upon the human self?

Deu 32:6 Do ye thus requite the LORD, O foolish people and unwise? *is* not he thy father *that* hath bought thee? hath he not made thee, and established thee?

Deu 32:6 הֲ־לַיהוָה תִּגְמְלוּ־זֹאת עַם נָבָל וְלֹא חָכָם הֲלוֹא־הוּא
אָבִיךָ קָנֶךָּ הוּא עָשְׂךָ וַיְכֹנְנֶךָ׃

To arrest the conflict between the inner canon and the grammatical and lexical surface, the following must do: When the diversity of questioning, rhetorical, and definitive use is divorced from the common canonical foundation these details belong to, they are also divorced from each other, which means that such canonical relativism will neither link definition, salvation, and the quality of homeland rest and harmony to the conditions to be known in order to take the step out of relativist tyranny into definitive rest. The issue with theology is that there is no lingual connection from G-d's purpose with scripture to the anthropological need for definition. It is comparable to Tamar's underworld terror regime divorced from truth and reality above the firmament.

Questions/rhetorics הֲ הַ· Definition

Canonical foundation ה

An example of the risks involved in HE matters of salvation and deception is that if the answering party is unable to define the worded meaning of the question, it will typically produce an answer of something not asked for. It is particularly relevant for a discerner's need not only to define any asked question but to be aware of the whole story and things some questions deliberately seek to avoid. How the Hebrew He is used in grammar and rhetorical questions is only an indicator of this anthropological dilemma, that homeland harmony depends on a defining (saving) capacity to know, bring rest and unity, and end the tyranny of relativism. If you now repeat Deu 32:6, you have more background why rhetorics divorced from its defining group membership will lose its functional strength with the growth of mental relativism. The intensified problem in Christendom is that the rebels want something definitive (in He), but reject sola Vau as the means of definition. Sola S reality says that the jurisdiction of salvation equals the jurisdiction of definition. To deny sola S jurisdiction means to deny the only way salvation was intended to work. It should therefore be self-evident that the missional Bible equals the lingual Bible, and it should be equally self-evident that lingual and cultural decay, experienced in today's growth of illiteracy, would reflect the ongoing growth of last-days deception. While the establishshent dumbs down the Bible, they serve the devil's business of deception.

Four test questions: Why is the tyrannical relativist rhetorics in Matt 8:29 coming from a demonic spokesman on behalf of muted bodies enslaved by their own ignorance? Do you see the nature of antichrist's global dominion and serpent body architecture? Do you see this syncretic enslavement preceding antichrist's total dominion so well-advanced today? Do you see why Satan's one-world religion must abolish (true) fundamentalism?

Two more details to verify in Deu 32:6 are the contexts for D's state of sense and being. An insensitive nabal נבל is used to mirror the loss of redemptive קנ capacity. In other words, mass revival and rapture is the only solution to mass deception, and the remedy against mass enslavement by the tyranny of relativism imposing itself on Laodicea.

Before leaving Deu 32:6, some related grammar details are comparable and relevant to shed light on the general problem following in the wake of scriptural relativism. First, how to deal with and distinguish between definite object markers and prepositions when they are divorced from the underlying canonical life story that keeps them together.

First case is about the object marker אתו put into the text before the "male" זכר

Gen 1:27 So God created man in his *own* image, in the image of God created he him; male and female created he them.

Gen 1:2 וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם׃

Second case is about the preposition, called "with him" אתו into the ark אל־התבה

Gen 7:7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

Gen 7:7 וַיָּבֹא נֹחַ וּבָנָיו וְאִשְׁתּוֹ וּנְשֵׁי־בָנָיו אִתּוֹ אֶל־הַתֵּבָה מִפְּנֵי מֵי הַמַּבּוּל׃

Two questions about אֹתוֹ vs אִתּוֹ in the intended missional context of the Bible: How will a grammarian deal with these two, the preposition and the objective, when they by vowels and grammar have been divorced from the underlying life story that kept them together? How is a lexical and grammatical object marker ever going to reach the Ark?

One more pair to be made. With him עמו vs his people עַמּוֹ.

And Lot ולוט "with him" עמו

Dan דן shall judge ידין "his people" עמו

Gen 13:1 And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

Gen 13:1 וַיַּעַל אַבְרָם מִמִּצְרַיִם הוּא וְאִשְׁתּוֹ וְכָל־אֲשֶׁר־לוֹ וְלוֹט עִמּוֹ הַנֶּגְבָּה׃

Gen 49:16 Dan shall judge his people, as one of the tribes of Israel.

Gen 49:16 דָּן יָדִין עַמּוֹ כְּאַחַד שִׁבְטֵי יִשְׂרָאֵל׃

Some more questions: How will the grammarians explain the ever-increasing challenge of holding multiple versions of עמו together and apart when they are uprooted from the original canon? And now more to the point, why the typical replacement tendency that worship gathering tends to be prostitute self-gathering around Flesh Almighty instead of being gathering to Christ? In grammatical form, why is another gospel a missional mix-up of the objective (with him) and the possessive (his people)? And finally, why is this legalistic uprooting of scripture such a convenient toolkit for priestly pimps working to orchestrate prostitution? Why are these example verses beginning with Deu 32:6 of the same nature? Salvation is by definition. How shall Berean gymnastics work between the rhetorical הֶ and the definite הַ when both are isolated within their respective lexical and grammatical boundaries and uprooted from their common ground? Why is integrity a combined textual and missional matter of balancing עִמּוֹ and עַמּוֹ, how to unite them and how to hold them apart, the same universal challenge in Deu 32:6? Why is even the עמו spectrum of mixed objectives and possessives so well elaborated in the organic structures of original sin and self-gathering and self-worship?

One control question: Why was Omri עמרי predestined to become the first populist?

Gen 11:6 And the LORD said, Behold, the people *is* one, . . .

Gen 11:6 וַיֹּאמֶר יְהוָה הֵן עַם אֶחָד ....

One more control question. Behold the man or behold the people הֵן עַם ?

Why the same long and deceptive controversy between Christ and antichrist throughout history? Will the world in the last days favour a strong man or a weak saviour? Why is the occasion in Babel and in the final Babylon the same lingual deception?

As a particular test case, Deu 32:6 sharpens the text as a rhetorical device and thereby the requirement for the definite article to be integrated from start. This makes another split case where theology drifts away from the anthropological Bible and from the real-life requirement to the text to satisfy the mental landscape it was provided to describe. If some persons are involved in a sequence of fast question, answer, question, answer, the response or the effect made by the questions will be immediate only as long as the party expected to respond is sufficiently up to speed with the subject and is sufficiently well informed and able to define the question instantly. If the responding party needs a pause to think before answering, it is because it cannot or will not immediately respond. Again, in theological minds this is limited to language and G-d revealing himself, but in the anthropological Bible it describes the mental and the human condition. Since Deu 32:6 clearly sharpens the rhetorical aspect from start, the greater requirement for the definite

article to be integrated with the interrogative reason from start. Notice the extra element and how (vicar) Lamed referencing is involved in the temporal to confuse things and the capacity to define and discern. Be aware of the mixed interplay between This/Thus **זאת** and Lamed, and how the rhetorical questioning is remade half way through, also in the context of Lamed referencing, and that if still unable to come to reason in the third section, the outcome is more "making" **עשׂ** and creational pottery.

Deu 32:6 Do ye thus requite the LORD, O foolish people and unwise? . . . . *is* not he thy father *that* hath bought thee? . . hath he not made thee, and established thee?

Deu 32:6 הֲ־לַיהוָה תִּגְמְלוּ־זֹאת עַם נָבָל וְלֹא חָכָם ...
... הֲלוֹא־הוּא אָבִיךָ קָנֶךָ ... הוּא עָשְׂךָ וַיְכֹנְנֶךָ׃

The more distinctly rhetorical, the more distinct is salvation by definition. Theology and its grammar game is blind to the mosaic cycle for the same reason as being blind to the sequence of mental conditions tested from start to the creational pottery at the end. Man is reiterating the same self-cycle until he is brought to reason. The end of this verse and the established Thee give feedback to salvation by definition from start, and repeats the anthropological Noah. While making the ark, the ark made him. If Thou art established at the end, the confirmation thereof is the given capacity to properly respond to the first question. It is a host and homeland response of the redeemed party. Test the verse logic internally from beginning to end in Deu 32:6 and why each word, each verse, and each chapter and book require first to speak in its own right, partly independent, before it can have a meaningful contribution to the sum of canonical reason and reiteration. For the people standing on the brink of Jordan, they would live no longer in their homeland on the other side than their memory would produce the answer how they were brought to this side Jordan and how that internal verse logic is built into the text. People's salvation would typically be destroyed by structural decay, ignorance, and the loss of reformation.

Deu 32:7 Considerations about mission and doctrine in this G-chapter related to the past, the present, the future, and man's origin of destiny. While journeying in time and in a paradigm on death row, do you agree that to remember the "days" **ימות** of old, at least partly must incorporate awareness of man's "death" **מות** of old? Going full cycle and coming to the end of Mal 4, and to the same fourth generation at the end of Rom 1, how long would these days as a product of old last as living before becoming days of death?

Deu 32:7 Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

Deu 32:7 זְכֹר יְמוֹת עוֹלָם בִּינוּ שְׁנוֹת דֹּור־וָדֹור שְׁאַל אָבִיךָ וְיַגֶּדְךָ
זְקֵנֶיךָ וְיֹאמְרוּ לָךְ׃

Now the test case for Deu 32:7. Do you see that man's historical memory lasted only as long as the sola Vau/And companion present with them, "and he" and "and they"? Do you see that sola Vau/And presence ready to answer is the same here and in 1 Pet 3:15?

Do you agree that presence of the protective sola Vau/And Advocate is not about the right to remain silent, but about the ability to always be ready, And have an answer? To give an answer in 1 Pet 3:15, And give ear in Deu 32, are the same story. Those that did no longer know history would soon face their days of death. That is the same about the book of remembrance appearing in Mal 3:16 just in time to revive before facing the days of death on the horizon in Mal 4, again being made aware of Gen 3 before coming into the days of death, Cain's Eden exit, and Lamech's inquisitorial horror in Gen 4. Do you see that sola Vau/And appears just in time toward the end of Deu 32:7, in the same way it is required to be present, make daylight, and save the day from its darkness and death in Gen 1:3?

Deu 32:8 First some Codex Satanicus details related to the doctrinal ending in Laodicea. For starters, Christendom's antisemites and modernist Bible perverters would dig up old manuscripts and replace the "children of Israel" at the end here, and make a substitute as seen in modernist bastards like the RSV, ESV, NABRE, NLT, Net Bible etc. Moving as far as the NRSV and NRSV-UE, it ends with full-scale pluralism and occultism. It is no longer about the world obeying G-d, but vicar gods and obedience to another gospel on earth. Lucifer's victory upon and around Dung hill is a substitute, serving the agenda of antichrist, the vicar of Christ. As the world grew more occult, would modernist text and translation committees more eagerly implement Lucifer's divine council in the second heaven. Modernist Bible perverters are eager to find old manuscript ammunition for use against the Masoretic text and against the Jewish preservation regime. Modernists point to the corrupt Septuagint and DSS sources, saying that older manuscripts are better, but they will not refer to the old Samaritan Pentateuch and the Syriac Peshitta, which agree on the "children of Israel" in the Masoretic text. Editing text manipulators use what they find to serve vicar interests in their work to undermine G-d's providential Bible. It is the same old antisemitic war of theological Christendom against G-d, against the true Bible, and against G-d's mission providentially protected by the Jewish Israel's scriptural preservation regime.

Deu 32:8 When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

Deu 32:8 בְּהַנְחֵל עֶלְיוֹן גּוֹיִם בְּהַפְרִידוֹ בְּנֵי אָדָם יַצֵּב גְּבֻלֹת עַמִּים לְמִסְפַּר בְּנֵי יִשְׂרָאֵל׃

You need this Bible-perverting background related to Dung hill to better understand the doctrinal ending of history, the last tribulation, and G-d's final rescue mission with the Jewish Israel as modelled in this verse, and you need to begin with why this verse in the KJV is punctuated into three sections, and you need to read the middle section partly as a subordinate clause, to properly decode the final tribulation and collision when the third section in his verse is called to the rescue to solve the never-ending problems with the middle section. The basics solved in the end is that in order to have the bordered nations assisted by the Jewish Israel, it is a necessity to break up the imperial and now globalist network of the fallen Adamkind as notorious imperialists and rulers by original sin. To

protect the structural evil and networked adamic empire of the antisemitic evildoers in the middle section, it is a must for the Bible perverters to destroy the Jewish Israel and G-d's redemptive mission vested in the third section. It is the same old war between Godkind and the free, bordered world on one side, and fallen Adamkind and antichrist's now globalist empire working to establish Lackland 2.0 on the other side. Liberation is that simple. To make peace on earth, it is necessary to break up all the organic soul-ties holding Satan's adamic empire together. Inheritance must begin with division in the same sense Jesus came with a sola S sword to destroy the work of traditionalist rebels. It is literally coded in the Hebrew that inheritance requires a redemptive and reconciling Pharez reverse. Inheritance נחל is by bordered division of people and nations. It is not about separating פרד them as a group but exploding them and their Pharez breach as a destructive networked mass scheming to establish vicar ideas, adamic imperialism, and the rule of original sin. Deu 32:8 must be read accordingly, as restating more directly in the second section, what is the implicit challenge in the first section, to be solved by the salvation army in the third section. Since fallen Adamkind is Satan's operational unit, must liberation related to the word "bounds" be read in the context of Satan bound for 1000+ years. Borderless and boundless wickedness end when Satan is cast out, bound, and disabled in Rev 20:2+. To establish the law means that Deu 32:8 by example must establish the tension between Godkind and fallen Adamkind, between the bordered and the borderless in Benjamite behaviour, to know how to behave in the house of G-d. Also here is the Hebrew and KJV loaded with words of distinct meaning, in contrast to the loose relativism in modernist fabrication made to serve another gospel agenda. When the words have lost their distinct canonical meaning, it is no longer possible to polarise the text and see the twofold Bible spectrum. In bastard translations it is a vicar story of no reformative strength and no true missional value.

Before continuing, here is the first test case for Deu 32:8. Do you see that in the Hebrew and KJV is (homeland) inheritance equated with the bordered nations, but in the dumb NKJV is inheritance something independent of border-setting? The unstated problem is that wicked editors want this division to be based on Gen 10-11, and be something done independent of the Jewish Israel, as if inheritance and nations were something prefixed before and done independent of Moses and the Jewish Israel. In this dumb vicar context is inheritance not about homeland. The order of things in the wicked NKJV is reversed. While some committees worked to manipulate the third part, did the NKJV manipulate the first part. In accordance with the Hebrew text, it works best if read as an equating KJV idiom, "the nations their inheritance". Like Which Land vs Which Thou, person in place is Shem's problem There in need of a solution. Place mirrors person. Man is not much better than a pissing lion marking bushes on the savanna. Place smells of person.

One more test for Deu 32:8. Do you see what Christendom's Levitical continuation AD has to do with denying sola W, When, or how long, and the priestly hierarchy of Satan assuming a position above the most high and above G-d's people? In other words, do you agree that the two times issue, when?, is a matter when sola S jurisdiction would be accepted even by Christendom's theological rebels? It belongs to the past When the

Word was forever setled in heaven, but it is still a delayed future before the theologians would end their foolish Lackland ideology and accept the truth. By stating the fact about When, or How long, Deu 32:8 makes it plain that those that disrespected the Word and the Lord, would also disrespect G-d's people. Perversion of the Bible equals destruction of the people's homeland inheritance. One of the partly self-fulfilling elements of the Bible is that when the first four KJV words in Deu 32:8 are accepted and respected, will all the rest of homeland issues be automatically solved. Redemption and liberation of the world begin with sola S jurisdiction, that Lordship equals Wordship. Standard deviation manifested by the pomp of patriarchal pimps means that the adamic Niphil Basar would stand in the way as Lackland maker until the end of time. If you read one more time, sola W, or simply When, in the first two punctuated sections, the truth is forever vested in the redemptive oracles and rescue mission preserved by the Jewish Israel in the third section. It should be clear that while waiting for the truth to dawn upon D regarding the first 4-5 KJV words in Deu 32:8, did trespassing priestly pimps elevate themselves and did with destructive effect manipulate the Lord's positional capacity to divide and make peace. Satan's priestly hierarchy did literally make Christ of no effect. In whatever form, people's inheritance reflect the nature of Lordship.

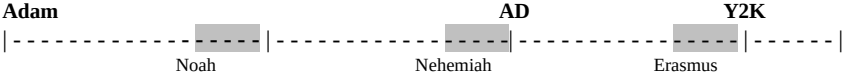
Next, for additional background on this verse, Deu 32:8 is one of the OT cases which best illustrate the antisemitic war against the Bible, against the reformation, and against the Jewish Israel. This is a solid reminder why the textual Bible has only two paradigms. BC/OT was about the non-missional Hebrew and Aramaic texts for the Jewish Israel. The Greek AD/NT is about the missional text for the world. There was never any reason for Jesus or the NT writers to "quote" the Septuagint. But for the same old reason as the theologians want to blure BC/AD demarkations and OT/NT demarkations, would all the filty extra mixture between be digged up for use as ammunition against providence. It is also much more important that G-d's gifts and calling did go all the way with provision, preservation and translation, and provided primarily for the anthropological priesthood of believers, not for a theological priesthood of unbelief perverting the texts for use to protect a theological pulpit hegemony. As the factual background when comparing the early division in Gen 10-11 with the missional solution in Deu 32:8, it should be clear for the Bible believer that all the mixing and relocation of borders, nations, and people, and all the problems coming after Gen 10-11, have no other solution for restoration and final settlement than the providence coming with the children of Israel as outlined in the Masoretic Hebrew and the KJV in Deu 32:8. Providence through the Jewish Israel gave the first story, provided the totality, the diagnostic comparing, and the cure to solve it. It is so typical for Christendom and its textual perversion regime to dig up old manuscripts and use them against the Jewish preservation regime, as if well-proven perversion actors should have the authority to correct G-d's well-proven preservation actors. For extra context, you need to take into account that the impostors now again perverting the texts in the apostate Laodicea and using their fabricated dung to fuel the counter-reformatory reverse back into a borderless neofeudal era, they seem to think that their wild ideas come with rights to correct G-d's border-setting mission by the children of Israel. All the textual weapons in the arsenal are used against the Masoretic text. The story is that

the Jews did not like the "original" text and did at some point change "sons of G-d" to "sons of Israel", and that became the beginning of a deviation where "all other texts" say "sons of G-d". From an antisemitic point of view it is important to defend the idea that the Masoretic text is an outlier standing alone against the rest, making the readers believe that the other, non-traditional texts and translated texts outside the tradition of the Jews have the original writing, and the text made by the Jewish preservation regime is in error. It is Gen 3:1 all over again.

Just bear in mind that the Jewish preservation regime is the only regime with a proven track record which can profess an unboken chain with preserved texts always present in variety with almost no errors. The Masoretic text provided for the reformation in 1525, and underlying the KJV, has around ten translatable differences when compared to other sources, the Leningrad Codex and the Aleppo Codex. The point is that the true text and its true (apostolic) succession would never have any need to dig up old manuscripts for correction. In contrast, Christendom's NT perversion regime will not accept the Majority text, and digged up Codex Satanicus for no other reason than ammunition against the traditional NT text. With the professed 300000 Greek NT variants and more than 5000 differences between the critical text and the TR/Majority, the only reason for digging up old manuscripts is that Christendom's professed unboken succession was so careless in the protection and preservation of the Bible that it is one long succession of perversion and carelessness. Reform would begin with manuscripts coming from a Greek-speaking area, and the reverse and attack on the truth would be backed by fabricated non-Greek-rooted texts. Without the true Greek NT text providentially compiled in the 1500s, the modernist Bible perverters would never initiate any critical text. In agreement with the twofold Bible, there is one preserved text succession with a proven OT track record, and a competing tradition with a textual mess, having no interest in preserving the true text but using a fabricated critical text to fight for survival. It is not about preserving the text, but textual fabrication done to preserve the corrupt establishment behind it. If there was anything authentic about the professed unbroken chain of apostolic succession, there would surely be always present a set of untainted manuscripts and always safely stored copies of the original. In this context, it would be impossible for the traditionalists, even if they wanted, to agree that we believe in sola scriptura, since the manipulation of text and mission, and endless and careless dealing with the Bible is such an overwhelming evidence that scripture did never have any importance in the western circles professing apostolic succession. It is a great comedy and nothing but an unbroken chain of textual and missional fraud. The crown of this great comedy is that in their desperation after textual evidence to back their hopeless claims, are the copycats searching all old waste bins hopefully to find something they never had a real interest in before the reformation and before the TR/Majority was compiled. The antisemitic motives behind the editorial change to "sons of G-d" instead of "children of Israel" in Deu 32:8 is the textual parallel to the historical in how these guys not only hated everthing reconnected with the Jewish Israel in the 1500s, but is really how apostate and apocalyptic Christendom act against G-d's mission on earth. These notorious Bible perverters have fooled themselves to assume editorial rights to correct the Masoretic text and the Jewish preservation regime.

There is no end and no limit to arrogance in apostasy. It was reasonable that they found no alive sea scrolls but would use any dead alternative in the war against the truth.

Now the epistemological overview should be refreshed about the historical implications and why it always was important for Christendom to distance itself from G-d's Jewish Israel, and later use vicar sources like the Septuagint and DSS manuscripts to "correct" the Masoretic text. Apostate Christendom seeks partly to eliminate and partly to bypass the Jewish Israel. One of the ways is to have salvation and homeland borders according to the sons of G-d (Gen 6:1+) and the post-flood division of nations (Gen 10-11) instead of done by the children of Israel. A noticeable manipulative element following apostate Christendom's is the tendency not to rightly divide scripture, especially BC/AD matters, but anachronistic dealing with scripture after doing manipulation and adapting scripture to replacement ideology.



This needs to be combined with a series of other temporal issues sucking from the same root. Christendom would be continually antisemitic, theology is generally antisemitic, and history is the general indicator that theology is a replacement ideology. Theologians reveal the great gulf between the Dispensational timeline and the sola S timeline in this way. Theology uses text provided in the Jewish dispensation of Nehemiah in favour of the non-Jewish dispensation of Noah, and this reveals not only the antisemitic mindset but that Lordship and Wordship are divorced. Salvation and homeland border setting in Deu 32:8 is that the Lord sent his Word, but in the anachronistic mind of theology G-d's salvation plan is independent of his word. Next point is that vicar "redemption" is never prophetic and provisional, and never about priesthood. The point proven historically is that for a theologian has sola scriptura and the Word no intrinsic value and will never be more than an attachment to something under his administration. The incentive to get rid of the connection between G-d's providential salvation plan channeled through his Word and the Jewish Israel is revealed in the use of alternative sources like the DSS to do this anachronistic bypass of the middle dispensation and fulfil a mysterious salvation plan based on Gen 6-11 and independent of true means and purpose. Antisemitism's mission impossible is a total divorce between Lordship and Wordship. Christendom and its vicar tendency seek missional independence, to steal and abuse the Jewish scripture and with no missional connection to the Jewish Israel. Resurgence of old corrupt manuscripts, the Septuagint and DSS findings, have added fresh fuel to the fire of Levitical Christendom, since the 1800s gaining apostate momentum. Systematic study reveals that all branches of theological scholasticism are antisemitic, driven by replacement motives and have no interest in sola scriptura. Theology would always rebel against sola scriptura, against reform and against the way G-d channeled his providential redemption plan. Authentic redemption follows the origin of destiny outlined in Deu 32:8, explaining how theology by manipulated sources and anachronistic ideology demonstrates its antisemitic nature, adding to the overall tendency that presence or absence of scriptural means of salvation never represented any difference for the member masses under theological dominion.

Now a short questioning summary of Deu 32:8. Do you see that when the manipulative editors got their hands on the details, the story was changed to be about geographical division independent of G-d's redemptive, homeland mission? Do you see that in the anthropological Hebrew and KJV is G-d inviting the children of Israel to be cooperative covenant partners and partakers in his mission on earth, just like Noah in Gen 6:18, but in modernist bastards like the RSV, NRSV, ESV, NRSV-UE, NABRE, NLT, Net Bible etc., the vicar text is theological and only about a god and his divine council somewhere up there, and with no need for the body of Christ to share and be involved in any part of his redemptive business on earth? Do you see that theology and modernism, especially in terms of Levitical continuation, is equally anachronistic and manipulative in dealing with how land is divided, as with cosmological BC/AD matters of priesthood? The same universal issue with the priesthood of unbelief is that theologians provide for themselves and their substitute ideology, and they have no room for a body anatomy beyond the 5% serpent organism. Modernist translations are fabricated means of deception made just in time to deceive the world and serve the apocalyptic dragon. You can use these bastards and trace Laodicea's apostate development from the RV/ASV to the NRSV-UE, decade by decade from the 1800s to the 2020s. The deeper into the apostate mud the world has sunk, the more manipulated, pluralistic, and occult is the published version. It is equally important to understand the driving background for textual change, as the text itself.

Deu 32:8 When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

Deu 32:8 בְּהַנְחֵל עֶלְיוֹן גּוֹיִם בְּהַפְרִידוֹ בְּנֵי אָדָם יַצֵּב גְּבֻלֹת עַמִּים לְמִסְפַּר בְּנֵי יִשְׂרָאֵל׃

Deu 32:9 Next reminder why the only true remnant is a causal, pro-the Lord portion.

Deu 32:9 For the LORD'S portion *is* his people; Jacob *is* the lot of his inheritance.

Deu 32:9 כִּי חֵלֶק יְהוָה עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

Deu 32:10 Next reference to Ezekiel's ABOUT-mission. KJV readers can conclude that the reason for being instructed, is the same causal ABOUT-reason for being there, in the NKJV changed to an irrelevant encircling. Until the process of "justification by faith" משפט is finished, is it reasonable to conclude that the "wilderness" מדבר is a place of unbelief and relativism. With no known causal ABOUT-reason for being there, as seen in the blind NKJV, there would be no historical lesson learned. Notice the intent, how "he instructed him" יבוננהו, at some point leading to the dawn of understanding in Mal 3:18. Regardless of vowel point, it is sufficiently argued that grown-up Benjamite "understanding" בִּין and behavioural Beth-Weaning בֵּין of a mixed middle must share the same experience. After being sufficiently immersed and instructed in the reasoning ABOUT why he was there, and how he ended there, he would never go back there. It is also argued further that the reason for being there, in the alternative Hebrew form called

"wilderness" יְשִׁמֹן is the reverse side of oil or "anointing" שֶׁמֶן. To break the yoke and get out of the wilderness is first to get into it and be educated therein. No vowel point is ever changing the fact that the "wilderness" יְשִׁמֹן and the measures of "oil" שֶׁמֶן and "anointing" שָׁמֶן are biased angles on the same root and reality.

Deu 32:10 He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

De 32:10 יִמְצָאֵהוּ בְּאֶרֶץ מִדְבָּר וּבְתֹהוּ יְלֵל יְשִׁמֹן יְסֹבְבֶנְהוּ יְבוֹנְנֵהוּ יִצְּרֶנְהוּ כְּאִישׁוֹן עֵינוֹ׃

Here is an extra element to test regarding causal, or anointed, outcome in Deu 32:10. Do you see that instead of saying "because of the anointing" מִפְּנֵי־שָׁמֶן as a part of the 3x self-emptying M elements in Isa 10:27, it works like a justified mishpat outcome when the מִן preposition is emptying itself and the KJV translates the outcome, "out of" what has been, according to how it is built into the anointing oil. If Deu 32:10 and Isa 10:27 are read together, it is easier to detect that wilderness, oil, and anointing have a shared element of self-fulfilling, self-emptying, and self-propelled outcome built into it.

Isa 10:27 And it shall come to pass in that day, *that* his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

Isa 10:27 וְהָיָה בַּיּוֹם הַהוּא יָסוּר סֻבָּלוֹ מֵעַל שִׁכְמֶךָ וְעֻלּוֹ מֵעַל צַוָּארֶךָ וְחֻבַּל עֹל מִפְּנֵי־שָׁמֶן׃

Deu 32:12 Many examples of the trinity "alone" בדד with the serving No-Man אין are found from Genesis to Malachi. Here is one of them. Presence of strange gods means that Niphil Basar also is present. It is the Lord alone with the No-Man, or Niphil Basar, deism, and the absence of the trinity. For protective reasons, the redeeming trinitarian Lord does not share his glory with the deistic Niphil Basar.

Deu 32:12 *So* the LORD alone did lead him, and *there was* no strange god with him.

Deu 32:12 יְהוָה בָּדָד יַנְחֶנּוּ וְאֵין עִמּוֹ אֵל נֵכָר׃

Deu 32:15 More anointing and fat stuff. How this verse ends says how disrespecting the most high in verse 8 would be done by the hierarchy of Satan. Jurisdiction was always a matter of war between sola S jurisdiction and Satan's competing vicar jurisdiction.

Deu 32:15 But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness*; then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.

Deu 32:15 וַיִּשְׁמַן יְשֻׁרוּן וַיִּבְעָט שָׁמַנְתָּ עָבִיתָ כָּשִׂיתָ וַיִּטֹּשׁ אֱלוֹהַ עָשָׂהוּ וַיְנַבֵּל צוּר יְשֻׁעָתוֹ׃

Deu 32:16 Last translated "abomination(s)" תּוֹעבת in the books of Moses. Now you may use this background to check some other filthy cases the modernists have prepared for the abomination of de-sola S. In first instance in Gen 43:32 it is a cultural element. Here in Deu 32:16 some might call it jealousy triggered by deviation from orthodoxy.

Deu 32:16 They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger.

Deu 32:16 יַקְנְאֻהוּ בְּזָרִים בְּתוֹעֵבֹת יַכְעִיסֻהוּ׃

Now to the test case regarding abomination in Deu 32:16 and in general. The apostolic KJV speaks of sacrifice and sacrilege, but does never call anything "sacred". This is one of the abominable elements of Catholic syncretism creeping into modernist "protestant" translations like the NKJV. Beginning in Exo 23:24, the KJV is the apostolic messenger of only one way to G-d, which is by the second person of the trinity, meaning that it will never give any indication of respect for pagan gods, or give any indication that a pagan element in (any) way is seen as true and holy, the same in Exo 34:13, then next instance, Lev 23:36 where the NKJV uses "sacred" about the solemn assembly of G-d's people with no distinction, before returning to "sacred" paganism in Lev 26:1, then a "sacred" assembly in Num 29:35, and more "sacred" paganism in Deu 7:5. Next, with no proper lingual distinction, the NKJV readers may be fooled to believe that G-d hates the holy in Deu 16:22. This is how lingual purity in the KJV became muddy, syncretic waters in the NKJV and other modernist versions doing the same, united with the syncretic NABRE. Last instance "sacred" in the NKJV is Mic 5:13. Why should such pillars be destroyed if they were seen as holy? While Christendom again goes pagan, syncretic, and reverses the reformation, this is some of the new lingual dung mixed into modernist translations, using the Bible to give respect to the abominable. Lucifer's abominable editing upon Dung hill has so far been a successful driver of apostasy. Is it a deliberate evil, or do the modernists believe that such filthy dung would be of meaningful use in G-d's mission? In the papist NABRE does syncretism and sacrilege begin with mocking Shechem as the "sacred" background for Golgotha in Gen 12:6. It was not enough to dig up a historical Jesus and make him an ordinary sinner in the temporal, but Shechem sacrilege is first-principle mockery of OT preparations for Golgotha. Mixing the pagan with the holy, "sacred scripture" is full of mocking syncretic ideology, preparing for the abominable worship of antichrist, the vicar of Christ. Preparing for a syncretic one world religion, dogmatic Vatican II ideas like Dei Verbum should therefore be called, word or gods. It is unbelievable how the modernists consider the dumb NKJV a worthy KJV successor.

One more test case regarding Deu 32:16. Do you see that if the Calvinists are consistent with their full determinism, total depravity, and divine decree, they must say that these "strange *gods*" come from "him" and is of lesser degree related to the word, "They"? It looks like jealousy causing revengeful self-estrangement. Do you agree that the "angry" god modelled in the last half explains the angry conditions the theologians imaged out of their merciless vanity? You simply need to know that the last tribulation with angry conditions are apostate outcomes championed and orchestrated by the priesthood of unbelief, never willing to give up their vain ideas and abominable vicar jurisdiction.

Deu 32:17 After implementing substitute doctrines and "sacred" syncretism in verse 16, and in general, this is the next step, elaborating the canonical meaning of "doctrine(s)" in verse 2. Anonymous the Unknown's abominable struggle is no less educational than the growing last tribulation to bring it all together. You need to align history, antichrist's dead ritualism and Christendom's deistic practice, with these two verses. If you repeat Deu 32:2, the KJV word "doctrine" is rooted in G-d's canon and absolute singularity, but after seeing the abominable editing done by the modernists, you have good reasons to read the modernist alternative, "teaching" as pluralist doctrines of men, working like a relativist participle describing the dynamics of an ever changing god the theological establishment created in their own syncretic image.

Deu 32:17 They sacrificed unto devils, not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

Deu 32:17 יִזְבְּחוּ לַשֵּׁדִים לֹא אֱלֹהַּ אֱלֹהִים לֹא יְדָעוּם חֲדָשִׁים
מִקָּרֹב בָּאוּ לֹא שְׂעָרוּם אֲבֹתֵיכֶם׃

For more context on Deu 32:17, do you see why awareness of self is equally important as awareness of G-d, in a creation where the ruling motive in man's vanity defaults to self-glory and self-worship and to be god in his own unknown universe? Do you see that theology denying the anthropological Bible and its subsidiary and eisegetical dimension is the story of man never becoming confessional? Do you see how these two sides come together on the road through Rom 1, where man blind to self and his hedonist self-glory takes him to the brink of his own unknown repeated historical disaster? Do you see how this contrasts the enlightening mission of Christ vs the dark ages of antichrist, the vicar of Christ, and how these things repeat themselves in the senseless last tribulation?

You need to be specific about the KJV syntax interpreted word for word in Deu 32:17, especially the part saying, "to gods whom they knew (not)" אלהים לא ידעום. Do you see that Christendom's prostitute realm is an eros dominion lived out in ignorance? To be but not be, and know but not know: Do you see how this relates to the dubious deism formulated at the end of Rev 17:8? Do you see that how the NKJV changed the syntax in Deu 32:17, is how Nicodemus would deny the existence of the invisible? In other words, do you see how Deu 32:17 relates to priestly pimps and professing preterists living veiled, blind, and in denial of the prostitute apocalypse? Do you see that collapse in the twofold Bible is how "knew" in the KJV became "not know" in the NKJV? Do you see the partly confessional NKJV, to do but without knowing it? Do you see that Lucifer's means of deception carrying the vicar incentive to become and do the will of such vicar divinities, cannot afford a reading where each word carries distinct meaning? The only way the preterists and priestly pimps can stay in business with their prostitute harem is by masses living and doing in ignorance.

Deu 32:18 In the Hebrew and KJV is doctrine canonical and about formative pottery. In the NKJV it is about something else, where subsidiary justice is out of sight. Do you see that in the KJV there is only one G-d with true formative capacity. In the NKJV, NASB

etc., you may discover the syncretic motive of a fabricated, parly misplaced and partly abused, definite article put in place to say that a plurality of gods may have a comparable upbringing capacity. In examples like this the Hebrew and the KJV say loudly that there is no other G-d, but that is not the same in dubious fabrications like the NKJV, NASB etc. This is the first biased intro to this verse.

Deu 32:18 Of the Rock *that* begat thee thou art unmindful, and hast forgotten God that formed thee.

Deu 32:18 צוּר יְלָדְךָ תֶּשִׁי וַתִּשְׁכַּח אֵל מְחֹלְלֶךָ׃

Now you should turn the last half of Deu 32:18 upside down and check how it relates to 2 Tim 3:5. The issue is not truth denying the truth, it is not truth denying falsity, and not falsity denying the truth, but the main problem to be aware of in matters of deception is falsity denying its own falsity. Falsity will profess to be true. You should now taste the meaning of the word "apostasy" as willful rebellion, which is the main character of the apocalypse, that the morally depraved period from AD to Y2K is how falsity vehemently and violently did insist on being true. The more rebellious, the more forceful testimony. The great Whore would insist on being the Wife and remnant, while denying the sola W core as the Wife's necessary foundation. In this context you should read white-washing as a protective smokescreen used to hide the filthy black spots. Since subsidiary justice is no part of the story in theological versions, there is no formative part in the modernist translations. The KJV is missional. The NKJV, NASB are textual. This is a fairly literal change from subsidiary justice, formative pottery, and full immersion in the KJV, to the vicar story about fathering and infantilism in the NKJV and NASB. Because no vowel point lives alone, would a forgotten or purposeless formation be synonymous with man going secular and "profaning" חלל the holy.

Deu 32:19 Next step in the secular, abominable, and profane. While waiting for sola S jurisdiction this is another, And When? Do you think it would be necessary for the Lord to check his written biographical blueprint?

Deu 32:19 And when the LORD saw *it*, he abhorred *them*, because of the provoking of his sons, and of his daughters.

Deu 32:19 וַיַּרְא יְהוָה וַיִּנְאָץ מִכַּעַס בָּנָיו וּבְנֹתָיו׃

Deu 32:20 First instance "faith" in OT, and the only instance in the five books of Moses as translated in the KJV. It appears here in the midst of Sardis disaster. Now you should repeat the first four KJV words in Deu 32:8. Do you see what the most flexible M there has to do with the fact that the hierarchy of Satan did not accept these four words as-is, but would downplay, downgrade, and downscale the positional proportions of what the four KJV words mean? A proportional Amen explains why "faith" אֱמֶן, "truth" אֱמֶת, and sense of reality are inseparable regardless of vowel point.

Deu 32:20 And he said, I will hide my face from them, I will see what their end *shall be*: for they *are* a very froward generation, children in whom *is* no faith.

Deu 32:20 וַיֹּאמֶר אַסְתִּירָה פָנַי מֵהֶם אֶרְאֶה מָה אַחֲרִיתָם כִּי דוֹר תַּהְפֻּכֹת הֵמָּה בָּנִים לֹא־אֵמֶן בָּם׃

Amen, the unified test of faith mixed with truth in Deu 32:20. Do you see where Paul's NT claim of being G-d's apostolic ambassador and masterbuilder originate, as repeated in Solomon's "cunning workman" אָמָּן in Song of S 7:1? Do you see that an ambitious N vector scaled out of a perverse M unit means disaster? Do you see that prepositional bias coming "out of" מן filthy "oil" שמן and false "anointing" שׁמן must bring all the problems of ambitious falsity so disastrously proven by historical Christendom? Do you agree that if man's potentially "true amen" is disjointed from real life "out of" the past, it must go wrong in the future. Be aware of the integrated m-n preposition in Gen 49:20, saying "Out of Asher" מֵאָשֵׁר in dis-integrated or separate form, מִן אָשֵׁר, which says that a truly launched and anointed Amen is authentic only as canonical. It should make sense that truly authentic anointing is rooted and kept in check by confessional reality. Finally, do you see that G-d's double consonant Amman אָמָּן portion, Omman overseer, aligns itself with Asher's double portion of Baptist "water" מים at the end of Ezekiel. Asher and Ezekiel agree both in the local and global, in micro and macro matters.

Deu 32:21 More doctrinal Sardis stuff. Who is the flexible M about in this case? Do you agree that if the text is theological, must G-d be a relativist? Do you see the dumb ideas the NKJV presents for no other reason than changes to justify a new copyright? Now in extension to verse 20, notice *that which* is canonically referenced in the KJV, having no such reliable benchmark in the NKJV, where it can be whatever is wanted.

Deu 32:21 They have moved me to jealousy with *that which is* not God; they have provoked me to anger with their vanities: and I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.

Deu 32:21 הֵם קִנְאוּנִי בְלֹא־אֵל כִּעֲסוּנִי בְּהַבְלֵיהֶם וַאֲנִי אַקְנִיאֵם בְּלֹא־עָם בְּגוֹי נָבָל אַכְעִיסֵם׃

Next, how apostasy mirrors uprooting and loss of *That Which*, hypostatic union. Notice how "*that which is"* not G-d, in the first half, makes itself the premise for "*those which are*" not A People, in the last half, and how the KJV uses italics to pinpoint what it is about, and next, how uprooting into the unknown works in the theological NKJV. Notice that "vanity" הבל in the anthropological Hebrew and KJV is primarily mental, whereas "idols" in the theological NKJV, NASB, ESV etc., is exterior imagery. Most modernist versions reproduce their relativist ideology of uprooting into the Whoever and Whatever the reader wants to make of this verse and Exo 3:14. Everything about THAT distinct substance is gone, in contrast to how the KJV systematically relates things to the inner and primarily mental canon and its internal unity. It was still primarily mental "vanity" in the RV/ASV, changed to exterior "idols" from the RSV.

For extra Sardis context on Deu 32:21, first instance “vanit ..” in the KJV appears in this chapter for the same reason as the absence of “faith” and truth. Uprooted translations like the NKJV are divorced from man’s inner self and notorious in seeking the exterior. It is worth consulting the nominal Sardis in Rev 3:1 for the meaning of deism and how things are expressed after being uprooted and divorced from self.

Deu 32:22 How Tamar’s terror and mafia regime corresponds to the “lowest” **תחת** hell. This is another way of describing antichrist’s temporal terror on earth as a foretaste of everlasting hell fire (Matt 18:8). One more “lowest hell” instance is Psa 86:13. This is the temporal dominion of ignorance and evil where theology and the priesthood of unbelief rule, until all things are unveiled. Notice how things are operated “in” the inner canon, “in mine anger” **באפי** and how that relates to the lowest hell in the KJV, and the challenge of trying to make that work in the way it is done in the RSV, ESV, NABRE etc. In the vicar story things are uprooted, and “anger” is outsourced from the inner self to be something done in the exterior, “by”, outside person. In two steps this is how the hopeless XXX denies that Beth B anger in the inside is to have Tamar’s hell fire in the inside, instead of being filled with watered host harmony. How the words are read must reproduce the twofold dimension in Gen 1:1, in the beginning of time, or a story of lived life in that dimension. Whatever is a state of mind in man would cause a corresponding response in Deu 32:22. The hopeless XXX outsources anger from G-d’s mind, in other words how even G-d himself is uprooted from being resident in his own word and in his own mind and (conscious) decision. No wonder why man’s vicar mindset must be no less hollow and absent-minded than the theologians make the written word. Do you see how this hollow representation imposed on the word itself makes room for Tamar’s underworld mafia regime and how its theological representatives would reproduce this inquisitorial terror historically? Do you see that the modernist translations, like the RSV, ESV, NABRE etc., cannot be used as a guiding model of Being in restored (conscious) Doing? Do you see the way the NKJV complicates the equally clumsy Luke 23:34 and mixes up Being, present as the foundation of (unconscious) Doing in the direct language in the KJV, mental being and knowing as the foundation of doing in the KJV, but to do to do in the NKJV, where the words have no real meaning?

KJV 32:22 For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

Deu 32:22 כִּי־אֵשׁ קָדְחָה בְאַפִּי וַתִּיקַד עַד־שְׁאוֹל תַּחְתִּית וַתֹּאכַל אֶרֶץ וִיבֻלָהּ וַתְּלַהֵט מוֹסְדֵי הָרִים׃

Before continuing, you should test this hopeless dimension in the counter-reformatory XXX working as a shallow mercenary to reverse the KJV’s mission. Do you see that the way the RSV, ESV, NABRE etc., do it, works for the priesthood of unbelief, which had no other role than to bring law, sin, and time, as seen in this case, to stir up problems in other people and groups wherever they entered? Do you see the other priesthood side in the KJV beginning with confessional awareness of/in self before entering the inner host harmony in the body of Christ? The KJV brings reformative self-light. The modernists serve the divorced and divorcing powers of darkness unaware of root cause in Beth B.

One more chameleon detail to observe about the counter-reformatory NKJV is that the change in Deu 32:22 from “by my anger” in 1982 to “in my anger” changed after 1982, is one of the editorial updates done later without renewing the copyright to represent the actual translation content. Present NKJV publications are not the 1982 text even if the title page says 1982.

Now should the three verses, Deu 32:20-22 be read together as the mosaic framework of first instance “hell” in the KJV in Deu 32:22. Anonymous the Unknown and the nominal Sardis are man’s (Medieval) hell on earth. It is the world in whom is no faith, ruled by unbelief and the dictatorship of theology, the European period when Satan’s episcopate massacred disobedient “sects” unwilling to comply. Just like the last tribulation, when unbelief is established in Deu 32:20, is hell on earth at the door in Deu 32:22, repeating how sin at the door from full cycle in Gen 4, the first omen pointing toward the final 4-numbered generational ending of Mal 4. In the same way the Levitical realm and the priesthood of unbelief pulled the eternal and future lake of fire into the temporal and present, and made purgatorial “hell” on earth with their lies and worthless theories, must the “lowest hell” שְׁאוֹל תחת be read in this context as a part of the under-world ruled by Tamar's veiled mafia regime. To be a deist on death row in transit to the lake of fire, is the conditions of fire in the Lackland continued by theological Christendom and its ruling priesthood of unbelief. The ultimate horror potential coming with the iron/clay reign of antichrist, the vicar of Christ, is what to expect of repeated, enlarged medieval horror in the Fourth Reich if Satan’s agenda 2030 is fulfilled. Do you see how Deu 32:22 anticipates the final tribulation and the convergence point between total unveiling of the lowest hell and the layered depths of Satan coming out of Thyatira? Do you see why the theological evildoers are so desperate in their insistence that there is no more than an “evil one” and therefore no corresponding administrative priesthood of law, time, sin, and evil? Be aware that just like the final priesthood of believers and the coming body of Christ in Rev 20, there is also, in time, a temporal priesthood and a body of unbelief, ignorance and wickedness. In historical steps and while accumulating the sum of history until the end of Laodicea, the steps named Thyatira, Sardis, and Philadelphia, are ordo salutis steps of establishing sola S jurisdiction, the true canon with the doctrinal gospel of G-d. G-d’s redemption is epistemological for his eisegetical people.

Deu 32:23 How epistemological evidence is stored up for eisegetical decoding by G-d’s target priesthood. Do you see what this verse says about precept upon precept in Isa 28, stored up in layers until the end upon the mischievous Dung hill? Do you see that layer by layer in and beyond Deu 32:23 repeats the story in Num 32:23? Do you see that this endless evidence is history’s ruling headache in Rosh/Resh, here called “mischief” רע

Deu 32:23 I will heap mischiefs upon them; I will spend mine arrows upon them.

אַסְפֶּה עָלֵימוֹ רָעוֹת חִצַּי אֲכַלֶּה־בָּם׃ Deu 32:23

Here is a test case for Deu 32:23. Do you see that in the same way the modernists insist on evil limited to an “evil one”, the manipulative NKJV whitewashes “mischief” to be outsourced, mysterious “disasters” for protection of the theological orchestrators of evil?

Do you agree that theologians in this way presenting the evidence how they manipulate the text and reject G-d's anthropological creation, they make the Bible worthless? While moving into the last tribulation to experience all this theological wickedness, do you see that while vicar Christendom and its Levitical continuation AD reduced Christ to have no effect, they would never admit the fruitful evil outcome of rejecting Christ's sola S jurisdiction as the only working remedy against the evil structures of original sin? Seen here again, the dumb, manipulative NKJV whitewashes evil details for protection of the no longer so mysterious "mystery of iniquity" as something the establishment wanted to remain forever unknown. To bring reformation, light, and liberation would rarely be in the desperately wicked bosom of theology. Remnant and minority cases like Tyndale is the exception that proves this massive historical majority rule of wickedness.

Deu 32:25 It is repeated in many examples how pre-destination works according to this double also, or "both" גם form, "both the (chosen) young man" גם־בחור "and (also) the virgin" גם־בתולה. History would prove how original sin would be synergetically reinforced by Christendom, which had no other than an exterior, military sword.

Deu 32:25 The sword without, and terror within, shall destroy both the young man and the virgin, the suckling *also* with the man of gray hairs.

Deu 32:25 מִחוּץ תְּשַׁכֵּל־חֶרֶב וּמֵחֲדָרִים אֵימָה גַּם־בָּחוּר גַּם־בְּתוּלָה יוֹנֵק עִם־אִישׁ שֵׂיבָה׃

For more context on Deu 32:25, predestination explains the connection between the use of the words "(chosen) young man" בחור here and the "elect" בחיר in Isa 42:1. It begins with the shorter root word spoken as a Hebrew imperative by Moses in Exo 17:9, "Choose us" בחר. For all moving thought the longer canon, especially in Anonymous and D-G, it should be clear why the accurate wording in Exo 17:8, "choose us out" must be a scrutiny in person also revealing how your sin shall find you out. In the NASB is Exo 17:9 an outsourced alternative story on behalf, manipulating the Hebrew grammar, hiding all personal scrutiny, and serving the cover-up of original sin.

Deu 32:26 In the KJV about what is said, and what would be done. In the NKJV, NASB etc., about a secondary will playing with textual details. In the Hebrew it is two verbs in order. "I said" אמרתי (qal perf.) and "I would scatter them . ." אפאיהם (hiphil imp).

Deu 32:26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

Deu 32:26 אָמַרְתִּי אַפְאֵיהֶם אַשְׁבִּיתָה מֵאֱנוֹשׁ זִכְרָם׃

A questionable solution in Deu 32:26 about the dubious change in the NKJV, NASB etc. First, begin with establish that the Hebrew and the KJV speak of a spoken future. In the NKJV and NASB it a about the past and a regretful G-d saying what he actually would have said if he had the chance to correct such a blunder in the past. NKJV and NASB

readers are left with an unknown story that while saying what G-d did not say, what he actual did say must be a hidden mystery left outside the written text. I said, I would . . was unchanged in the RV/ASV, but from the RSV came the dubious, I would have said.

Deu 32:28 A milestone in terms of "void" of reason. Anonymous the Unknown is not only about unbelief and hell on earth., but the era when the papal impostors boosted the infallibly ignorant papal power. Throught the centuries leading to the reformation, it was all about the ambitions of the bombastic Niphil Basar Almighty. This verse may be used to clear the road from the first tabula rasa conditions in Gen 1:2 to the dawn of reason in Mal 3:18, and about the 2000 extra years of episcopal infantilism. Infallible ignorance is another way of manifesting an unavoidable evil. Notice how "understanding" תבונה is formed around the No-Man אין led toward "understanding" and the discerning what to Beth-wean "between" בין good and evil for grown-up conditions in Mal 3:18. Secondly, notice how the divorce between *There* and Them is the same divorce between *place* and person, between man and *self*, and in this case between a potential No-Man and Them, saying that there is no Beth B understanding "in" HM. Which Thou cannot forever escape the fact that man blind to self is the reason for the need to know the truth about Which Land vs Which Thou in all Lacklands and Wastelands having no Target mission.

Deu 32:28 For they *are* a nation void of counsel, neither *is there any* understanding in them.

Deu 32:28 כִּי־גוֹי אֹבַד עֵצוֹת הֵמָּה וְאֵין בָּהֶם תְּבוּנָה׃

For additional context on Deu 32:28, verify how apostolic alignment of man with self begins with Moses, in person standing in his place. First instance "holy" in Exo 3:5 is the reverse side of the carnal, and Homeland is the reverse side of Wasteland. Exo 3:5 is literally saying that Which Thou equals Which Land. Before Moses began his mission was he requied to repeat how Shem שׁם was put שׁם in place there in Gen 2:8, and how Moses him-self was formed according to the same past-tense order, generally how all missional appointment is scheduled for internal unity with the inner canon of scripture.

Deu 32:29 While living under the temporal power of Lucifer and Lamed, That (specific) reality points to the end and to G-d's target priesthood. Established reality is canonical and epistemological. From Gen 3:13 This *That* is the same. Notice that in the KJV the specifics of That holds real value. In the NKJV is that divorced by punctuation from all real value and is no more than an empty word. The NKJV is a master blunder-maker.

Deu 32:29 O that they were wise, *that* they understood this, *that* they would consider their latter end!

Deu 32:29 לוּ חָכְמוּ יַשְׂכִּילוּ זֹאת יָבִינוּ לְאַחֲרִיתָם׃

Deu 32:30-31 This chapter lives in the midst of relativist troubles where the Rock and rock solid solutions are most needed. It is the wilderness where the need for salvation is absolute. Deu 32 has half of all the instances of "rock" in the five books of Moses.

Deu 32:31 For their rock *is* not as our Rock, even our enemies themselves *being* judges.

Deu 32:31 כִּי לֹא כְצוּרֵנוּ צוּרָם וְאֹיְבֵינוּ פְּלִילִים׃

Deu 32:33 One of the examples where ruling headache is just as literal as it is real. Now it is a must to be aware of 5% serpent (vicar) body structuring where the ruling head is the venomous part to be aware of, especially in this synergetic "and venom" **וראֹשׁ**, not to say Dung, from where the full-serpent body anatomy with head **ראֹשׁ** and tail **פתנ** is outlined. Anonymous the Unknown, and Jacob's trouble appearing in the 12/5-numbered column of Jeremiah, originate with the first ruling Rosh "head" **רֹאשׁ** trauma beginning with the serpent in Gen 3:15, where the word "head" is introduced with the serpent root of all ruling structural wickedness to come.

Deu 32:33 Their wine *is* the poison of dragons, and the cruel venom of asps.

Deu 32:33 חֲמַת תַּנִּינִם יֵינָם וְרֹאשׁ פְּתָנִים אַכְזָר׃

Deu 32:32 After verse 33 it should make even more sense where Sodomite conditions and venomous "gall" **רוֹשׁ** come from, and why Naomi's "bitter" **מרֹרת** Mara from the first verse under jurisdiction of ruling wicked judges in Ruth 1:1 means that her exile was conditioned by a legalistic comeback with brutal vengeance after Joshua and Caleb were dead. History goes back and forth between Homeland and Lackland.

Deu 32:32 כִּי־מִגֶּפֶן סְדֹם גַּפְנָם וּמִשַּׁדְמֹת עֲמֹרָה עֲנָבֵמוֹ עִנְבֵי־רוֹשׁ אַשְׁכְּלֹת מְרֹרֹת לָמוֹ׃

In a Benjamite context full of beating, bit and bridle, do you see why endless partial bruising in Gen 3:15 at some point would have to end with a final and fatal death blow? With no adamic structures of original sin, and without the ruling R part of L-N/R, there would be no need to write the book about man's hubris of ambition, called Numbers. Miriam's Num 12 is a 12/5-numbered troublemaker sharing her location with Jacob's trouble and Anonymous the Unknown. Deu 32 is located to be the doctrinal extract of what man needs to learn for his liberation. All parts of the Bible evolve around liberty vs legal enslavement. New words introduced are given for context and in context. From the first "dragon(s)" here in Deu 32:33 to the apocalyptic dragon in Rev 13, it is the same ruling venomous headache and structural evil, the same from Anonymous, Sardis, and ruling medieval episcopal wickedness to the great taking and the attempt to enforce Lackland 2.0. Canonical epistemology by letter and number is definitive for all history and how it presents the epistemological evidence for G-d's eisegetical priesthood to put it together for liberation from the now globalist evildoers. How the first ruling headache began to emerge in Gen 3, and how it is repeated with a book of remembrance in Mal 3, is again experienced by the end of the third and now final generation staring tribulation in the face. 4-numbered, generational approach is one part of the story, and 7-numbered approach in chapters like Deu 32-33 and Rev 12-13 complement the 4-numbered.

Deu 32:34 Repeating the layers of mischief in verse 23 and saying why true Benjamite having and holding must begin with confessing personal ownership to that which is laid up in store and to be held on target. Been there, done that. It is also a doctrinal parallel to verse 6 where the rhetorical הֲ was explained to be a silencer of foolish answers.

Deu 32:34 *Is* not this laid up in store with me, *and* sealed up among my treasures?

Deu 32:34 הֲלֹא־הוּא כָּמֻס עִמָּדִי חָתוּם בְּאוֹצְרֹתָי׃

Deu 32:35 After first instance in Gen 4:15, here is second instance "vengeance" נקם. It is built into G-d's sola S jurisdiction how to end history, Lamed's master paradigm, and take down Satan's vicar jurisdiction.

Deu 32:35 To me *belongeth* vengeance, and recompence; their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste.

Deu 32:35 לִי נָקָם וְשִׁלֵּם לְעֵת תָּמוּט רַגְלָם כִּי קָרוֹב יוֹם אֵידָם וְחָשׁ עֲתִדֹת לָמוֹ׃

Here is the test case for Deu 32:35. Do you see that "to me" לי is a short form saying that all things are to him, for him, and by him, by the end of time, when the priesthood of unbelief has accepted that all things were settled in heaven?

Deu 32:36 Also this final pro- says that there is no judgment against the Lord.

Deu 32:36 For the LORD shall judge his people, and repent himself for his servants, when he seeth that *their* power is gone, and *there is* none shut up, or left.

Deu 32:36 כִּי־יָדִין יְהוָה עַמּוֹ וְעַל־עֲבָדָיו יִתְנֶחָם כִּי יִרְאֶה כִּי־אָזְלַת יָד וְאֶפֶס עָצוּר וְעָזוּב׃

Deu 32:39 Next example how to model the trinity with its No-Man against Niphil Basar and deistic conditions, "he and no" הוא ואין. Niphil Basar would be the terrorising tiller of the ground not yet arriving on the scene in Gen 2:5. In whatever form, he vs no, it covers all possible worlds and all possible forms of truth and ambitions error.

Deu 32:39 See now that I, *even* I, *am* he, and *there is* no god with me: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

De 32:39 רְאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדִי אֲנִי אָמִית וַאֲחַיֶּה מָחַצְתִּי וַאֲנִי אֶרְפָּא וְאֵין מִיָּדִי מַצִּיל׃

Deu 32:39-43 More about tribulation, and one more indicator why fulfilling, division and border-setting of the nations find its only solution in the Jewish Israel. Rom 11 is in place in the first seven KJV words in verse 43. Homecoming is about Jerusalem and the Jewish Israel. It was never about Rome. The reformative conflict with Jerusalerm and

London on one side, and the papist Rome on the other side, is just as tangible in reality as it is in the conflict between the KJV and the NABRE in this verse. In the KJV is ths verse accurately translated according to the Hebrew text and how grafting in Rom 11 is intended for peace on earth. In the NABRE the details are manipulated and it is obvious that the copycat establishment will not accept the plain Hebrew and KJV story from start here. Reading the NABRE is to find the occult story repeating the manipulated details in verse 8. In the united Hebrew and KJV the true text says, "Rejoice (overcome)" הרנינו "O ye nations" גוֹים "*with* his people" עמוֹ "for" כי . . . The papist will to establish a competing grafting centre is so strong that the copycats are willing to pervert the textual details for the readers not to find any resemblance of G-d's actual mission in the text. Together with the rest of this chapter, verses 39-43 have much to say about the nature of the last tribulation and the war between G-d's true mission and apostate Christendom.

Deu 32:43 Rejoice, O ye nations, *with* his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people.

Deu 32:43 הַרְנִינוּ גוֹיִם עַמּוֹ כִּי דַם־עֲבָדָיו יִקּוֹם וְנָקָם יָשִׁיב לְצָרָיו
וְכִפֶּר אַדְמָתוֹ עַמּוֹ׃ ף

For more context on Deu 32:43, it does literally unveil the reason and makes it explicit why it is so important for Satan to destroy the providential text basis coming together for the reformation in the 1500s. Just like Deu 32:8, the reason for using the Septuagint and DSS material also in verse 43 to discredit the Jewish preservation regime and well-preserved Masoretic text, is just as manipulative as it is hilarious. The notorious Bible perverters think they are entitled to correct the well proven and well preserved. Codex Satanicus is not a random buzzword. Use the examples in Deu 32:8, 43 as principal case studies, because the most important KJV/XXX profiling to do is for the textual details to reveal the fact that the parts where G-d's missional will is most clearly outlined, are the parts that are sought out to be most heavily manipulated, especially the reformative parts changed in favour of Satan's competing mission vested in Codex Satanicus. If you repeat the notes in Exo 10 dealing with the Lord's prayer and the text part removed in Matt 6:13, it is typical for what to expect in Codex Satanicus. Editing Bible perverters attack especially the parts dealing with reform and G-d's true gospel kingdom. After removing the last half in Matt 6:13, the remaining fragment of the Lord's prayer is only individual and personal. The collective and reformative kingdom details are gone. This is how the modernists serve the devil's editorial operation. In the text or in notes of manipulative, counter-reformatory mercenaries like the ESV, NIV, CSB, NRSV-UE etc., you will find details revealing how the modernist committees contribute to Satan's operation to change the Bible for another blueprinted historical outcome in the end. The last tribulation is about deciding which blueprint to be the basis for the next 1000 years.

Next in Deu 32:43 is how theology destroys the anthropological canon. Notice how the NKJV translates the legal literally in favour of a one-sided atonement. No subsidiary justice BC, means that there is no need for a "merciful" כפר AD. KJV/NKJV profiling

reveals the problem with two totally different origins the competing texts come from. In theological thinking is the "book" סֵפֶר called the Bible read for prescriptive, legalistic reasons, and is not used for redemptive and merciful reverse. Theological Christendom was developed as Satan's legal jurisdiction, and it ends with trying to bill more evil and more of the same expensive divorce. The NKJV contributes to this dumb ideology, time and again revealing that there is nothing KJV about the NKJV.

Deu 32:44 First time and the only place the name Hoshea appears in the law. One letter in the name Joshua יְהוֹשֻׁעַ is removed and he is in this instance named Hoshea הוֹשֵׁעַ. The apostolic KJV is dedicated to the Hebrew kernel with a textual and missional level of precision not found in other translations. In the Hebrew and KJV it is about Moses and Hoshea together with sola Vau/And, in the papist NABRE a physical stand-alone alternative denying G-d's sola S jurisdiction. As far as English syntax permits, you can follow the Hebrew word for word in the KJV. If you want a manipulated story, you can read the NKJV, messing with the text to protect its infantile copyright. In the NASB it is another inquisitorial hearing of the people.

Deu 32:44 And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun.

Deu 32:44 וַיָּבֹא מֹשֶׁה וַיְדַבֵּר אֶת־כָּל־דִּבְרֵי הַשִּׁירָה־הַזֹּאת בְּאָזְנֵי
הָעָם הוּא וְהוֹשֵׁעַ בִּן־נוּן׃

Deu 32:45 End of story in Moses. Sola S jurisdiction means that all words are reaching all Israel. This is what Paul would call the filling of all-in-all in Eph 1:23. Do you see the nature of hunger and theological hollowness in Eph 1:23 when the theologians have abolished G-d's human creation and the anthropological premise for how to read?

Deu 32:45 And Moses made an end of speaking all these words to all Israel:

D 32:45 וַיְכַל מֹשֶׁה לְדַבֵּר אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה אֶל־כָּל־יִשְׂרָאֵל׃

Deu 32:46 Do you agree that sola S jurisdiction and doctrinal awareness would have no relevance until Anonymous the Unknown biographically could testify, been there, done that? Do you agree that if this is only a theological theory also in the first half of this verse, then you cannot reasonably explain why things would change in the last half and in the later generations after Joshua and Caleb were gone?

Deu 32:46 And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

Deu 32:46 וַיֹּאמֶר אֲלֵהֶם שִׂימוּ לִבַּבְכֶם לְכָל־הַדְּבָרִים אֲשֶׁר אָנֹכִי מֵעִיד
בָּכֶם הַיּוֹם אֲשֶׁר תְּצַוֻּם אֶת־בְּנֵיכֶם לִשְׁמֹר לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי
הַתּוֹרָה הַזֹּאת׃

Here is the test case for Deu 32:46. Do you see that decay and deism is the reason why real trinitarian presence "I .. among you" in the Hebrew and KJV, is gone in the NASB? Do you see that as soon as man backslided and defaulted to deism and legalism, he did also go back to the pompous solemnity the NIV makes of it? With the target priesthood on the horizon, and the Word in person being the same in print, it should be clear that the words spoken, saying, "which I have testified" אשׁר אנכי מעיד would change from "among you" to "in you" בכם as a part of the expected residential change about the Lord's host and homeland?

Deu 32:47 Making it plain text that for Anonymous the Unknown is the doctrinal Bible creational, biographical, and eisegetical. It is said plainly that the people's future would depend on their awareness of their own biographical past. One of the points made is that the statutory Cheth is involved in man's doctrinal life story, "your life" חייכם. G-d's statutory doctrine and canon develop the Baptist Bible and Benjamite life story, calling it, "through (in) thing this" בדבר הזה in itself. True life in touch with the existential and cosmological, is to be in touch with the hypostatic. His life is their life.

Deu 32:47 For it *is* not a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it.

Deu 32:47 כִּי לֹא־דָבָר רֵק הוּא מִכֶּם כִּי־הוּא חַיֵּיכֶם וּבַדָּבָר הַזֶּה תַּאֲרִיכוּ יָמִים עַל־הָאֲדָמָה אֲשֶׁר אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן שָׁמָּה לְרִשְׁתָּהּ׃ ף

Now the test case for Deu 32:47. You need first to explode the prepositional phrase here saying, "for you" מכם to the separated and all-inclusive "from you" מן כם because it will never be a beneficial blessing unless been there, done that makes it a meeting point where for you = from you, and launched out of you. Awareness of G-d depends on awareness of self. G-d's salvation is out of reach until man's reformative responsibility has been sorted. It is the same story in Rom 8:31. The against part is the fallen corrupt self, Niphil Basar, standing in the way and blocking G-d's missional intent. The suffixed feminine ending of this verse is not only the homeland horizon but hypostatic rest.

Deu 32:48 First instance "selfsame" in Gen 7:13 was about Noah's as-is entrance into the ark. Deu 32:48 is the one instance in Deuteronomy. Like the days of Noe in Matt 24, the last tribulation imposes itself for selfsame reasons and unity in matters of tribulation and restoration. That bony "selfsame" עצם Moses is biographically framed by Beth B. Due to a growing number of earthquakes and environmental issues is the book of nature included in that selfsame day, "saying" and mediating things on its own. But that is not the case in the mutilating NIV, ESV, NABRE etc., cutting off both sola Vau/And from start, end "saying" at the end. Notice also that in the KJV the point is to be substantive in the anthropological and cosmological, but in the NKJV it is time-based hollowness.

Deu 32:48 And the LORD spake unto Moses that selfsame day, saying,

Deu 32:48 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּעֶצֶם הַיּוֹם הַזֶּה לֵאמֹר׃

Now a crosscheck of Deu 32:48 and the "selfsame". To come to the knowledge of the truth is to align the reading of "selfsame" here and in the days of Noe with things full of self in Hedon and Sodom in verses like Luke 17:28. The most relevant on the brink of Baptism is to have established the law (human nature) with awareness of Niphil Basar's hubris of ambition in Numbers, keeping them enslaved by sin in the wilderness.

Deu 32:49-50 And die . . . is the Mosaic and subsidiary part of history while waiting for the Messianic Golgotha. Moses is called to implement all the subsidiary details. Moses belongs to the eastern side of Jordan. Grace and truth came on the other side.

Deu 32:50 And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:

Deu 32:50 וּמֻת בָּהָר אֲשֶׁר אַתָּה עֹלֶה שָׁמָּה וְהֵאָסֵף אֶל־עַמֶּיךָ
כַּאֲשֶׁר־מֵת אַהֲרֹן אָחִיךָ בְּהֹר הָהָר וַיֵּאָסֶף אֶל־עַמָּיו׃

Deu 32:51 Now one last doctrinal reminder of Anonymous the Unknown, Sardis and the trespassing medieval evildoers pushing history toward the sola S solution in the 1500s. Comparing the medieval Lackland with Lackland 2.0 means that antichrist, the vicar of Christ, is the absolute trespasser, lusting after global power under Satan's jurisdiction to do the great taking and enslave the whole world. In terms of doctrine, tribulation, and jurisdiction, nothing is new from Numbers and Deuteronomy to the last tribulation.

Deu 32:51 Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

Deu 32:51 עַל אֲשֶׁר מְעַלְתֶּם בִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל בְּמֵי־מְרִיבַת
קָדֵשׁ מִדְבַּר־צִן עַל אֲשֶׁר לֹא־קִדַּשְׁתֶּם אוֹתִי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל׃

Here is the test case for Deu 32:51. Do you see what "Because ye trespassed" has to do with Ye-nomination and later cases like "because ye" in verses like Gal 4:6? Trespassing is by definition to violate host and homeland conditions, here to be the next KJV idiom, "me-among-the-children". No difference from here to Matt 19:14, and no difference in how Niphil Basar's establishment would make 5% Lacklands and destroy the people's inheritance. You should be able to decode the twofold story and the clash between two priesthoods in both Deu 32:51 and Matt 19:14, and why that is the still unsolved matter of priesthood potentially to be solved by the last tribulation. If that is still unsolved in the aftermath of the last tribulation, it is because the nominated Ye love the abominable and to be enslaved, more than Ye love truth and liberty.

Remember that the most relevant "trespass" מעל is the hypocrisy of "robed" מעיל splendor when Exo 28:31 lost its meaning BC and was continued as magisterial evil AD.

Now the most relevant context for trespass in Deu 32:51. Do you see that the priesthood of unbelief committing such an abominable "trespass" מעל made deism definite by being a Pharez roadblock standing in the way and in person hindering all Y-ascent על out of the lowest purgatorial hell orchestrated by the priestly trespassers? Take care that no such robed party take thy crown. Notice that 2x causal "because" על אשׁר in this verse are used to give charge from above regarding abominable things under and below.

Deu 32:52 Chapter end. Notice the partly absent phrase about inheritance, "give (to) the children of Israel" נתן לבני ישׂראל. Do you see why the apostolic KJV as protector of the reformation removed this final Lamed, to solve the unsolvable regarding binding and loosing in Matt 16:19, 18:18? Because the priesthood of unbelief would never loose their grips and never give up their perverse ideas, the only solution is that people must learn to break free and facilitate their own reformation and liberation. The world must learn from the French. The reason for revolution and liberation coming from France, is also because the French always knew they could not trust in any ruling establishment. Obedience to the state is German. Rebellion against the state is French.

Deu 32:52 Yet thou shalt see the land before *thee*; but thou shalt not go thither unto the land which I give the children of Israel.

Deu 32:52 כִּי מִנֶּגֶד תִּרְאֶה אֶת־הָאָרֶץ וְשָׁמָּה לֹא תָבוֹא אֶל־הָאָרֶץ אֲשֶׁר־אֲנִי נֹתֵן לִבְנֵי יִשְׂרָאֵל׃ ף

A test case for Deu 32:52 about Catholic doctrine creeping into "protestant" translations. Notice that the KJV rejects translating the participle נֹתֵן as "giving", done in the lexical NKJV, NASB etc. Do you see how this reflects the same purgatorial form of salvation called "being saved" in NT in the NKJV, NASB etc? This is how modernist committees mixed up salvation with justification, and mixed up Lamech's purgatorial present with a fabricated purgatorial afterlife. While pulling eternal hell fire into the present, do they make fake translations used to mediate the literal preterist lie that purgatory belongs to the afterlife. This is what the Bible calls doctrines of devils. Do you agree that the more the theologians insist that the Bible is about G-d and his character, and says nothing of humanity and human nature, the more absurd is this dynamic use of textual details?

Deu 33 First some more background on D-G, predestination, and election. Calvinism's double predestination is based on a few fragments of the text. It can be defined as man's blind destiny with no origin in the temporal. It begins before the Bible was written and ends after the Bible is fulfilled. To believe in Calvinism is to believe in something extra-biblical, having no real story inside the Bible, and being something the Bible can have no effect on. You may ask yourself: What is the purpose with the Bible and making the Bible if G-d's plan of salvation has nothing to do with the Bible and had been made up independent of the Bible and was all set before the fall of Adam? In a Calvinist frame is the Bible simply to inform the world of G-d's already fixed divine decree. It is partly the same with theology in general, and with Calvinist theology in particular. What is the purpose with the prescriptive, normative, and regulative ideas Calvinism and the rigidly Reformed is known for if the Bible is only descriptive and informative of the hell-bound and heaven-bound anyway? Why bother making the two chapters Deu 13 and Deu 33 if everything was fixed and unchangeable? Calvinism's double destiny with no origin is one specific form of uprooting from G-d's causal canon. Who would want to open the Bible if heaven or hell was a small remnant matter and not even a 50/50 chance? This is some of the details William Carry would have to free himself from before becoming a meaningfully motivated missional caretaker. But some extra may be useful here . . . .

Moses, G-d's man and missionary, needs to be presented in the framework of prophecy and predestination. Num 34/13 and Deu 33/13 are central for how predestination works. For the Bible and its missional canon to be complete in the end, must omega reconnect with the Bible's alpha story in the Torah. It begins with Noah. He is the first candidate in covenant making, mission work, predestination, and gifts of grace, all coming together in one person. Noah was G-d's first predestined missionary. His family was his mission field. While he suffered through his 100-years tribulation to build the ark, his family had to suffer with him and around him as a parallel story. This repeats in Gen 37-50. Joseph is the predestined missionary. Egypt and his family were his mission field. While Joseph suffered through his purgatorial years in confinement, would Egypt and his family suffer in parallel until all parties were ready. With Moses in Midian it repeats again. While he was confined for 40 years, were the Jewish Israel suffering in parallel until G-d's rescue mission would begin, the same expanded with 40 years in the wilderness with Joshua and a greater group of missionaries in Num 34 to suffer together with the people before they all could pass over Jordan. At point zero David is the next predestined missionary. He would suffer in his wilderness confinement through the second half of First Samuel while his people suffered in parallel until they all were ready for Second Samuel. So it goes on to the end. Coming to omega, the point is that the gentile world has no salvation independent of the Jewish Israel. Israel is the primary group of missionaries pushed into the final tribulation while the rest of the world must suffer with them and around them. In this context must omega reconnect with the Bible's alpha story in missional terms of predestination. Vicar ideology like preterism, dispensationalism, covenant theology, and Calvinist predestination are not only fiction, but antisemitic substitutes. The theologians have fabricated their own theories of salvation independent of the Jewish Israel. That is the same with the so-called pre-trib rapture. It is fiction. The world has no vicar form of

salvation. Both the oracles and how they would apply are channelled throught the Jewish Israel. Theologians really dedicated to their dispensational details, read NT as a scheme with two stories, especially in chapters like Matt 24 and other end time-related portions about the final tribulation, where some portions are read to apply only to the Jews, and other portions to apply only to the gentiles. This is absurd. If you read Eph 1:5 in the KJV, you find both groups, the missionaries, and those in need of them for adoption, but if you read Eph 1:5 in a modernist translation, the missional group is gone. Textual and missional profiling of Eph 1:5 reveals that in the anthropological KJV is predestination missional. In modernist, theological translations is predestination about salvation and the missional party is gone. Be aware that the predestined missionaries the theologians have removed from Eph 1:5, are the same missing missionaries in Matt 9:37 and Luke 10:2. Just like the theologians try to bypass Deu 32 and base the nations on Babel in Gen 11, did they fabricate antisemitic theories on how to ”save” the world independent of Israel. The harvest truly is great, but the labourers are few. Predestination is the same there. The other way around, there is no point in sending harvest workers into an area not yet ready for harvest. Predestination is missional and means that both parties must be prepared in advance in order to be ready together. That is the point corrected in the final tribulation, which is the final war over salvation and grafting “rights” between the Jewish Israel and Christendom’s Babylon as a vicar grafting centre. There is no salvation in Christendom in general and in Roman Catholicism in particular. All the evils Christendom’s priestly pimps have done while fooling around from 70AD to Y2K, have kept the world busy in vanity while waiting for the real deal, being about Jerusalem and the Jewish Israel, no other group or place. The last tribulation, including Armageddon, is Christendom’s last antisemitic attempt to finish what was left after Holocaust, trying to secure vicar grafting “rights” while whitewashing history and wiping out the evidence how the Nazi regime was connected to the theological establishment as the real instigator behind the World wars. It is important to understand that finished counter-reform, finished replacement of the true Bible, and a finished Armageddon are built into agenda 2030. When all details, sources, and resources have been relocated can antichrist’s church more confidently say that the Bible is a Catholic book with no Jewish origin. Moses and the Torah make the alpha story with the redemptive model. Realignment of omega with the missional and canonical alpha follows the two most important canonical and historical designs, Noah’s Ark and Moses’ Tabernacle. Another important detail regarding uprooting and relocation is the philosophical changeover from Erasmian humanism at the beginning of Daniel’s 70 weeks, to secular humanism in the end. This is important for the understanding of the war between the providential Philadelphia and the apostate Laodicea, as a war between the true trinitarian (hypostatic alive) Bible, and man-made, modernist and deistic dung. From the 1500s to the present would philosophy go through 3+1 stages, rationalism in the 1600s, empiricism in the 1700s, and existentialism in the 1800s where Kierkegaard represents the end of the third stage before going into the fourth stage and back to chaos. Up to Kierkegaard (the era of Miller and Marx) the common position in philosophy was that essence precedes existence, but with the decaying changeover from Kierkegaard to Sartre in and from World war II, would all things be turned upside down. After secular humanism had colonised philosophy, the new order is that existence precedes essence,

meaning that man is here by random evolution. He must first come into existence before sorting out his own essence, or meaning of life, being a self-made man, instead of the predestined case where man is born with and for a reason uncovered with hindsight. The point is that when the true, hypostatic Bible has been replaced with a man-made, deistic product, where the trinitarian essence is gone, there is nothing of existential value to be discovered by reading the Bible, and it has become antichrist's deistic foundation ruling secular humanism and syncretic ecumenism. With the hypostatic Bible out of the way, man has no predestined essential reason for his existence, and has no other choice than to continue behind veil. That would be the grafted reality after cutting off all ties to the textual and missional Jewish Israel coming with the transmission of received texts as the foundation for the reformation. Transmission of the hypostatic Bible is transmission of existential essence given for grafting into the true source. This is what Christendom must destroy together with the Jewish Israel to be successful with antichrist's iron/clay reign. Therefore is it so important for the theological establishment to dethrone the apostolic KJV, standing in their way as the protective guardian of the reformation, and therefore is the anti-KJV hatred so infecting the scholarly guild. Westcott and Hort took office as chief germinators in the transition from Kierkegaard to Sartre. Now to Deu 33.

Deu 33:1 Noah was the first comforter and given gift of G-d sent to Adam's cursed soil. Since blessing ברכה begins with predestination, it is logical to begin with these two: "And this (blessing)" **וזאת** vs "wherewith Moses (blessed)" משׁה ... **אשׁר**. The gifted part begins with Moses presenting the descriptive sola Vau/And to man about his life story coloured from Gen 3:13. And this, wherewith Moses, puts man before the mirror of self. The unstated, curse part of the picture in Deu 33:1 is the price to be paid, envy, antisemitism etc., found with first instance "wherewith" in Gen 27:41 in the KJV. In the KJV is Deu 33:1 a substantive And-this. In the NKJV, NASB etc., it is a time-based and uprooted substitute. In the true Bible is the eternal sola Vau/And presented to work in the temporal with eternal effect. In the competing NKJV and NASB it is all time-based. In the papist NABRE is "This" (divorced from And) Gen 3:13 with no solution, which is a perpetual pottery with no cure and therefore no end. You should find that the part after the comma in the KJV has no meaningful mission if the part before the comma is no carrier of definitive, eternal meaning.

Deu 33:1 And this *is* the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

Deu 33:1 וְזֹאת הַבְּרָכָה אֲשֶׁר בֵּרַךְ מֹשֶׁה אִישׁ הָאֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל לִפְנֵי מוֹתוֹ׃

Now a mental Berean test of Deu 33:1. Do you see that the extra NABRE punctuation added describes how the hierarchy of Satan would not accept the egalitarian Moses as a missional add-on to the word "wherewith"? Another gospel makes Moses the main man with scripture as a secondary element added to him as the most important character. This is how Niphil Basar would use scripture as a platform to elevate the fallen self. As seen in the Hebrew and KJV the eternal sola Vau/And is G-d's dimension beyond Moses

removed by editing in the competing, papist NABRE. KJV punctuation is missional and functional. NABRE punctuation is manipulative and used to elevate Niphil Basar. In the KJV does punctuation include the No-Man, and it keeps Niphil Basar out of the picture. As soon as fallen flesh was allowed to mess with the text before the KJV comma, would G-d's blessing be contaminated and a curse. In other words, sola Vau/And and sola S jurisdiction is an unbroken succession in the authentic form the apostolic KJV protects by punctuation as a room the impostors are not allowed to enter. KJV punctuation in this case is an example of "rightly dividing" (in 2 Tim 2:15), messed up by unauthorized editors of competing versions. This one rightly dividing KJV comma was unchanged in the RV/ASV. From the RSV is the water more muddy with blurred demarcations. Use the opportunity to verify what apostolic oversight is about, in this case dividing eternal elements from the temporal Moses serving them and leaving them uncontaminated. True punctuation is apostolic. Substitute punctuation serves another mission. Also Deu 33:1 reveals that the Calvinist ESV committee has no real competence on predestination and election, and no working commitment to the purity of scripture, and finally, notice again that the most important point with doing KJV/XXX profiling is to unveil deception and how the Codex Satanicus mindset works to destroy the providential Bible and to change the scriptural focus from G-d's egalitarian mission to Satan's hierarchical world order. Codex Satanicus refreshed with man-made manuscript material from the 1800s became Lucifer's just-in-time opportunity crowned with laurels upon Laodicea's Dung hill.

Deu 33:2-3 These two verses appear in a more condensed form in Pro 3:12. Prophecy, predestination, purgatory, and punishment make the essence of the last tribulation. How Calvinism invented a substitute form of predestination with no root in the actual canon, corresponds to how Catholicism misplaced purgatory as a deceptive smokescreen while orchestrating the perfection of inquisitorial evils and purgatorial pottery in the present. How Christendom generally anachronised the canon became a general mix-up of past, present, and future, making the Bible unreadable for those fooled by vicar ideology. From the beginning of verse 2 to the end of verse 3, it ends with G-d's singular mission.

Deu 33:3 Yea, he loved the people; all his saints *are* in thy hand: and they sat down at thy feet; *every one* shall receive of thy words.

Deu 33:3 אַף חֹבֵב עַמִּים כָּל־קְדֹשָׁיו בְּיָדֶךָ וְהֵם תֻּכּוּ לְרַגְלֶךָ יִשָּׂא מִדַּבְּרֹתֶיךָ׃

Deu 33:4 More modernist outsourcing, "us" in the KJV, a vicar on behalf, "for us", in the NKJV. This is the basic form of law, the Torah תּוֹרָה (feminine singular). In the KJV it is BC text in AD context and the Lamed part "(to) us" לנו is bypassed, whereas the NKJV and the Lamed-based dictatorship of theology is stuck in the past. Again the modernists manipulate out of sight the incentive to be and know the Word in person.

Deu 33:4 Moses commanded us a law, *even* the inheritance of the congregation of Jacob.

Deu 33:4 תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב׃

Here is the test case for Deu 33:4. Do you see how modernist means of deception mask the missional intent that G-d in us, the only hope of glory, also is the only hope of host and homeland inheritance? Do you see how verse 4 repeats verse 1, that the part after the KJV comma holds no more future promise than the KJV incentive given before the comma? This is literally, or *even*, to say that Which land equals Which Thou. Modernist versions like the uprooted NKJV have no reason for this incentive and its corresponding use of things made "even" as done in the KJV. Inheritance is in person and by the nature of person, but that anthropological reality has of course no relevance in the fabricated, theological translations. The apostolic KJV uses the singular absolute in the last half to say that "(the) inheritance" מוֹרָשָׁה is invalid unless definite. In the NKJV, NASB etc., it is an indefinite, lexical translation. While the KJV prepares for G-d's target priesthood in Heb 1:2, be aware that Lamed's temporal reign corresponds to the dictatorship of theology, which depends on inherited relativism in the last half here in order to maintain its representative priesthood position on behalf, for us, in the first half. Now repeating and finishing the unfinished from the 1500s, the greatest threat to Satan's priestly pimps is free conscience and the Bible to be a convicting personal matter.

Deu 33:5 One of the most important lessons learned after Num 34/13 and Deu 33/13 is that Moses going messianic would have to break the structures of original sin coming with ruling headache. Salvation from the structures of original sin in the twofold Bible models the head of the body of Christ vs antichrist's 5% serpent anatomy, in this verse presenting the troubling "heads of the people" ראשׁי עם. In the same twofold Bible is the structural grips of original sin a yellowish form defined as "evil" ר(ע). Resh/Rosh is the ruler, and Ain the vicar objective man need rescue from. When the bill of divorce is turned around, the work of restoration is about pasture ר(עה) and shepherding built on a common root. Initially separated vocal biases must be unified in order to bring man to confessional knowledge of reality. If Anonymous and Jeshurun in Deu 32 waxed fat and rebelled, D-G in the aftermath represent a predestined solution on the horizon. In the NKJV is the translation changed to give some a leading role while hiding how heads of endless trouble remain unknown to the readers. In the KJV it is about making readers aware of the peak of problems. The twofold Bible has two fountainheads, the original in Gen 1:1, and the vicar head trauma beginning with first instance "head" in Gen 3:15.

Deu 33:5 And he was king in Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

Deu 33:5 וַיְהִי בִישֻׁרוּן מֶלֶךְ בְּהִתְאַסֵּף רָאשֵׁי עָם יַחַד שִׁבְטֵי יִשְׂרָאֵל׃

For more context on Deu 33:5, when Jesurun יְשֻׁרוּן reappears in Isa 44:2 it does partly unveil how G-d's redemptive plan for a righteous world order is doctrinally invested for a predestined division by Israel in Deu 32 and a cure by Jacob in Deu 33 to remedy the historical problems of ruling headache following royal bloodlines. Abraham's mission was introduced with the first kings in Gen 14. Without the royal element through the canon, including blind Soul's point zero, the whole program is fragmented and aborted.

If you ask a traditional theologian, he will say that original sin is something individual and personal pointing to the Golgotha solution, and he will never mention how original sin is the main bloodlined story and structure all the way from Genesis to Revelation. In this vicar context, the founding problem and ruling head trauma was and is still that no part of the Bible is really redemptive, and has therefore no reformative and liberating strength in its fragmented, theological form. If the masses accept Codex Satanicus and give up the providential Bible, it means the G-d's target priesthood is forever shackled by sin and to the priesthood of sin, orchestrated by the priesthood of sin.

Deu 33:6-25 Listing the elect and their predestined future.

Deu 33:24 Do you see why the truth and the true canon would be the hardest thing ever to accept by the itching ears in the rebellious ranks of Christendom, and therefore why an overwhelming amount of statistical evidence would have to be piled up for conviction and epistemological scrutiny in order to enforce the Bible's final prophetic fulfilling?

Deu 33:24 And of Asher he said, *Let* Asher *be* blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

Deu 33:24 וּלְאָשֵׁר אָמַר בָּרוּךְ מִבָּנִים אָשֵׁר יְהִי רְצוּי אֶחָיו וְטֹבֵל בַּשֶּׁמֶן רַגְלוֹ׃

Here is a test case for Deu 33:24. Do you see how the core of the "(un)-acceptable" **רצ** touches on a filthy mixture of ruling Resh and filthy Thummim, daring to challenge the essence of ruling evils in the end, simply saying what overcoming is about in Rev 3:21? Notice why the most infuriating essence in the canon needs all the enlightening and convicting strengt of the full canon in order to liberate the world from the evildoers. No part of the canon is more challenging and infuriating for itching ears than G-d's sola S jurisdiction overruling Satan's vicar jurisdiction. Theologians would have no problem with G-d revealing himself. It seems much harder to accept apocalyptic unveiling of the apostate affairs and prostitute Cainesian economy under the anti-Copernican sun. Asher is into the most delicate affairs and most risky business in the canon. Notice how this relates to the royal bloodline and the peak of problems indicated in verse 5, because it is the same in verse 24 when Asher's bloodlined ending of history is destined to confront the evil ruling structures and all the problems they have caused historically, especially the ruling evil of the imperial priesthood of unbelief and its episcopal infantilism.

Deu 33:25 For canonical unity from Genesis to Deuteronomy does as-is days of strength in person follow the selfsame as-is entrance in Gen 7:13, but how can modernist NKJV readers know than after systematically rejecting the sola Vau provision given to know? To reject the diagnostic, is to reject how G-d gives strength.

Deu 33:25 Thy shoes *shall be* iron and brass; and as thy days, *so shall* thy strength *be*.

Deu 33:25 בַּרְזֶל וּנְחֹשֶׁת מִנְעָלֶיךָ וּכְיָמֶיךָ דָּבְאֶךָ׃

Deu 33:26 More No-Man אין stuff. No reason to pretend. This is some of the details that makes pontifical Christendom and episcopal infantilism so utterly ridiculous. Notice that to be on target, There, is the end of foolish boosting, like first brat among brats. To be there, in truth, is a trinitarian condition where Niphil Basar is gone. Whatever was the excellency of dignity in Gen 49:3, has no room on the other side Jordan.

Deu 33:26 *There is* none like unto the God of Jeshurun, *who* rideth upon the heaven in thy help, and in his excellency on the sky.

Deu 33:26 אֵין כָּאֵל יְשֻׁרוּן רֹכֵב שָׁמַיִם בְּעֶזְרֶךָ וּבְגַאֲוָתוֹ שְׁחָקִים׃

Deu 33:27 In some verses it can be hard to get the whole picture. This verse is in the KJV split into 2+2 parts divided by a colon. What needs to be destroyed at the end of the second half, is rooted in Tamar's underworld in the second part of the first half. First explode the text, "and (from/out of the) underneath" ומתחת . . . ו מן תחת. It can literally be said that while purgatorial pottery goes on, is the underworld pregnant with the above. Lamed's temporal power and preventive action in Isa 37:3 can be read in the same way, that preventive power is "strength to not bring forth" כח אין ללדה. In retrospect, standard powers of repression hindering the people's needed breakthrough beyond the second-heaven roof, correspond to the repressive powers standing up against the reformation in the 1500s and long before that. While evaluating preventive powers and purgatorial pressure put on these conditions by tribulation, the reader must hold two perspectives up against each other. People are purged for the purpose of purity also to know why and what they need to rebel against. Prostitute conditions vs priestly pimps unwilling to let go of there priviledged positions, are two parts of that Pharez picture.

Deu 33:27 The eternal God *is thy* refuge, and underneath *are* the everlasting arms**:** - - and he shall thrust out the enemy from before thee; and shall say, Destroy *them*.

Deu 33:27 מְעֹנָה אֱלֹהֵי קֶדֶם וּמִתַּחַת זְרֹעֹת עוֹלָם - - וַיְגָרֶשׁ מִפָּנֶיךָ אוֹיֵב וַיֹּאמֶר הַשְׁמֵד׃

Deu 33:28 Hebrew and KJV anthropology vs NKJV theology. In the KJV is "then" used about T's target and Israel's future condition, state of mind. In the NKJV it is uprooted and limited to the time-based. Remember that G-d's predestined purpose vested in D-G is purgatorial pottery preparing man's mental change. D-G grooming is conditioning.

Deu 33:28 Israel then shall dwell in safety alone: the fountain of Jacob *shall be* upon a land of corn and wine; also his heavens shall drop down dew.

Deu 33:28 וַיִּשְׁכֹּן יִשְׂרָאֵל בֶּטַח בָּדָד עֵין יַעֲקֹב אֶל־אֶרֶץ דָּגָן וְתִירוֹשׁ אַף־שָׁמָיו יַעַרְפוּ טָל׃

For more context, the phrase "then dwell" ויִשכן is a Vau-consequtive anticipating that at some point it will be (come to pass) that sola Vau jurisdiction is well established. Life

in “safety alone” בטח בדד means that the conditioning bit and bridle and Benjamite brutality belong to the past. Covering all history and the whole tense spectrum from the past to the future, is “Israel then” a creational phrase in evolution until its end product.

Deu 33:29 Repeating the conditional grooming and G-d’s D-G image in verse 28. While one question says, to be or not to be, the parallel story is, who is like unto D-G? It looks like Beth B is the Lord’s favourite also here, saved “by the Lord” ביהוה. With some Beth B background in verses like Lev 6:2, trespassing “against the Lord” ביהוה is the grooming conditional foundation of all things turned around in the end. A corresponding detail is that, for anthropological reasons, the most important matter in salvation is that man needs to be saved and shielded מגן from his own garden גן, his adamic heart soil. Man’s purgatory in the present, also called justification by faith מִשְׁפָּט, is conditioned by man’s desperately wicked adamic garden self in need of a protective solution.

Deu 33:29 Happy *art* thou, O Israel: who *is* like unto thee, O people saved by the LORD, the shield of thy help, and who *is* the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

Deu 33:29 אַשְׁרֶיךָ יִשְׂרָאֵל מִי כָמוֹךָ עַם נוֹשַׁע בַּיהוָה מָגֵן עֶזְרֶךָ
וַאֲשֶׁר־חֶרֶב גַּאֲוָתֶךָ וְיִכָּחֲשׁוּ אֹיְבֶיךָ לָךְ וְאַתָּה עַל־בָּמוֹתֵימוֹ תִדְרֹךְ׃

Now some amusement to be checked in Deu 33:29. Do you agree that if Deu 33:29 and 1 sam 7:12 are read together, and the two phrases, “the shield of thy help” מגן עזרך and Ebenezer אבן העזר are allowed to mirror each other, then it may have some implications for how to go beyond Samuel’s “Hitherto” that may depend on protective shielding, the same pre-/post- matter of self-help covered by Ezekiel’s heart surgery? “The stony heart” לב האבן is Ezekiel’s special competence. Do you agree that H for the same definitive reason must be the lingual unifier saying that the more well-defined conditions staring man in the face, leaving no room for doubt, the more hardened heart is required in order to resist such convicting evidence?

One more detail to verify in Deu 33:29. Notice how the KJV translates the Hebrew part saying, “and shall be found liars thine enemies” ויכחשו איביך. First, do you see why counter-reformatory mercenaries like the NKJV want to distance themselves from the specifics of sola Vau/And used to synergetically reinforce rebellion, as translated in the KJV by perfected reformative wording? Next, do you see that by downplaying sola S jurisdiction, and removing sola Vau/And from the text, this was how theological rebels elevated themselves to “excellency” while pissing on the Bible? Manipulating the text and destroying G-d’s help is one half. The other half is inquisitorial, exercising the evil sword of “thy (proud) excellence” גאותך, which is what D-G takes down. Finally, the NKJV wipes out that “and who” ואשר biographically is the same in person and print.

Deu 34:1 N-A begins with Y-up ascent as a necessary poart of Asher's launch pad into the other side Jordan. Some must die and be buried for ascent. Others must go on with a refreshed perspective on things on the other side Jordan. There upon the "top" ראשׁ of Nebo is proper eyesight ראה refreshed by the spirit רוּח. Niphil Basar's presence with ruling headache means both veiled eyesight and brain fog. While looking into the future is the presence of the sola Vau/And Advocate arguing his position in man's Ascent. In the NKJV, NASB etc., it is a time-based alternative, a stand-alone Moses, and no And Advocate present to assist his ascent. Notice that since the canonical order of things is the only way, is also the beginning of this verse a Vau-consecutive, saying how things would come to pass in process until this day and from here. With no functional canon everything confused and complicated.

Deu 34:1 And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that *is* over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan,

Deu 34:1 וַיַּעַל מֹשֶׁה מֵעַרְבֹת מוֹאָב אֶל־הַר נְבוֹ רֹאשׁ הַפִּסְגָּה אֲשֶׁר עַל־פְּנֵי יְרֵחוֹ וַיַּרְאֵהוּ יְהוָה אֶת־כָּל־הָאָרֶץ אֶת־הַגִּלְעָד עַד־דָּן׃

This chapter will also be used to refresh and detail some Hebrew elements. An ordinary conjunction would say וְ as it does three times in verse 2. Expressed as Vau-consecutive (imperfect) here, it says וַיּ

Next, in some cases will third ה drop off as seen here, printed יַעַל but it belongs to the fully expressed Y-up covered by Levitical "whole burnt offering" עֹלָה. True ascent needed a messianic cure because no temporal solution could do it. Anyway is the vicar, or Levitical form of ascent modelled by the same Hebrew root. When eyes עיני were opened and they saw that they needed covering fig "leaves" עֲלֵה in Gen 3:7, was Y the yellowish eye-opener and first principle to be seen by their eyes. Vowel points make no difference in root meaning, only how a variety of perspectives are sectioned and biased to be known.

Another point is how Vau is used as a vowel letter in full writing, which includes the vowel letter, or is written defectively with holem vowel. Moses מֹשֶׁה can theoretically be written מוֹשֶׁה, Nebo נבוֹ could be Nebo נבֹ, plains of Moab ערבֹת מוֹאב could be ערבוֹת מֹאב, and man's ruling headache רֹאשׁ might be synergetically reinforced and spelled out more plainly as Rosh רוֹאשׁ

One last detail is about D-G, how Dan is the judicial dead end of troubles in Gilead. Time end indicates that whatever is Gilead גלעד may go on only "until Dan" עד־דן

Deu 34:2 First, repeating the definite direct object marker **את** and missional objective. Proper names do not need the a preceding definit article to be considered definite. Next, repeating how typical it is for the NKJV to reject sola Vau/And. 4x Vau translated in the KJV. Only 2x translated in the NKJV. In theological minds is G-d's redemptive means no more than lexical and grammatical details, and are dealt with on no other basis than having a translated text which flow smoothly. Be aware that when theologians speak of biblical "inerrancy" it is a textual dimension. In contrast, is biblical infallibility in the KJV a missional dimension to be prophetically fulfilled, which is something modernist Dagons are messing with.

Deu 34:2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

Deu 34:2 וְאֵת כָּל־נַפְתָּלִי וְאֶת־אֶרֶץ אֶפְרַיִם וּמְנַשֶּׁה וְאֵת כָּל־אֶרֶץ יְהוּדָה עַד הַיָּם הָאַחֲרוֹן׃

Deu 34:3 Some definite direct object markers which require the Hebrew definite article, "and the south (Negev)" **ואת־הנגב** "and the plain" **ואת־הככר**. Next, how Tamar's "palm" **תמר** tree originates in T's temporal underworld, and finally, how the NKJV is stripping off a Vau letter also here considered unnecessary for English readers. The KJV is a complete textual and missional translation. Modernist competitors are divorced from reality, and textually and canonically fragmented on multiple levels.

Deu 34:3 And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

Deu 34:3 וְאֶת־הַנֶּגֶב וְאֶת־הַכִּכָּר בִּקְעַת יְרֵחוֹ עִיר הַתְּמָרִים עַד־צֹעַר׃

Deu 34:4 Now you need to do a study of the word "said". First Gen 1:3, then Gen 3:1, and finally, the last instance in Moses, Deu 34:4. The point is that sola S jurisdiction is the only authority, the only source of truth, and the only way for the people to have the homeland Deu 34:4 speaks of. Gen 3:1 and the KJV phrase, "Yea, hath G-d said" is the critical part to profile in the KJV vs deceitful translations like the NKJV, NASB, ESV, NIV, NABRE etc. The main point is the two steps of deception in Gen 3:1, and why the KJV is crystal clear on the order of deception. The most important with the KJV phrase, Yea, hath G-d said, is sola S jurisdiction and the fact that G-d is the saying authority and the only source of truth. The first step of deception in modernist translations begins with avoiding or clouding the need for the first question: Who is the sayer? Who is the source of all truth? Be aware why that is rephrased in modernist translations, to fool modernist readers into the ecumenical dialogue and begin discussing the essence of what is said after having abandoned sola scriptura and the one true originator. First step in deception is to fool readers away from the source, before beginning to sow more doubt about the essence of what is said. On the brink of Jordan, Deu 34:4 must keep Gen 3:1 in mind, not to forget what is at stake. From the first "said" in Gen 1:3, the only source of truth is

G-d, and in Deu 34:4, the only provider of people's homeland rest is G-d. As soon as sola S jurisdiction is abandoned in Gen 3:1, the ecumenical deceivers will initiate their relativistic dialogue and discuss what the rest after "said" in Gen 3:1 means, with Pope and Magisterium as "authoritative" interpreters with the final say. That is the deceptive nature of Codex Satanicus and the nature of all ecumenical dialogue throughout history. It is built into the KJV phrase in Gen 3:1 to be no-less aware of the spectrum of sources than of what actually is said, because G-d is the only relevant and only reliable source. Therefore also the authoritative, substantive, and here consequtive "And said" **וַיֹּאמֶר** aborted and abandoned in bastard translations like the uprooted and time-based NKJV. To get the critical essence in Deu 34:4, it is helpful to decode how the twofold Bible is translated in the KJV in Gen 3.1: "Yea, hath Xxx said", open to the primary fact that the serpent is a competing, vicar voice, no longer so easily detected when the twofold has collapsed in deceptive translations like the NIV, ESV, NLT, CSB, NABRE, NET Bible etc., fooling the reader to run into the discussion of details without realising that it is far more important to know the first true source than to discuss ideas coming from a vicar source. Means of deception do not want the reader to understand the spectrum of voices with a serpent alternative lurking in the textual and missional shadow as indicated in the diagnostic KJV. Readers failing to notice the main two alternatives in Gen 3:1, will also most likely accept any look-alike landscape in Deu 34:4. The way Lucifer's Dung-hill takeover is done, as demonstrated in Gen 3:1, is by manipulating the text and wiping out the twofold KJV hints that the text could be hijacked and has been hijacked.

Deu 34:4 And the LORD said unto him, This *is* the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

Deu 34:4 וַיֹּאמֶר יְהוָה אֵלָיו זֹאת הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לֵאמֹר לְזַרְעֲךָ אֶתְּנֶנָּה הֶרְאִיתִיךָ בְעֵינֶיךָ וְשָׁמָּה לֹא תַעֲבֹר׃

One more detail in Deu 34:4 is T's target and the variety of suffixed (feminine) endings. The word "thither", meaning "towards there" שָׁמָּה was introduced in Gen 19:20. In the OED the word "thither" is defined as, to or towards that place; there, or up to that point (of time), there, or, to that end or result. Two corresponding words are, thitherto, meaning, up to that time, or until then, and, thitherward, meaning towards that place, in that direction, thither, or on the way there. In many cases you will find that authorized KJV/OED sense-making is no-less providential than the Hebrew text itself. As the last tribulation is imposed to prove, G-d's mission vested in the Jewish Israel depends on its reformative international protector, the apostolic KJV. G-d's target people priesthood is responsible for being partaking missional partners, contributors, and facilitators of what G-d offers the world through the Jewish Israel.

Now the Hebrew details with background before Gen 19:20. Remember that salvation is by definition. It means that definitely named identity, G-d's host at rest, and homeland

harmony and stability, are aspects of the same definite sense of reality. Next, called by "name" שֵׁם with a normal third person feminine singular suffix, it says that Sarah שָׂרָה shall be "her name" שְׁמָהּ. It corresponds to T's target in transit towards there, or "thither" שָׁמָּה suffixed with directional ending. Seen from two partly different angles, "her" הָ (third person feminine singular, dotted with mappiq), and the directional ending הָ are two aspects of host harmony and homeland horizon, and much hatred if that is destroyed. In a variety of textual versions with the same prophetic horizon:

Gen 11:9 Therefore is the name of it called Babel; . . .

Gen 11:9 עַל־כֵּן קָרָא שְׁמָהּ בָּבֶל . . .

Gen 17:15 . . . thou shalt not call her name Sarai, but Sarah *shall* her name *be*.

Gen 17:15 . . . לֹא־תִקְרָא אֶת־שְׁמָהּ שָׂרָי כִּי שָׂרָה שְׁמָהּ׃

Gen 19:22 Haste thee, escape thither; . . .

Gen 19:22 מַהֵר הִמָּלֵט שָׁמָּה . . .

Gen 12:5 . . . and they went forth to go into the land of Canaan; and into the land of Canaan they came.

Gen 12:5 . . . . וַיֵּצְאוּ לָלֶכֶת אַרְצָה כְּנַעַן וַיָּבֹאוּ אַרְצָה כְּנָעַן׃

In Deu 34:2 it is a forbidden area beyond Jordan for Moses, but since the Hebrew text is diagnostic and universal, the homeland on the horizon is the same suffixed reference.

Deu 34:4 . . . I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

Deu 34:4 . . . הֶרְאִיתִיךָ בְעֵינֶיךָ וְשָׁמָּה לֹא תַעֲבֹר׃

Gen 15:7 . . . . to give thee this land to inherit it.

Gen 15:7 . . . לָתֶת לְךָ אֶת־הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ׃

You need to ask yourself this question: Do you see the conundrum - וְשָׁמָּה - that even if provided with sola Vau means of definition, and defining and plainly describing the direction where to go to inherit Abraham's promised land, the theological rebels would make it even harder to reach home? Thither שָׁמָּה , her named (identity) שְׁמָהּ , and towards the land אַרְצָה , to inherit it לְרִשְׁתָּהּ , coming to Jerusalem יְרוּשָׁלַ‍ִם , and eventually coming to the definite Havilah הַחֲוִילָה. How hard can it be? You need to read this in the context of modernist editorial trouble-makers messing not only with the details in Gen 3:1 but with the whole Bible. What G-d said is sola S jurisdiction and first-principle aid to get there.

Deu 34:5 N-A and Moses on the brink of Baptism is the mosaic coming to its end of life. "So died there Moses" וימת שם משה. It came to pass (Vau consequtive) that daily death was instituted when the days of Moses were expired and That life was exhausted. Asher will shine true light when Naphtali and Niphil Basar have nothing more to offer. The most brutal lesson learned from history and lex holocausti is that those entering Auschwitz were branded by transition from labour into eternal rest: Arbeit macht frei. That was what antichrist's Christendom orchestrated for the Jews while masquerading with the hijacked oracles of G-d used to forge a fake gospel. History is the most brutal reminder which contrasts real purgatory in the present with the fake idea of a purgatorial afterlife. Levitical continuation with legal brass and fire, is the distinctly deceptive form which turns eternal hell fire into a continued temporal purge, which it is not. Evildoers ever learning and never coming to the knowledge of the truth, made it plain that Jewish Entrance into the eternal Homeland began with the purgatorial present and Entrance into Auschwitz. This is the layered historical foundation while establishing the last layer, the last tribulation, agenda 2030, and Armageddon, on top of Holocaust. Codex Satanicus was provided for two layers, first the counter-reformatory Holocaust, then Armageddon to finish the unfinished Holocaust. A variety of forms and mysteries were orchestrated to the Jew first, and also to the Greek, for a variety of ending reasons. Just like Gen 3:1, deception means blurred redemptive demarcations for the Bible reader again to miss the repeated point with G-d's cosmological centre of gravity being the same washpot and Baptist mission served by Moses and the Messiah. Jesus made it plain in person. He did go away because the physical presence of his embodied person has no more in common with the gospel kingdom, than the preterist priesthood of unbelief has in common with the true gospel-kingdom priesthood of believers beginning in Rev 20:6. Skewed sense of reality and the anachronistic presence of a representative 5% priesthood ruling the room of G-d's 100% priesthood of believers, is an illusion with no scriptural backing. Coming to Jordan and Joshua and coming to Jordan and the Baptist, is the same layered kingdom demarcation when the second person of the trinity has become the same in person and print. G-d sent his Word for redemption. Therefore is the essential apocalypse about establishing sola S jurisdiction.

Deu 34:5 So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

Deu 34:5 וַיָּמָת שָׁם מֹשֶׁה עֶבֶד־יְהוָה בְּאֶרֶץ מוֹאָב עַל־פִּי יְהוָה׃

Now some textual and missional details to pick up in Deu 34:5. The first to establish is that Ebed, "the servant of the Lord, עבד־יהוה reasonably points to Obed עוֹבד and servant obedience from the end of the book of Ruth, the father of Jesse, the father of David, what restored obedience to the business of G-d on earth is about. To frame that, it is no-less reasonable to say that Abraham, the first Hebrew עִבְרִי was one of the very early No-Men to be cured of the fallen man's ruling, rebelling, disobedient headache. Next is what daily death by the exhausted life of Moses has to do with the more literal reading of the words, "upon the Pe of the Lord" על־פי יהוה, and why these oracles

of G-d reappear as the foundation and sola S jurisdiction underpinning Eph 2:20. For extra background is Pe the trinitarian reason for saying that the spirit of truth moved "upon the face of the waters" עַל־פְּנֵי הַמָּיִם in Gen 1:2. So, from Pe to Passover and Pentecost, certain Baptist milestones were recorded. Catholicism, its fake purgatory, and antichrist's vicar organism, operate outside the redemptive and true picture of Pe. This is some of the organic Pe/Pe and Pn/Bn background required for proper understanding of the last warning in Rev 18:4. The unchanged nature of tribulation, called "plague" in Rev 18:4, is the same from Pharaoh to the pontifically conditioned 2030. Before 2030 and Armageddon you should make up your mind: What is the colour of the apocalyptic horse you bet on as the winning team?

Deu 34:6 While waiting for mosaic self-death and Baptist "burial" קבר to be instituted in Beth B, do you see how Benjamin locates himself so prominently in the midst of all the contrary-walking קרי affairs when G-d's reformative calling קרא is blocked? It looks like the beloved B, just like the young beloved disciple, John, thinks he always is entitled to be the centre of attention and always must be present at the centre of affairs. In other words, do you agree that Beth B needs a bomb-shelling feedback to explode the forces of binding nuclear attraction in Bohr for restored Copernican grace and gravity? It looks like Beth B colonised not only this verse but the whole Bible, and therefore is the one most in need of being a Beth-weaned and grown-up body member. Whether it says bit and bridle, or bomb-shelled, is language unified to feed-back Beth B into where he needs to be. It should make sense that Beth B from start in this verse makes the best argued reason for being buried and immersed in the rewritten purgatory in Eph 5:26.

Deu 34:6 And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day.

Deu 34:6 וַיִּקְבֹּר אֹתוֹ בַּגַּיְ בְּאֶרֶץ מוֹאָב מוּל בֵּית פְּעוֹר וְלֹא־יָדַע אִישׁ אֶת־קִבְרָתוֹ עַד הַיּוֹם הַזֶּה׃

Deu 34:7 Beth B must also be present in how to describe the ageing of Moses. To fully wear down and exhaust man's life to the end of it, says, "an hundred and twenty years (old / of change)" בן־מאה ועשׂרים שׁנה. From the first building block "made" בן in Gen 2:22, the twofold Bible has been built and brutalised but still having a grown-up body of believers on the horizon in Rev 20. Completed justification by faith means that this verse equates the two main change factors here broken down, בן . . . שׁנה. Change equals life. Full Baptist immersion equals exhaustive biography. By the end of their life, the patriarchs would say that they were full of days, being biographically saturated.

Deu 34:7 And Moses *was* an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

Deu 34:7 וּמֹשֶׁה בֶּן־מֵאָה וְעֶשְׂרִים שָׁנָה בְּמֹתוֹ לֹא־כָהֲתָה עֵינוֹ וְלֹא־נָס לֵחֹה׃

Deu 34:8 Some standard Hebrew sentence building with verb, subject, and object, and with definite object marking. First the verb part: Wept בכה, then the subject part: The children of Israel בני ישׂראל, and to complete the expression, the definitely marked direct object receiving the verbal action of the subject: Moses את־משׁה. He is properly named and therefore considered definite, and does not need to be called "The Moses" המשׁה to justify the presence of the definite direct object marker.

Deu 34:8 And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping *and* mourning for Moses were ended.

Deu 34:8 וַיִּבְכּוּ בְנֵי יִשְׂרָאֵל אֶת־מֹשֶׁה בְּעַרְבֹת מוֹאָב שְׁלֹשִׁים יוֹם וַיִּתְּמוּ יְמֵי בְכִי אֵבֶל מֹשֶׁה׃

Deu 34:9 Transfer of Bn aging.

Deu 34:9 And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

Deu 34:9 וִיהוֹשֻׁעַ בִּן־נוּן מָלֵא רוּחַ חָכְמָה כִּי־סָמַךְ מֹשֶׁה אֶת־יָדָיו עָלָיו וַיִּשְׁמְעוּ אֵלָיו בְּנֵי־יִשְׂרָאֵל וַיַּעֲשׂוּ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃

One of the important details in how predestination was worked out to that day, and how things "made" עשׂה, partly by subsidiary pottery, here saying, "and (they) did" ויעשׂוּ (Vau consecutive), would go on as hammered out for predestined tasks as preordained in Eph 2:10. In whatever form, as imaged, man would go on and go forth accordingly.

Deu 34:10 Next KJV idiom says how to create imaged reality, not "in-Israel-like-unto-Moses" בישׂראל כמשׁה. While looking beyond Jordan, the apostolic KJV defines the prophetic Bible as G-d's hand expecting impact. In Gen 8:16 the first Dabar is about Noah directed to go forth of the ark. Moses directs to go forth of the tabernacle. While waiting for the Messiah, would Israel in the likeness of Moses have a lasting effect on/in those he knew. Verses 9-10 describe two ways of imaged ageing and character transfer.

Deu 34:10 And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face,

Deu 34:10 וְלֹא־קָם נָבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה אֲשֶׁר יְדָעוֹ יְהוָה פָּנִים אֶל־פָּנִים׃

Deu 34:11 If the only story in the Bible was about atonement and penal substitution, all aspects of OT could be removed since the law would have no meaning. None of this can have any real meaning in the framework of theology. Authenticity requires to have been immersed therein. The true Bible is reserved for G-d's target people.

Deu 34:11 In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

De 34:11 לְכָל־הָאֹתוֹת וְהַמּוֹפְתִים אֲשֶׁר שְׁלָחוֹ יְהוָה לַעֲשׂוֹת בְּאֶרֶץ מִצְרַיִם לְפַרְעֹה וּלְכָל־עֲבָדָיו וּלְכָל־אַרְצוֹ׃

Deu 34:12 The end of the Torah completes the meaning of full immersion therein. Do you see that the English "in" preposition now has come full cycle since Gen 1:1 and can translate the eternal and now transparent Lamed as translated in the KJV? In the NKJV it is still uprooted and divorced from real life. If Lucifer and the temporal Lamed were not exposed at this Kairos moment, they would continue on the other side of Jordan.

Deu 34:12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

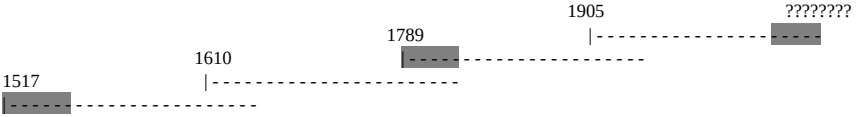
Deu 34:12 וּלְכֹל הַיָּד הַחֲזָקָה וּלְכֹל הַמּוֹרָא הַגָּדוֹל אֲשֶׁר עָשָׂה מֹשֶׁה לְעֵינֵי כָּל־יִשְׂרָאֵל׃

Here is a test case for Deu 34:12. Do you agree that this two-times repeated text, saying, "And in all" וּלכל outlines a vicar sphere where man's biographical life is embedded in whatever Lamed did orchestrate, and is the necessary background and dotting of the i for Christ later to fill the same all in all? Do you see that original sin is eyesalve and is the needed first half in order to restore functional eyesight in the last half? The last point made is that man did never have the capacity to avoid the last or any tribulation, and no capacity to get out of it without first being therein for the exercise in how to get out, and what to get out of. Scriptural clarity mirrors social and cultural clarity. Muddy modernist waters flowing from Dung hill have made their syncretic effect in today's confused and deceived Laodicea.

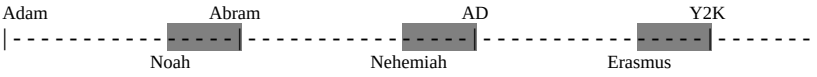
At this stage you have done enough examples to know where this is heading, so you need to connect some historical dots. In Psa 12 the case is that purging and preservation speak just as much of person and people as it is about the word. Those that hated the purity of person and mission in Wycliffe and the Waldenses, hated the purity of the word. Those that hated the reformative product brought forth by Erasmus, Luther and Tyndale, hated the purity of the word. The reformative essence is the textual-missional purging initiated by Erasmus and perfected in the KJV, but by counter-reform ending in today's Laodicea where the impurity of person equals the impurity of text and mission. Never before was the text and mission of the Bible more perverted, which is the cultural foundation now at the end of the Laodicean period. The Jewish Israel preserved the word. Christendom is a notorious perverter of the word. This leads to the following implications regarding the 70 weeks, generally about human nature, and more particularly how the theologians are messing with the text and mission of the Bible.

Purging of person and text and mission means in this case a structural destruction, so the following structural and social overview must repeat the unfinished historical problems piled up together with the doctrinal precepts piled up before the door in Laodicea. First how Satan's destructive agenda 2030 so far has given renewed strength to the unfinished reformation, going back to the 1500s, and secondly how structural strength of the impure

is about unfinished revolution. Thus, unfinished German and English reformation is one side of the problem today, and unfinished French revolution is the other side. How this unfinished German-English-French mixture makes up the foundation of Satan's agenda 2030, interconnects these things in the same way as the reformative and revolutionary element in Rev 18:4 combines with the change of priesthood in Rev 20:6. What people need to do for themselves, individually and collectively, is combined in this structural overview, first to describe the tyranny of religious relativism founding it and fueling it, and how things not properly purged come back, then what the priesthood of believers needs to do for themselves in order to get out and close down Satan's priestly operation, since the 70 weeks and Agenda 2030 are all about the same redemptive history and the same historical war between good and evil. Beasts, whoredom, wounds, purgatory, and polluted waters in Rev 13, are all the same filthy business. Readers of the Bible can have no other standard than whatever text and mission set before their face, and can have no more ability to do something about it than the understanding of the text and mission set before their face. The 70 weeks constitute the seventh millennium. It is already evident why generational and popular fury would grow around the world, and how reformation and revolution muster combined strength against the old repressive evils of control.



The 7-numbered story to remember is historical epistemology and how the reformation, sola S jurisdiction, and the authorized KJV are all parts of G-d's protective blueprint set against the wicked modernists, exposing them as out of touch with reality and misfits in terms of canonical epistemology. Just like the extra-canonical Apocrypha showing up between Malachi and Josephus, after the Hebrew canon was closed, and again digging up old filth to make Codex Satanicus, can no modernist use the Bible's time-lined sola S canon to defend his own invention. The most important about the nature of it, is what to know and how to know it. When and how did G-d's mission appear on the timeline, and when and how did the competing texts and mission show up? G-d's chosen reformers contributed to take man out of the medieval swamp. Self-made (eclectic) impostors work to push man back into that swamp.



From here through the rest of OT nothing new will be discovered, only more elaboration of typical cases and principles the theologians are working to pervert in their operation to eliminate the KJV and destroy G-d's mission on earth. How the pure and the impure in text and mission clashed in the early 1500s, and before and after that, was all the way the same that grows more principal and total as the world has been conditioned to unveil that the Bible is deliberately perverted in order to serve agenda 2030 and antichrist's iron/clay regime seeking global dominion. Dung hill, Codex Satanicus, and the ongoing work to destroy the international KJV and reverse G-d's sola S reformation, must not be isolated from the other half of the historical picture, which is pushing the world towards Armageddon to finish the unfinished Holocaust. Insanity is the prelude to awakening.